



INDIA
ITS CONDITION, RELIGION,
AND
MISSIONS.

BY
REV. JAMES BRADBURY,
THIRTY-FOUR YEARS MISSIONARY IN INDIA.

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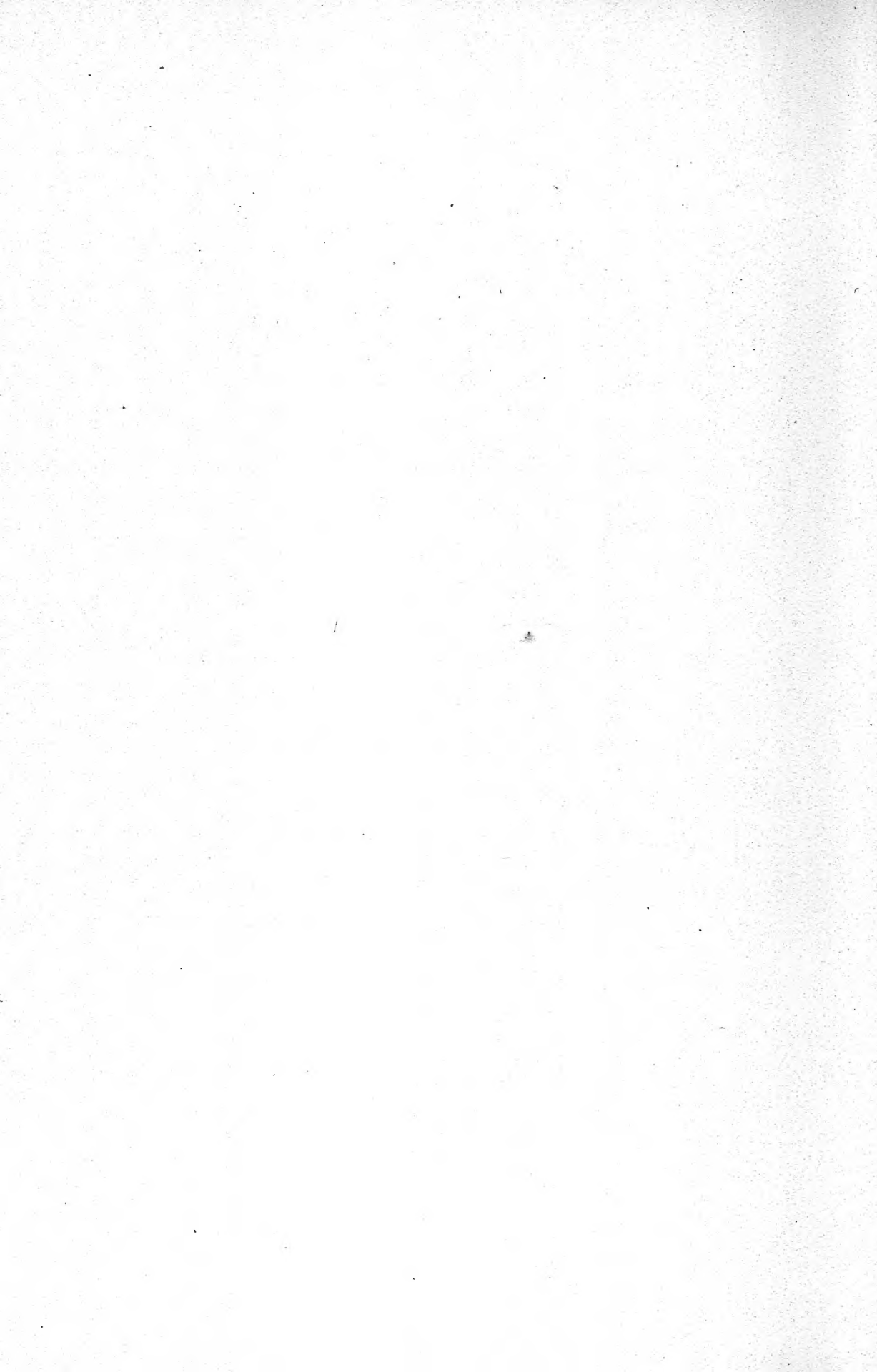
IS DEDICATED TO THE AUTHOR'S BELOVED BROTHER,

ROBERT BRADBURY.



PREFACE.

IN the service of the London Missionary Society the Author laboured in Calcutta, Chinsurah, and Berhampore. During the period of his residence in India, many subjects bearing on its present or former state more or less occupied his thoughts, and among them those treated of in the following pages, relating to its social, civil, and sacred institutions, the secular and religious education of the inhabitants, their condition, and character. On some of these topics he wrote in the *Calcutta Christian Observer* and the *Calcutta Review*. He has endeavoured to see things and to speak of them as they really are, and consequently hopes he has not done injustice to the country, or to any branch of the Church engaged there in the work of missions.



CONTENTS.



CHAPTER I.

	PAGE
THE ABORIGINES OF INDIA	1

CHAPTER II.

HINDOO CHRONOLOGY	11
-----------------------------	----

CHAPTER III.

APPEARANCE — DRESS — SACRED THREAD — JEWELS — UMBRELLAS—PRAYING MACHINES—ROSARIES—VEDAS —POORANOS—PRAYING BIRDS—NAMES—HOUSES— FOOD—COURTESY—VISITS—CEREMONIOUS GIFTS .	26
---	----

CHAPTER IV.

SOME OPINIONS OF THE HINDOOS ON RELIGION AND MORALS	51
---	----

CHAPTER V.

THE TENURE OF LAND AND THE CONDITION OF THE PEASANT-FARMERS	60
--	----

CHAPTER VI.

THE INSTITUTION OF CASTE	82
------------------------------------	----

CHAPTER VII.

THE WORSHIP OF THE GANGES	96
-------------------------------------	----

CHAPTER VIII.

	PAGE
THE CHARACTER OF THE HINDOOS	102

CHAPTER IX.

THE INSTITUTION OF MARRIAGE	123
---------------------------------------	-----

CHAPTER X.

FUNERAL OBSEQUIES	134
-----------------------------	-----

CHAPTER XI.

THE WOMEN OF INDIA	143
------------------------------	-----

CHAPTER XII.

ASCETICS	170
--------------------	-----

CHAPTER XIII.

EDUCATION	177
---------------------	-----

CHAPTER XIV.

NATIVE CHRISTIANS	204
-----------------------------	-----

CHAPTER XV.

ITINERATING	215
-----------------------	-----

CHAPTER XVI.

THE UNION OF MISSIONARY SOCIETIES	226
---	-----

CHAPTER XVII.

THE INDIAN ORIGIN OF THE GIPSIES	242
--	-----



INDIA:

ITS CONDITION, RELIGION, AND MISSIONS.

CHAPTER I.

THE ABORIGINES OF INDIA.

BRANCHES of the human family in the widely-separated regions of the globe present in colour and physical conformation a marked variety; and in language, religion, and manners, are as far asunder from each other as the poles. Well-conducted researches fail to discover the origin of these distinctions. Tradition, our only guide, is often defective, uncertain, and fabulous, and every hypothesis grounded on it must of necessity be of the same nature. Hence, Who are the aborigines of India?—which literally contains a hive of nations—is a question of great difficulty, and the best solution that may be given of it can be supported by little more than probability.

Mankind confined themselves, most likely, for several ages to the regions in the immediate vicinity of the mountain where the ark rested on the disappearing of the deluge, and did not spread over a wider space of the earth till their increasing numbers became too great for the limits of their primitive abode. Those who journeyed towards

India may have crossed the Indus near Attoch, and thence proceeded through the Ponjab, the region of the five rivers. This was the route of Alexander the Great, and of the Mohammedan invaders, Tamerlane and Nadir Shah. That the tide of population flowed into India from the above direction does not, it is true, admit of demonstration, yet it seems highly probable ; for, though ignorant of the exact position of the country, the Hindoos believe that, in a land situated to the north of the one they now inhabit, Voivaswoto, the Indian Noah, received the Vedas from Vishnoo, and there, together with the other holy persons that survived the flood, lived according to the social, civil, and sacred polity observed at the present day. Hence their pious veneration for the north, towards which they look as the direction in which lies the cradle of their race, and the earliest seat of Brahmonic worship. "When the student is going to read the Veda, he must perform an oblation as the law ordains, with his face to the north, and having paid scriptural homage, he must receive instruction, wearing a clean vest, his members being duly composed." ¹

The Hindoos entered India, no doubt, at a very distant age, yet they seem not to have been the first settlers. Many events which are narrated in the history of their ancient kings have evident relation to the acquiring and exercising of authority over uncivilized regions and barbarous tribes. The Pooranos, the institutes of Monoo, the Ramayon and Mohabharot heroic poems, contain passages which point to a period when the inhabitants of Bengal, the Deccan, and other portions of India, were a rude race, altogether unacquainted with the ritual of the disciples of Brohma. That the Hindoos not only conquered, but otherwise deeply injured the ancient inhabitants of the land, is more than probable, for they speak of them, as oppressors usually do of their

¹ Monoo, ii. 70.

victims, with hatred and contempt. Their progenitor, who is said to have been a child of Mohadeb¹ and of a beautiful woman whom he met in the forest, is declared to have been from his infancy noted for ugliness and vice.

According to another statement, he was born without a mother, being produced from the thigh of Vena, a king who was slain for his impiety, beaten to death with blades of holy grass consecrated by the prayers of saints. In this miraculous way he came forth, having, it is affirmed, flattened features, a dwarfish stature, and the complexion of a charred stake. His descendants are portrayed as black as a crow, with short arms and legs, a protuberant belly, projecting chin, broad flat nose, wide mouth, large ears, red eyes, tawny hair, and the exterior tokens of depravity.² Such is the caricature which the Brahmons draw of the aboriginal tribes. There is, however, in reality, nothing remarkable in their appearance. Speaking of them generally they may be said to be an active, a strong and hardy race, and, owing to their out-door life and great exposure to the sun, to be darker than the people in the plains.

They are spread over the declivities of the Himalaya, the Vindhya, and the Satpoora ranges, the Deccan and the Central Provinces, and number about eighteen millions.

In their state they differ from each other much—present to the view men almost naked, having on only an apron made of the leaves or bark of trees, or a narrow piece of cotton cloth round the waist; others wearing a jacket and wide trousers, or a kilt ornamented with shells, and a robe striped red and white, crossed over the breast and shoulders, and extended to the calf of the leg. During

¹ One of the Hindoo triad, which consists of Brohma, the creator; Vishnoo, the preserver; and Shivo, otherwise called Mohadeb, the destroyer.

² Vishnoo, Poorano, B. i. ch. xiii. pp. 99, 100, 101. See also the Motsyo, the Bhagabot, and Podmo Pooranos.

winter, those who can afford it, use for outer covering a dark-coloured blanket, or a woollen garment which in shape resembles a cloak. Women may be seen with a rag round the loins, and the rest of the person uncovered ; but the raiment of all is not so scanty. Some have a cloth sixteen inches wide, which goes round the waist and reaches about half-way to the knees, others wear a bodice and a petticoat, or a long loose garment like a gown. The weapons of the aborigines are bows and arrows, battle-axes, swords, and long spears. A few have imported muskets. Their defensive armour is a shield, which is generally formed of the hide of the gyal, and ornamented in the inside with small pendulous plates of brass.

The number of those that subsist mainly by the chase is decreasing fast. Now most persons pay a degree of attention to agricultural pursuits, and live on the produce of their fields, and some are rich in flocks and herds. Their houses have earthen or wattled walls ; the doors, made of bamboo, divided into slips, smoothed and interwoven, are fastened, like the lid of a basket, with hinges of the same material ; the roof is thatched with grass, and rests on wooden posts. Here and there are to be seen better looking and more substantial habitations. Their food, respecting which they have few restrictions, chiefly consists of rice and fish, several kinds of pulse and indigenous roots. In beer, made from rice and other grain, in palm wine, and in a strong spirituous liquor distilled from the flowers of the mohwa tree,¹ they freely indulge.

Marriage is instituted among them, and everywhere more or less respected. In nuptial contracts the preliminary steps are taken by parents, or in a council composed of neighbours and friends, or, intervening agency being dispensed with, the young people are left quite free to consult

¹ Mohwa, *bassia latifolia*.

and follow their own inclinations. The custom of burial prevails in some tribes, and that of cremation in others. Obsequies, differing in character and in the length of their duration, are performed over the pyres and graves of the dead, and almost every funeral is followed by a feast, given by the bereaved family as a mark of respect and affection for their deceased relative.

A belief in witchcraft is prevalent. The persons suspected of dealing in the black art are in general bad-tempered, shrivelled, ugly old women. Before the interposition of English law, they were doomed to suffer death. It is estimated that annually about a hundred perished in Malwa, and probably as many more were destroyed every year in each of the neighbouring states. Of all superstitions, witchcraft seems to have been the most widely diffused; the prohibitory laws and sanguinary inflictions of every people bear testimony to its universal prevalence. It long continued to affect the minds of civilized men; for not till after many ages of progressive advancement in religion, literature, and science, has it been wholly discarded in any part of the globe. Britain murdered her last victim so late as the year seventeen hundred and twenty-two; therefore, its still lingering among rude mountaineers and foresters can hardly be a matter of surprise. Education may do much to extirpate it, but the process will be slow. Mr. Wellesley recommended what would more quickly root it out. When Resident at Indore, he suggested to the Prime Minister of that State, to subject informers to the same ordeal as the persons they accused—to throw them into a deep pool. Tantia Jogh was much pleased with the advice, and declared that on all occasions he would follow it. The result was the rapid disappearance of witches from that portion of India.¹

¹ Malcolm's "Central India," vol. ii. p. 217.

Possessing some glimmerings of a future state where men are to be rewarded and punished for what they have done in the present life, all the aborigines believe in the existence of superior beings, authors of good and evil, to whom they pray, and present fowls, pigs, goats, sheep, bulls, cows, buffaloes, and spirituous liquors. The Khonds offered human sacrifices as recently as 1854, in which year the British Government entirely suppressed them. In the period between 1837 and 1854, the number of victims rescued from death amounted to one thousand five hundred and six. The men and women who had relations were restored to their homes, and those who were friendless were supported at the charge of the State. The children were sent to different educational establishments. About two hundred were placed in the mission-schools in the low country, and, on finishing their studies, some of them, distinguished for their piety and talents, voluntarily returned to their native hills in the capacity of Christian teachers.¹ To benevolent gods are attributed preservation from venomous reptiles and savage beasts, continuance of health, increase of cattle, and plentiful crops; and to the malevolent are ascribed quarrels in families, wars between tribes, bodily distempers, bad harvests, murrain, misery, sorrow, and death. Some of the tribes deify the tiger, and also epidemic diseases, such as the cholera and the small-pox, which at times make dreadful ravages among them.

Between the Hindoos and the aboriginal tribes, there are not only religious but linguistic differences. Like mountains, seas, and rivers, which separate countries, languages separate peoples. Nations driven together by the hard vicissitudes of war, or united for the advancement of their

¹ "A Personal Narrative of Thirteen Years' Service amongst the Wild Tribes of Khondistan, for the Suppression of Human Sacrifice," by Major-General John Campbell, C.B., pp. 262-266.

common welfare, have seldom amalgamated without leaving traces behind that distinguish the foreigner from the native. No characteristic points out more clearly the people of a country or nation than a difference of dialect or language, and no characteristic is more lasting. Their manners, customs, and dress may change; their civil and sacred polity may pass away; yet their speech, like that of the Ephraimites at the fords of the Jordan,¹ continues to betray them. Hence a great difference in language renders it highly probable that the foresters and mountaineers are a people distinct from the Brahmonic race; and, as some of their languages are very dissimilar to each other, it may be presumed that originally they formed not one but several nations. Whether they came to India at different periods, and entered it at different points, some at the north-east and others at the north-west, which has been conjectured, cannot with any degree of certainty be now determined, for it is a subject on which history sheds no light.

The regions inhabited by the aboriginal tribes present a promising and widely extended field for missionary enterprise. The temperature, though not in all places to the same degree, is agreeably cold, and the hills which have been cleared are little inferior to the most salubrious portions of Europe. On these missionaries might fix their permanent abode, and itinerate among the villages situated in the distant jungle and forest, in December, January, February, and March, during which months there would be no danger of fever produced by malaria, which in the rains, and for some time after they have ceased, prevails in uncleared districts.

The absence of caste in nearly all the aboriginal tribes is highly favourable to the diffusion of religious truth and the permanent success of missions. This will be

¹ Judges xii. 5, 6.

admitted by every one who knows anything of the history of Christianity in India. No institution was ever formed that afforded greater facilities to strengthen the arm of oppression and uphold the reign of terror than caste, and no barrier presented to the moral and religious improvement of the people has been so formidable. It allows no transition from one class to another, or any connexion between them by marriage ; forbids a man to assume the station in life which nature probably designed him to fill, and condemns him from the day of his birth to the close of his existence, to pursue one particular line of conduct, from which he cannot deviate without suffering the keenest of all human woes,—the severment of the dearest ties, having the door of his home shut against him, and being sent adrift upon the wide world, disowned by his relations, despised by his countrymen, and unfavoured with the sympathy of the strangers among whom he is compelled to wander. Such is the hard lot of the Hindoo who has transgressed the rules of caste. But nearly all the aboriginal tribes are left as nature designed they should be, free to choose their connexions, opinions, food and calling, without exposing themselves to the penalties of unjust laws, the loss of friends, or the vengeance of enemies.

The absence of a corrupt priesthood in most of the tribes will, in the event of missions being established among them, contribute in no ordinary degree to their moral and spiritual improvement. No set of men ever exercised a more powerful and destructive influence over a people, and maintained it under a better appearance of outward sanctity, than the Brahmons. That they are capable of the greatest cruelty is evident from the unexampled sufferings to which they have consigned offenders. That they do not chastise their countrymen now must be attributed not to any change which has taken place in them or their religion, but to the

just and enlightened government of their foreign masters, which has deprived them of the power. As they are hereditary priests, born to live on the delusions of the people, deceit, avarice, and every evil passion are enlisted on the side of error, and, whatever may be their individual opinions, as long as they can obtain from the wealth of the rich and the pittance of the poor sufficient to free them from the necessity of labour, they will continue to be advocates of Hindooism and opponents of the Gospel.

The tendency of ancient records to render superstition venerable, and to bias the mind against any statement which may oppose their authority, must be apparent to every one. Men are naturally attached to the opinions of their forefathers, for they inherit opinions as well as estates. Whether their sacred books be hoary with age or of recent date, have a good or evil influence, they read them with implicit faith and uninquiring minds. Millions begin, continue, and finish their course as disciples of Brohma, governed in every step they take through this to another life by the authority of records held to be divine. Superstition is thus perpetuated from one generation to another, for to the most earnest appeals and a train of the most powerful reasoning, if he can say the contrary is written in the Shastros, a Hindoo considers he has answered in a satisfactory and masterly manner. If it be borne in mind that the Gospel has numbered the most converts in the South Sea Islands, the West Indies, South Africa, and other places where such records are unknown, and that it has numbered the fewest in lands where they are regarded as oracles, it will be at once admitted that the absence of these books among the aboriginal tribes must greatly facilitate their conversion to Christianity.

The result of efforts to evangelize the mountaineers and foresters is of an encouraging nature. The mission

among the Coles, who inhabit the hilly country of Chota Nagpore, is one of the most prosperous in the Bengal Presidency. More than 40,000 of the tribe have embraced the Christian faith. This mission is but of recent date compared with many in the plains. In the cold season of 1841-42, I accompanied my esteemed friend, the late Mr. De Rodt, in a journey through the Colehan, which lasted nearly three months. Mr. John Alexander, a gentleman of Calcutta, promised to support a mission there, and requested the London Society to undertake it. We were deputed to collect information about the state of different parts of the country, the condition, customs, religion, and language of the people. In our report we strongly recommended a mission being established, but the Society was not, at the time, able to send the requisite number of agents. The work was begun in the year 1845 by a band of devoted German missionaries, whom I had the pleasure of seeing as guests when on the way to the scene of their labours.

Most of the missions established among other tribes have been favoured, like that of the Coles, with a large number of converts, whose devout and manly piety does honour to the Christian name.

CHAPTER II.

HINDOO CHRONOLOGY.

THE people of India lay claim to a very great antiquity, but the period in which the founders of their empires lived is involved in thick darkness. Laborious researches concerning it have been long prosecuted, yet little correct knowledge has been acquired. If disposed to wander in the regions of fiction, and give the reins to a wild imagination, ample materials may be collected which will apparently support the most extravagant hypothesis; but to ascertain what is certain or probable, we must leave the regions of fiction to those who have an appetite for the marvellous, and be guided in the way of inquiry by the lights of history, and where these go out, put a period to our journey. The legends and traditions said to have been transmitted from remote generations, and often used to supply the place of authentic documents, are seldom worthy of belief. Vanity is a passion which nations as well as individuals cherish, and never do they indulge it with less restraint than when speaking of their pretensions to a high antiquity. The Athenians boasted they were as ancient as the sun, and the Arcadians declared they were older than the moon. The Egyptians and the Chinese pretend to an antiquity of myriads of ages. The Burmese gravely inform us that if during three years it should rain incessantly over the whole

surface of the earth, the number of drops of rain falling in the time would not equal the number of years contained in the life of a primitive inhabitant of their country. Such is the vanity of nations.

Dividing time into several ages, and assigning to each a name descriptive of its character, as golden, silver, brazen, or iron,—the custom of the Greeks and Romans is observed in the system of Indian chronology,—Krita, Treta, Dwapor, and Koli, are the names given to the respective ages.

The duration of the Krita age is 1,728,000 years.

„	Treta	„	1,296,000	„
„	Dwapor	„	864,000	„
„	Koli	„	432,000	„
			4,320,000	„

The aggregate of these four great periods is called a divine age.

“In the Krita age the genius of truth and right, in the form of a bull, stands firm on his four feet; nor does any advantage accrue to men from iniquity. But in the following ages, by reason of unjust gains, he is deprived successively of one foot; and even just emoluments, through the prevalence of theft, falsehood, and fraud, are gradually diminished by a fourth part. Men, free from disease, attain all sorts of prosperity, and live four hundred years in the Krita age; but, in the Treta and the succeeding ages, their life is lessened gradually by one quarter. The rewards of good works are proportioned among men to the order of the four ages. Some duties are performed by good men in the Krita age; others in the Treta; some in the Dwapor; others in the Koli; in proportion as those ages decrease in length. In the Krita, the prevailing virtue is declared to be devotion; in the Treta, divine knowledge; in the Dwapor, holy sages call sacrifice the duty chiefly performed;

in the Koli, liberality alone.”¹ The virtues, the stature, and the duration of the lives of men decrease in each succeeding age. The character of the ages, however, is said to depend on the condition and conduct of the king. “Sleeping, he represents the Koli age; waking, the Dwapor; exerting himself in action, the Treta; living virtuously, the Sotyo.”² ³

We have, however, information relating to more exalted beings than those who people the present world. “A month of mortals,” we are told, “is a day and night of the patriarchs inhabiting the moon; a year of mortals is a day and night of the gods, or regents of the universe, seated round the north pole.”⁴ A day of Bromha, the father of the gods, including a thousand divine ages, numbers four billions three hundred and twenty millions of ordinary years, and his night is of equal duration.”⁵ At the close of each day he retires to rest, and calmly sleeps till the morning. During his repose, the world is destroyed; but the sages and the gods survive. On awaking, he remakes the earth and its inhabitants. Such creations and destructions of worlds are innumerable.⁶ Such days and nights form a year of Bromha. Every hundred years he dies. The elements of which the universe is composed, men, the sages, and the gods, perish. After an interval of vast duration, he revives and creates all anew. In a hundred years again he dies. Thus a state of being and of annihilation follow each other in regular succession, as the spokes in a revolving wheel; and, like the wheel, they have no end.

¹ Monoo, i. 81-86.

² Sotyo is sometimes used for Krita; it means true, real; Krita means done, performed, effected, accomplished.

³ Monoo, ix. 301, 302.

⁴ *Ibid.* i. 66, 67.

⁵ *Ibid.* i. 72, 73.

⁶ *Ibid.* i. 74, 80.

Bromha must not be confounded with Bromho, the Supreme Being. Of the latter, the following words are often used, both in the writings and the conversation of the people of India : “Ek Bromho dwiteeyo nasti”—one Bromho without a second. Insulated he is in all matter, in all spirits ; all forms of life emanate from him, and eventually return to their source. His normal state is repose, in which he is *nir-goon*¹—that is, without qualities or attributes ; waking to consciousness, endued with qualities,² he unites himself to Maya,³ personified creative energy. When thus united, on one occasion he made Bromha, the creator ; Vishnoo, the preserver ; and Shivo, the destroyer of the world.⁴ Indeed, the alternate conditions of his being are ages of repose and moments of wakefulness, during which, in union with the mysterious Maya, he puts forth his strength.

During every day of Bromha we are presented with a series of dynasties : fourteen monoos, or patriarchal kings, successively attain the sovereignty of the earth, and each royal house reigns throughout a *monwontoro*, a period comprehending 308,448,000 years. The first monarch was the progenitor of the human race, but of his times and those of the heads of the next five dynasties little intelligence is afforded. The seventh monarch, Voivoswoto, the sun-born, swayed the sceptre of the earth the whole period of the golden age, 1,728,000 years. He had ten sons. Before their birth, being desirous of male issue, he offered a sacri-

¹ *Nir*, without ; *goon*, qualities, attributes.

² *Sar-goon*—*sar*, with ; *goon*, qualities.

³ *Maya* sometimes means idealism, illusion, imposition on the senses, the unreality of matter ; which accords with the theory maintained by Bishop Berkeley, that material objects have no other existence than in the mind.

⁴ This is one of the many different accounts of the creation given in the writings of the Hindoos.

fice to Mitro¹ and Voroona²; but the rite being deranged through an irregularity of the officiating priest, a daughter, called Ila, was born. By the favour of the divinities, however, her sex was changed—she became a man, and was named Sudyumna; but afterwards, owing to a malediction pronounced by Shivo, Sudyumna was transformed to a woman in the vicinity of the hermitage of Booddho, the son of the god of the moon. Booddho saw and espoused her; and she had by him a son named Pururavas, a prince renowned for devotion, munificence, love of truth, and personal beauty.³ Hence, the descendants of the patriarch were divided into two branches—one called after himself the children of the sun, and the other the children of the moon, after the father of his daughter's husband.

The country between the Ganges and the Jumna formed the kingdom of the solar branch, and the regions on the eastern side of the confluence of those rivers the kingdom of the lunar. Ramo, whose martial deeds make him the glory of the solar race, is supposed to have ascended the throne about the end of the silver age. Between this distinguished monarch and Icswachu, the father of the solar line, 1,296,000 years intervened, and fifty-five princes are named who during that period successively attained sovereign power, so their reigns averaged 23,563 years. During the brazen age, of 864,000 years, we have a list of thirty potentates, so that each, on an average, ruled 28,800 years. The children of the moon reigned throughout the same periods; but their list of princes for the silver and brazen ages contains fifteen less than the roll of their contemporaries; consequently, their lives must have been much longer than those of the solar kings.

¹ One of the names of the god Soorjyo, the sun.

² The god of waters.

³ Vishnoo Poorano, B. IV. ch. i. pp. 348, 350; also B. IV. ch. vi. p. 394.

Besides the solar and lunar potentates, the Hindoo writings mention the princes of Mogodho, an independent kingdom which Sahadeb established in the southern part of the province of Bahar. His descendants continued to reign, it is said, till the thousandth year of the iron age, when, Ripunjoy, the son of the twentieth monarch, being murdered by the prime minister of the day, the royal family became extinct, and Pradyota, the son of the assassin, was placed on the throne. The family of the usurper retained possession of the crown five hundred and ninety-eight years, during which time sixteen of its members were invested with royal power. Nanda the last prince of this house, was born of a woman of the Shoodra or servile class, and was put to death by Kantilya, a wicked sanguinary priest. The murderer, obtaining by this deed great influence in the councils of the nation, raised Chondrogupto of the Maurya race to the throne, whose family occupied it a hundred and thirty-seven years, when the commander of the forces, Pooshpomitro, of the Sunga tribe, having killed Vrihydrotho, his royal master, took possession of the throne. The number of the Sunga kings is stated to be ten, and the duration of their reigns one hundred and twelve years. Debabhuti, the last prince, is said to have been slain by his minister, the Kanwa, named Vasudeb, who seized the reins of government. Respecting the number of the Kanwa kings all authorities agree, and the Vishnoo, the Vayoo, and the Motsyo Pooranas mention the exact duration of each reign :—

Vasudeb,	.	.	.	.	9 years.
Bhoomimitro,	.	.	.	.	14 „
Narayan,	.	.	.	.	12 „
Susarman,	.	.	.	.	10 „
					45 „

Susurman was killed by a powerful servant of mean birth, and of the Andhra tribe, who founded a new dynasty. The reign of Chondrobeej, who was the last of the Andhra race, ends the history of the ancient kingdom of Mogodho. The other royal houses mentioned in the Pooranos were not continuous but contemporary dynasties.

Having thus followed the Indian records as far as they conduct us in chronology, it now remains to consider the degree of credence of which they are worthy. This will be attended with many difficulties, and some perhaps wholly insurmountable. Fictitious and historical events are often interwoven, and different narrations of the same persons and things frequently given. About seventy-eight trillions, eight hundred and forty billions of years ago, the past period of Bromha's life, the earth is said to have been made, but during this time it has been repeatedly destroyed and re-created, so that the date of the first formation is not fixed to the globe we now inhabit. The history of the present world commences with the era of the last deluge, and of the account which the people of India give of that calamity a few particulars may be here mentioned. In the reign of the monarch Sotyooroto, a demon having purloined the Vedas, the Hindoo sacred books, from the custody of Bromha, while he was in a deep sleep, mankind, being destitute of divine instruction to guide them in the ways of God, became corrupt, and a profligacy almost universal pervaded the earth; only sixteen of its inhabitants continued to walk in the path of virtue and truth—the king and queen, seven Rishis¹ and their wives. While the pious prince was one day performing his ablutions, the deity appeared to him in the form of a fish, and thus addressed him :—"In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in

¹ Sages, holy men.

a capacious vessel miraculously formed ; take therefore all kinds of medicinal herbs and esculent grain for food, and together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear, and then shalt thou know God face to face, and all thy questions shall be answered." Having said this he disappeared. "After seven days the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when Sotyooroto, meditating on the deity, saw a large vessel moving on the waters ; he entered it, having in all respects conformed to the instructions of Vishnoo, who in the form of a vast fish suffered the vessel to be tied with a great sea-serpent, as the cable, to his measureless horn. Vishnoo slew the demon and recovered the Vedas, instructed the king in divine knowledge, appointed him the seventh Monoo, and gave him the name of Voivoswoto, the sun-born."¹ Since the appointment of the Indian Noah to preside over the destinies of the world, it is computed that twenty-seven divine ages, besides a large portion of the twenty-eighth, have passed away—a period of one hundred and sixteen millions six hundred and forty thousand years.

Much learning and ingenuity have been expended in attempting to account, on astronomical computations, for the enormous periods of this wonderful chronology, but no consistent theory has been established ; the Hindoo scriptures set order, reason, and probability at defiance. They inform us that during every day of Brohma, fourteen patriarchs successively attain the sovereignty of the earth. The father of the gods has now entered on his fifty-first year, and for this period of his life the number of patriarchs should be 247,500, yet only seven are said to have appeared.

¹ "The Bhagovot Poorano," translated by Sir William Jones ; "Asiatic Researches," vol. ii. p. 118.

Of the seventh monwontoro, twenty-seven divine ages are believed to have elapsed; and, respecting them, Hindoo historians are as silent as death,—not the least intelligence is afforded. It is declared that the royal house of each Monoo reigns 308,448,000 years; and still it is affirmed that the family of the seventh monarch became extinct before a seventieth part of this period had expired. In the golden age, when the term of life did not exceed four hundred years, the Indian Noah managed to prolong his existence one million seven hundred and twenty-eight thousand years. The average of the reigns of the solar kings of the silver era was twenty-three thousand years, although three hundred then bounded the period of human life. During the brazen age, in which the life of man was reduced to two hundred years, the solar potentates are declared to have ruled on an average twenty-nine thousand seven hundred and ninety-three years.

Many other contradictions and absurdities might be pointed out; but these will be sufficient to show that, to elucidate this wonderful system of chronology, little assistance can be obtained from the writings of the Hindoos. The best method which can be adopted for ascertaining the truth will be to compare their writings with the historical productions of foreign nations that treat of India.

If the identity of Chondrogupto with Sandracottus, mentioned by the Greeks, can be established, the era of several native dynasties will be determined with some degree of certainty.

Nanda, who was the last prince of the house of Pradyoto, and, according to the Pooranos, a person of mean origin, had by one wife eight sons, who with himself were denominated the nine Nandas. In addition to these, he had by a woman of the servile class named Mura,

Chondrogupto, one of whose appellations is Maurya, which signifies the son of Mura. But whether or not he was the son of this low-born monarch is of no material importance to the present inquiry; the Indian writers agree respecting the meanness of his birth, and narrate with little difference the events which led to his exaltation. In the revolution headed by the Brahmon Kantilya, and supported by the troops of Parvateswar, a northern prince, who for his aid was promised the moiety of the kingdom, the Nandas fell; and Chondrogupto, whilst yet a youth, was placed on the throne. The crafty priest, now the prime minister, became anxious to evade the execution of the treaty he had made with Parvateswar, and this was affected by taking away that monarch's life. Malayaketa having formed a large army composed of the troops of his own and of neighbouring States, and containing among other corps Yavanas (supposed to be Greeks) marched against Mogodho to revenge the murder of his father; but jealousies and disputes arising among the confederates, the forces dispersed and returned to their respective countries without having accomplished the object of the expedition.

On the death of Alexander the Great, his empire was divided among his generals, and to Seleucus Nicator were assigned his territories in India. Seleucus contemplated an invasion of the kingdom of Mogodho; but, finding Sandracottus prepared to take the field, entered into a treaty with him by which he agreed to relinquish some possessions to the east of the Indus, to receive an annual supply of elephants, and to cement the bond of union by giving him one of his daughters in marriage. Such a matrimonial alliance may, at first sight, appear improbable; but Hindoos were not, perhaps, in that age as particular as in the present. However, allowing the strictness observed now obtained then, it could hardly affect Sandracottus, who was

a man of the meanest origin, and had, therefore, no reason to be much concerned about whom he married ; besides, the marriage was a matter of policy, securing the tranquillity of his kingdom and the friendship of a powerful foe ; and, supposing he had scruples, he would not be the only prince who has sacrificed religion to gain temporal advantages. Megasthenes, as the ambassador of Seleucus, proceeded to the camp of Sandracottus to conduct these negotiations, where he beheld as many as 400,000 people assembled. He also visited the capital of his kingdom, and calls it Palibothra, which, from the particulars he gives respecting it, is thought to be the city of Patna. He describes it as situated at the confluence of the Ganges and another river, which is believed to be the Soane, "whose ancient bed is yet traceable on the south of Patna, and seems to have led into the Ganges near Futwar."¹ Such alterations in the course of the rivers of India are not unusual. "The Cosa has changed its place of confluence with the Ganges, and is now forty-five miles higher up than it was. The Brohmapootro has varied its course still more."¹

If it be admitted that the near resemblance found in the Greek and Hindoo writers in the name, origin, private history, elevation, kingdom, and metropolis of an Indian prince establish the identity of Chondrogupto with Sandracottus, the era in which he lived is at once determined. The revolution in which he was raised to the throne occurred in 315 B.C., and his reign, which extended to his death, continued to the year 301.

Another name of much importance to the adjustment of Indian chronology, is that of the founder of Booddhism. This religion, which is now spread over Japan, China, Thibet, Burma, Cochin-China, Siam, and Ceylon, was, at a

¹ Rennell's "Memoir of the Map of Hindostan," p. 53.

remote period, the established faith of the Gangetic nations, and continued to be so, it is believed, down to the ninth or tenth century of the Christian era, when it was extirpated by the Brahmons. According to its sacred books, Booddho is superior to all the gods, but is not the author of creation ; the universe, and the several races of deities and of men, though they have undergone endless transformations, are supposed to have always existed, and to be destined always to endure. "The successive destructions and reproductions of the world resemble a great wheel, in which we can point out neither beginning nor end." Instead of being a pure spirit, unencumbered with a corporeal frame, he has a body, and sustains various relations in human life. Born the son of a king,¹ he becomes a husband, a father, an ascetic, and the most eminent of saints. At the age of sixteen he married the Princess Yasodara, who, thirteen years after their nuptials, brought forth a son, whom they named Rahula. On the day he became a father, abandoning all earthly relations and pursuits, he retired to a vast forest, where he continued six years in the uninterrupted practice of self-denial, meditation, and prayer. At the end of this period he became Booddho, bearing the name of Goutama, and commenced to publish the doctrines of a new religion, which, according to his own prophecy, will endure five thousand years. He inculcated a strict morality ; denounced the crimes of murder, adultery, stealing, lying, and drunkenness ; repudiated the institution of caste ; affirmed the equality of men ; and maintained brotherly love to be the chief of the virtues. Having conducted his ministry with great zeal and success for the space of forty-five years, he died in the eighty-first year of his age.

¹ He was born in Koopiloo, and was the son of Soodhodana, a monarch of the Sacya race of kings.

A Prince,	.	.	.	.	.	16 years.
A Husband,	.	.	.	.	.	13 „
An Ascetic,	.	.	.	.	.	6 „
Booddho,	.	.	.	.	.	45 „
						80 „

The era of Goutama has been ascertained with considerable accuracy. The following dates are given by gentlemen who have carefully studied the chronology of the respective nations to which they refer, and enjoyed favourable opportunities of acquiring correct information.

The Burmese place his death in the year	546 B.C. ¹
The Siamese „ „	544 B.C. ²
The Siamese „ „	540 B.C. ³
The Siamese „ „	543 B.C. ⁴
The Cingalese „ „	543 B.C. ⁵
The Cingalese „ „	542 B.C. ⁶

Taking 543, the average of these dates, and adding 45, the term of his ministry, will determine the period in which he became Booddho to be the 588th year before Christ.

According to the Bhagovot Poorano, the revolution which raised Pradyota to the throne of Mogodho happened exactly two years before Booddho made his appearance in that kingdom. Allowing the remotest date to his appearance there,—namely, the beginning of his ministry,—will place the commencement of Pradyota's reign 590 years before Christ.

¹ Dr. Francis Buchanan, "Asiatic Researches," vol. vi. p. 266.

² M. De la Loubere, "Relation du Royaume de Siam," tom. ii. p. 160.

³ Paulinus quoted, "Asiatic Researches," vol. vi. p. 266.

⁴ Crawford's "Siam," cited by Turnour in his Introduction to the "Mahawanso," vol. i. p. 49.

⁵ Captain Forbes, "Asiatic Journal," vol. v. p. 328.

⁶ Mr. Harington, "Asiatic Researches," vol. vi. p. 266.

Respecting the reigns of the other families little certain knowledge is attainable, because the Pooranos, the only authorities on the subject, do not agree in the statements which they make.

Millions of ages have not been assigned to the Hindoo dynasties, because true history makes them less ancient. It must, however, be allowed that the antiquity of a people extends further back than the period of their authentic annals. A nation exists long and takes many steps in the way of improvement before the introduction of letters, and the writing of history is not the purpose to which they are first devoted. Tales perpetuated through successive generations, and to which all listen with unbroken attention, which abound with all that is amusing, exciting, wonderful, and marvellous, are the first compositions of a people emerging from barbarism, or yet in the early stages of civilisation. The real transactions of life, awakening no curiosity or interest, and gratifying no vanity, are deemed too insipid to deserve to be remembered, and centuries may glide away before a register of passing events is kept or appreciated; hence a greater antiquity may be assigned to a nation than the date of its historical records, but how far back this antiquity extends can never be determined, for beyond the limits of history certainty is not to be attained, and all opinions based on the authority of tradition are entitled to little more credence than conjectures. There is, however, without travelling beyond the boundaries of Indian history, much within its range to interest an inquiring mind. Long-continued subjection to a foreign yoke, revolutions overturning dynasty after dynasty, and time, sweeping in its course peoples and kingdoms from the face of the earth, have had little effect on the Hindoos. The social, civil, and sacred polity that distinguished them under their own kings is observed at the present day. The vicissitudes of fortune

which have destroyed the characteristics of other nations they have survived more than two thousand years. The paganisms of ancient Britain, Greece, and Rome are no more, and the images of their gods, with the temples that contained them, have crumbled away and left behind them little more than the memory of their names; but the temples of the Hindoos are still standing, and myriads bow before their shrines. They retain a religion undoubtedly of great antiquity, but one that stifles the best sensibilities of our nature, and sanctions, by the example of its deities, every crime it is possible to commit; which has consigned multitudes of helpless babes to a watery grave, crushed thousands of deluded pilgrims to death beneath the wheels of ponderous cars, and cast innumerable widows into the devouring flames. That it may soon give place to the mild, pure, and ennobling doctrine of the Christian faith, must be the ardent wish of every humane and pious mind.

CHAPTER III.

APPEARANCE — DRESS — SACRED THREAD — JEWELS —
 UMBRELLAS — PRAYING - MACHINES — ROSARIES —
 VEDAS — POORANOS — PRAYING - BIRDS — NAMES —
 HOUSES — FOOD — COURTESY — VISITS — CEREMONI-
 OUS GIFTS.

IN physical conformation the Hindoos resemble the inhabitants of Britain, and, like them, are different from one another in stature, features, and expression. Their complexion is bronze, the soles of the feet and the palms of the hands being much whiter than the rest of the body. Their eyes are always black. Their hair, which is the same colour, is smooth and straight, so that in this there is not, nor indeed in any other respect, the least likeness to the negro race. Their cheeks and chin are clean-shaven, but not the upper lip; the moustache is quite common. A beard is an indication of mourning, or of the performance of a vow. When the head is shaven, which with Brahmons is often the case, a tuft of hair, usually tied in a knot, is always left on the crown; that remains till the period of death, and the performance of the funeral ceremonies. By the road-side, under a banyan, or other shady tree, on a small grass mat spread on the ground, the barber cuts the hair, the finger and toe-nails, cleans the ears, and shaves the face and arm-pits of the peasantry, who, while the operation proceeds, sit

on their hams before him. As soap is deemed impure, and the application of it in lather would incur the forfeiture of caste, water is used unmixed with anything else. The barber attends the gentry and well-conditioned persons at their homes. He, however, confines his labours to the males of the house, and leaves it to his wife to dress the hair, pare the nails, paint the feet, and do other services for the female members of the family.

The dhootee, a cloth about three yards in length and one in breadth, is wrapped round the loins; one end being passed between the legs is tucked in behind, the other, formed into several folds, hangs in front to the feet. The chador, of one and a-half or two breadths, is thrown over the left shoulder, and passed under the right arm, like a scarf or a plaid, which can be so arranged as to cover the whole body, and, as a protection from heat or cold, be drawn over the head. These garments are put on uncut, just as they come out of the loom—not buttoned, tied, or pinned; they are usually white, and made of cotton, and fine or coarse, according to the means and rank of the wearer. A woollen mantle is occasionally used in the winter months by well-conditioned folk, and a blanket by the peasantry. Persons who are extremely poor have no chador, and only a very small dhootee, hardly sufficient to answer the purpose for which it is intended. A few devotees—not, however, from poverty, but as an indication, it is believed, of their religious eminence—lay aside all clothing and go stark naked. Little children, though not always, usually go naked—those of the rich till they are two or three years old, and those of the poor till they are five or six. But a metal plate, generally made in the shape of a leaf, and suspended to a string round the waist, conceals the pudendum in girls; boys have hung over the same region small bells, or a trinket of gold or silver. These ornaments, in the belief of some parents, act

as safeguards, ward off the approaches of Satan, and prevent him from kidnapping the children. From the present national costume, which has been in fashion more than two thousand years, there are, it is true, deviations, and in some parts of India greater deviations than in others. Many Hindoos employed in mercantile houses, the courts of the Government, and the service of English families, and also a considerable number of private gentlemen who are in the habit of visiting Europeans, adopt Mohammedan articles of dress, such as the turban, the tunic,¹ the gown,² and the girdle.³ In the close-bodied Mohammedan garment, a slight change is made in cutting it out—it is made to open on the right instead of the left side of the chest. By this position of the opening of the vest you know at once, without asking any question on the subject, whether a man be a Hindoo or a Mohammedan.

The bulk of the people, both men and women, still go barefooted ; stockings formed no portion of their ancient costume, and as yet are rarely seen in the rural parts of the country, but among residents in towns the number of persons who wear them is gradually increasing. After bathing, and before worship, Brahmons sometimes wear a shoe made entirely of wood. There is a pin with a round knob fixed in the fore part of it, which, being held between the big and the next toe, enables them to keep it on and to move about quickly without inconvenience. The ordinary native shoe, though not always, is generally open at the heel, and has a long peak that curls inwards over the toes.

¹ The mirzai, a cotton or muslin jacket, with long loose sleeves and open cuffs, worn under the chopkon ; or the kufcha, which is like the mirzai, but has tight sleeves.

² The chopkon, a long gown, with flaps in the skirt, and sometimes slits in the armpits.

³ The komorbond, a long piece of cloth girt round the waist.

The material is usually leather, and it may be the dressed hide of the cow. The cow is deified and called the mother of the gods, yet she is a beast of burden, frequently beaten, sometimes starved, and at last has her skin turned into shoes to be worn by her worshippers. The opulent have shoes of thick rich stuff, embroidered with silver and golden thread. It is the custom to leave them at the door before entering a house, and in this way to show respect, as Europeans do by taking off their hats. During the administration¹ of Lord Dalhousie, some native gentlemen wished to discontinue the practice, to enter Government House, on court days, wearing shoes and also a turban. They were informed that homage must be paid to the Queen's representative by uncovering the feet or the head. This created much discussion among all classes, and was the subject of numerous letters published in the newspapers. Such was the excitement that a stranger might have been led to suppose that "the shoe question," as it was called, was in some way or other connected with the duration of British rule; but not the least danger to our rule really existed, for there was no disposition to withhold honour from the Queen's representative, but a difficulty in taking off shoes which were of English manufacture, tied or laced. Sir Frederick Halliday, the first Lieutenant-Governor of Bengal, on visiting the military station of Berhampore in the county of Moorshedabad, obviated the difficulty. He compromised the matter, allowed shoes to be worn, provided they were of japanned leather. The result was that every shoe of the kind which the bazaar contained was immediately purchased, and, when the levee was held, the tent was crowded. An order, founded on a similar compromise, was issued during the administration of Lord Lawrence. It was notified, under date the 31st of March, 1868, that "all

¹ His administration was from 1848 to 1856.

natives of India wearing boots or shoes of European fashion may appear thus habited before all the servants of Government in all places within the Bengal Presidency and its dependencies, on all official or semi-official occasions, including dorbars of all descriptions. In case of natives wearing shoes of Indian fashion, the old social practice, whereby such shoes must be taken off within the customary limits, will be maintained by the servants of the Government in their official or semi-official capacities." "A large number of native gentleman have recently presented a petition to the Government of Bengal, praying that they may not in future be obliged to keep their heads covered as a sign of respect when attending dorbars and other official meetings ; Urging that the turban is not now, if it ever was, a part of the national dress of the people of Bengal, and that those native gentleman who do not ordinarily wear turbans should no more be obliged to show respect by keeping their heads covered, than by taking off their boots or shoes when made after the English pattern." ¹

The Poita, the sacred cord, put over the head on to the left shoulder, and hanging under the right arm to the hip, is worn by every Brahmon ; it consists of three separate cotton strings, each made of several threads. At the time of being invested with it, which may be in his eighth year, he is supposed to undergo a great change, analogous to a new birth, and in consequence is entitled to the honourable appellation of "dwijat," twice born. The other two privileged castes are allowed to use the cord. The military order are directed to wear a hempen and the mercantile a woollen one. ² Physicians, who are reputed to

¹ The *Calcutta Englishman*, quoted by the *Allahabad Pioneer*, Saturday, 18th October, 1879, p. 15.

² Monoo, ii. 36, 37, 38, 44. The Kshotriyos and Boishyos, the military and mercantile castes, have very much declined in numbers ; many who now claim to belong to them are of Shoodra origin.

have sprung from the intercourse of a man of the priestly with a woman of the commercial class, are permitted to wear the sacred thread of the caste to which their maternal ancestor belonged.¹

Some Hindoos wear necklaces, armlets, bracelets, and anklets, rings in their ears, on their fingers and toes, which, according to their means of purchasing them, are made of more or less valuable material. On days of ceremony, persons of great wealth have jewels on their turbans and round their necks strings of pearls.

The ordinary umbrella consists of slips of bamboo neatly plaited, and of a handle of the same wood, but having no stretches it does not admit of being closed; it is used to shade from the sun as well as from the rain, and costs about fourpence. A European lady, who spent many years in promoting the temporal and religious welfare of the women of India, and was much beloved, informed me, that soon after her arrival in the country, on seeing the natives, when it was neither hot nor wet, carrying their umbrellas open, and not being aware it was a matter of necessity, she pointed to it as an indication of laziness, and did it in that assured manner which is characteristic of new-comers. The friends with whom she was in conversation, smiling, corrected her mistake, at which she herself could not then help laughing. The very large umbrella carried over the principal people when they go out to walk, is made of palm leaf, of cotton or silk cloth, and has a broad fringe, and a handle measuring six or seven feet. In the cities and large towns the English umbrella is gradually taking the place of the native one, because it is found to be more convenient, and to be almost as cheap, considering the time it lasts. In the year 1882-83 as many as 3,353,055 English umbrellas were imported into India.

¹ The Boidyo caste : Monoo, x. 8, 14.

Religionists in the East, of nearly every creed, have material aids to facilitate the performance of duties of a spiritual nature. The Booddhists have praying-machines, in the form of barrels, which have handles like those of street-organs. Men are paid to put them in motion. Written on slips of paper and placed inside, the prayers are believed to ascend to heaven. The persons interested need not to be there; they can send their petitions and have them offered while doing their worldly business, ploughing their fields, reaping their crops, or taking the produce of their farms to market. The Booddhist monk has prayers engraven on cylinders, which by weights are set and kept in motion like a clock, and while they revolve he can attend to his studies or other avocations. Besides this machine he has one of a lighter construction, which is carried about in the hand, and in addition to these prayer-mills he possesses a rosary. Of the latter help in the exercises of devotion, Hindoos and Mohammedans alike avail themselves. With a rosary, formed generally of date-stones, and containing a hundred beads, the Mussulman counts the number of his prayers, his repetitions of the words of the Koran, and the titles and attributes of the deity. The Brahmon, who is a worshipper of Shivo, wears a rosary composed of thirty-two or sixty-four berries of the Roodrakhyo tree;¹ that of the votaries of Vishnoo consists of one hundred and eight beads made of the root of the holy basil,² a shrub sacred to that divinity. The religious service of Hindoo priests, though not always, is often a mere repetition, audibly or otherwise, of the names of a favourite god; with their beads they enumerate their recitals of his appellations. These appellations are numerous; Vishnoo is said to have a thousand, and Shivo a thousand and eight. Sometimes the Brahmon has

¹ *Elæocarpus ganitrus*.

² Toolsee, the sacred basil, *oximum sanctum*.

his rosary in a cloth bag,¹ into which he puts his right hand and carries on his manipulations unseen by those who may be near him. If he pronounce to himself both morning and evening the Gayotree, a stanza of the Rig Veda, he is sure to attain eternal bliss. "The four domestic sacraments² which are accompanied with the appointed sacrifice, are not equal, though all united, to a sixteenth part of the sacrifice performed by a repetition of the Gayotree. By the sole repetition of the Gayotree, a priest may indubitably attain beatitude, let him perform, or not perform, any other religious act."³ "By a continuous repetition of the Gayotree, at the twilights, the holy sages acquire length of days, perfect knowledge, reputation during life, fame after death, and celestial glory."⁴

The Vedas, the sacred books of the Hindoos, mentioned above, had a marvellous origin. The Supreme Ruler "milked them out, as it were, from fire, from air, and from the sun."⁵ They are written in the Sanskrit language, and were, it is supposed, arranged in their present form about fourteen hundred years before the Christian era, by Vyasa,⁶ a man of great learning. They are four in number—the Rig, the Yojur, the Samo, and the Atharva Veda. Each contains a collection⁷ of hymns, prayers, and invocations; precepts⁸ relating to the duties of a Brahmon, reciting the liturgical service, and presenting oblations and sacrifices in the temple; and to these

¹ Gomookho, rosary-bag.

² The five sacraments are the following: "Teaching and studying the scripture is the sacrament of the Veda; offering cakes and water, the sacrament of the manes; an oblation to fire, the sacrament of the deities; giving rice or other food to living creatures, the sacrament of spirits; receiving guests with honour, the sacrament of men."—Monoo, iii. 70.

³ Monoo, ii. 86, 87.

⁴ *Ibid.* iv. 94.

⁵ *Ibid.* i. 23.

⁶ As many as twenty-eight persons, more or less famous, bear the name of Vyasa. The Vyasa who arranged the Vedas was the Mooni Krishno Dweepayono.

⁷ Sonita.

⁸ Brahmonos.

subjects are added expositions¹ on the divine attributes, on philosophy and metaphysics. Of the high estimation in which they are held, some idea may be formed from the language which is used in speaking of them. "To patriarchs, to deities, and to mankind, the scripture is an eye giving constant light. The three worlds, the four classes of men, and their four orders, with all that has been, all that is, and all that will be, are made known by the Veda."² The reading of the Vedas is confined now, as it always has been, to a few learned men. The bulk of the nation know as little concerning them as the bulk of the English people know about the writings of the school-men of the Middle Ages.

The Pooranos, ancient mythological books, are supposed to have been written at different periods, and the oldest of them about six hundred years after the Vedas. They number eighteen, and bear the following titles :—

1. Brohmo	Poorano.
2. Podmo	„
3. Vishnoo	„
4. Shivo ³	„
5. Bhagovot	„
6. Narod	„
7. Markondego	„
8. Ogni	„
9. Bhovishyo	„
10. Brohmo-voivortto	„
11. Lingo	„
12. Voraho	„
13. Skondo	„

¹ Uponishods.

² Monoo, xii. 94, 97.

³ In some lists of the Pooranos the name of Vayoo is given instead of Shivo's; but the list in which these writings are arranged and designated as above is the one generally received.

- | | |
|---------------|----------|
| 14. Bamon | Poorano. |
| 15. Kurmo | „ |
| 16. Motsyo | „ |
| 17. Garoodo | „ |
| 18. Brohmando | „ |

They speak on a variety of subjects, on astrology, palmistry, and precious stones. The real existence of matter is maintained, and it is also pronounced to be illusory, and to exist only in the mind. The ordinary duties of the four classes of men, and the special ones of householders and Brahmons, are strictly enforced. Instruction is communicated regarding holidays and festivals, the performance of religious rites and ceremonies, and the obligation of making generous gifts to the priests who officiate in the temples. Tales, containing more or less of the marvellous, are told about the incarnations of Vishnoo, the churning of the ocean, ascetics, pilgrimages and sacred places, the deluge, Noah, and the seven Rishis or holy sages; also concerning the austerities and heroic deeds of some of the deities, and the contentions, quarrels, and immoralities of others. A minute description is given of the universe, of heaven, and of several of the twenty-one hells. Frequent creations, destructions, and renovations of the earth are affirmed to be events which have actually occurred, and that will transpire again. We are presented with an account of the genealogy of the gods and the patriarchs, of the reigns and histories of numerous dynasties and kings, and with computations of time which extend over millions of ages. Some Pooranos take the names of particular divinities, and in setting forth their merits advocate conflicting modes of worship and different ways of salvation, for between them there is no coherence or harmony.

Some of the legends in the Pooranos, and in the Rama-

yon and the Mohabharot epic poems, are compositions of great literary merit. Recitations of them, of three hours' duration, on ten successive days, in the afternoon or the evening, are often given in both towns and villages, and attended by men, women, and children in great numbers. Under an awning, or in a tent sufficiently large to meet the requirements of the locality, the audience sit on the matted or carpeted floor. There are neither chairs nor benches. The reciter occupies a raised seat. He speaks on the virtues and beauty of women, and the happiness of wedded life ; on the cruelty of oppressors, the sacredness of friendship, the nobleness of valour, the scenes of the field of battle, the trophies of victory, the lamentations of captives. Throwing his whole soul into the performance, he carries the auditors along with him. They are elated or depressed, moved to laughter or melted to tears. The recitations, especially those recounting the martial glories of Ramo and the virtues of Seeta, his beloved wife, are everywhere attended by crowded assemblies, and probably will always continue to be thus attended ; for but seldom are the creations of genius allowed to die.

In their religious performances, Hindoos avail themselves of the help of the feathered tribe. At home, on the margin of rivers, and in the thoroughfares of both towns and villages, they may be often seen with a parrot or a mina, which they have taught to call upon some divinity. " Ram, Ram !¹ Radha-Krishno, Radha-Krishno !"² are sounds which may be heard all day long, and sometimes far into the night.

¹ Ram is the seventh incarnation of Vishnoo, and the hero of the great epic poem, called the " Ramayon."

² Radha, who was the wife of Ayoon Ghosh, a cow-herd of Gokool, is the favourite mistress of the god Krishno. She was seduced by Krishno, and then deified. In the temples dedicated to his service, her image is set up with his own, and worshipped.

The ceremony of giving a name is deemed of much importance. It should be performed "on the tenth or twelfth day after the birth, or on some fortunate day of the moon, at a lucky hour, and under the influence of a star with good qualities. The first part of a Brahmon's compound name should indicate holiness; of a Kshotriyo's power; of a Boishyo's wealth; and of a Shoodra's contempt. Let the second part of the priest's name imply prosperity; of the soldier's preservation; of the merchant's nourishment; of the servant's humble attendance."¹

Having learned the exact time of the child's birth, the astrologer commences to cast his nativity, and on finishing the work informs the father that the heavenly bodies promise his son a prosperous, happy and long life, or doom him to a less favourable destiny; the amount of remuneration he is likely to receive for his labour throws, it is affirmed, light or darkness on the book of fate, and makes the reading of it prognosticate good or evil. Generally speaking, the poor have not horoscopes of their children, and some do not keep any record of their birth. The name chosen is never that of the father. It may be that of a hero, a tree, a flower; a word expressive of pleasure, greatness, goodness, or any excellent quality; it is frequently that of a god, and sometimes of a goddess, with an additional word to it. It does happen, though rarely, that it indicates something unpleasant. When this is the case, it may be thus accounted for. Parents who have suffered many bereavements believe the pleasant names their children bore attracted the notice of persons endowed with the baleful qualities of the evil eye, and caused their death; and to prevent such a bereavement occurring again, they select a name of an opposite character, expressive of worthlessness, of poverty, of loss, of affliction, or sorrow. If the child live and enjoy good health, a feel-

¹ Monoo, ii. 30, 31, 32.

ing of gratitude leads them to add to its name that of one of the gods.

The astronomical name, which may consist of one or more words, is the first ; the family name is the last. The following short list may give the reader some idea of Hindoo names :—

Ram ¹ Mohan ² Ray.³
 Ram ¹ Prosad ⁴ Ray.³
 Anondo ⁵ Nath ⁶ Ray.³
 Bindrobon ⁷ Chondro ⁸ Ray.³
 Ishwor ⁹ Chondro ⁸ Bidyasagor.¹⁰
 Bhogaban.¹¹
 Kalee ¹² Choron.¹³
 Seetaram.¹⁴
 Gopal ¹⁵ Chondro ⁸ Singh.¹⁶
 Ram ¹ Dootal ¹⁷ Singh.¹⁶
 Ram ¹ Das ¹⁸ Singh.¹⁶
 Krishno ¹⁹ Chondro ⁸ Singh.¹⁶

¹ A deity.

² Great.

³ A prince, a title of honour. The most celebrated person of this name was a very learned man, and a great reformer. He visited England, and died at Stapleton Grove, near Bristol, in the year 1833.

⁴ Grace, favour, kindness.

⁵ Joy, felicity, pleasure.

⁶ Lord, governor, protector.

⁷ A place of Hindoo pilgrimage, situated on the western bank of the Jumna, thirty-five miles N.N.W. from the city of Agra.

⁸ The moon. ⁹ The common name of God ; the supreme, a lord.

¹⁰ A sea of learning ; *bidya*, knowledge, wisdom, learning ; *sagor*, the sea, the ocean.

¹¹ Divine, glorious, omnipotent, God.

¹² A goddess, the consort of Shivo.

¹³ The foot.

¹⁴ The wife of Ram.

¹⁵ A cow-herd, a dairyman ; one of the names of Krishno, an image of Krishno.

¹⁶ A lion.

¹⁷ Fondness.

¹⁸ A slave, a servant.

¹⁹ The god Krishno.

Ishwor⁹ Chondro⁸ Ghosh.²⁰

Ram¹ Gopal¹⁵ Ghosh.²⁰

Anondo⁵ Lal²¹ Das.¹⁸

Nondo²² Nath⁶ Das.¹⁸

Kalee¹² Das.¹⁸

Doorga²³ Choron.¹³

Gonga²⁴ Ram.¹

Ghoreeb.²⁵

Panch²⁶-kowri.²⁷

Harano.²⁸

Dookhee.²⁹

Dookhee²⁹-Ram.¹

The houses of the rich are built of brick, or stone in those parts of the country where stone is procurable. They stand on four sides of a court. If the front, which is probably the case, be to the south, it may consist merely of a high wall with a door in the centre, or of a stately porch with chambers over it. The northern part of the edifice contains the image of the deity the family worship. The eastern and western rooms on the ground-floor, and likewise all those of the upper storeys, open into a veranda, or gallery, which looks on the court. The roof being flat, serves as a walk to take the air in the morning and evening. This description does not apply to all mansions; some are erected on a different plan, and others, apparently, on no

²⁰ A branch of the writer caste, a herdsman.

²¹ Red.

²² Pleasure, joy, happiness, felicity.

²³ The goddess Doorga, the consort of Shivo.

²⁴ A goddess, the Ganges, the sacred river of the Hindoos deified.

²⁵ Poor, needy. ²⁶ Five.

²⁷ A small shell used in India as money; sixty are in value a little more than a farthing. Here the compound word is intended to express the quality of being worthless.

²⁸ Lost. ²⁹ Sorrowful.

plan at all, and exhibit much variety in the fancies of the owners. The chief articles of furniture are clothes-chests, ottomans, punkhas,¹ bedsteads, and mats. There are no pictures, looking-glasses, sofas, tables, or chairs, nor any of those little elegancies deemed necessary to the comfort of an English home. Some native gentlemen, however, who are in the habit of calling on foreign residents, have a room or two, in which they receive visitors, fitted up in the European style. Most of the dwellings of the labouring class have mud or wattled walls, and roofs thatched with grass. Those occupied by very poor persons have only one room, the others have two or three. Occasionally in summer, owing to the great heat within doors, men and boys in considerable numbers sleep outside in the veranda, the yard, or street. As a protection from mosquitoes, their upper garment, which is white, is drawn over them so as to cover the whole body, the head and the feet; and consequently to a foreigner, walking through the village early in the morning, they appear like corpses shrouded for burial.

In the families of the poor, most of the domestic utensils are native earthenware, and altogether cost only a few pence. In the families of the opulent, the utensils, consisting of pots, pans, dishes, plates, cups, bowls, jugs, and jars, are of brass or zinc, and manufactured in the country; but the fine metallic, glass, and earthenwares imported from England are gradually coming into use.

The staple food in the province of Bengal is rice, eaten with herbs; split pease; vegetable, fish, cocoa-nut, and other kinds of curry. In Upper India and other parts of the country where rice is not extensively grown, unleavened

¹ A machine for fanning a room, consisting of a movable frame covered with canvas, and suspended from the ceiling. It is kept in motion by pulling a rope.

bread¹ is much used, made into large, round, thin, flat cakes. According to the rank and means of persons, the place of dressing food may be a brick or stone building a little distance from the dwelling, a shed near the door of the house, or a corner of the room in which the family live. When travelling, it is customary to cook in the open air; a small square piece of ground² is smoothed and swept, and out of the clay of the place is moulded a receptacle to contain fire, over which anything can be fried, stewed, baked, or boiled. They do not usually take it with them, but leave it behind, and make a fresh one at the end of every stage of their journey. They also leave the earthen vessels in which they have cooked their victuals. As these receptacles for fire and food, called "choolas and hanries," cannot, without loss of caste, be used by after-comers, they remain in their whole or broken state on the sides of the great thoroughfares and the banks of the rivers—the resting-places of travellers.

Just before eating, having anointed themselves with mustard oil, the Hindoos bathe with their loins covered, never naked. When they perform their ablutions at a well in a courtyard, or any other similar locality, they take a vessel and pour the water over their heads. When performed in a river or pool,—and there men and women usually bathe together,—they immerse the whole body several times, then unfasten the waist-cloth, wash it, and put it on again. Having finished their ablutions, they doff this cloth while standing on the bank, and don a dry one; but this is done in such a manner that, though surrounded with a crowd of people, no exposure of the person takes place, nor anything else of an indelicate nature. A few individuals do

¹ It is formed of wheat; of jowari—*sorghum vulgari*; bajra—*panicum specatum*; and other sorts of grain.

² Chouka.

not make this change, but go home just as they are, with the wet garment sticking to them, and the water dripping from it.

If after purification they unfortunately touch a person of lower caste than themselves, they become unclean ; and if scrupulous about religion, will, ere they sit down to eat, bathe again to wash away the pollution. Seated on their hams, on a mat spread on the ground, the food is set before them, on metallic, earthen, or plates formed of palm or plantain leaves, sewn together with a blade of grass ; and having no knives, forks, or spoons, they take it up with the fingers of the right hand, never with those of the left, as the left hand is reputed unclean, and used in the meanest offices. Ignorance of this supposed uncleanness has led to the making of blunders which have excited both anger and mirth, and caused men in power, who should be revered for their wisdom, to be laughed at for their folly. At one time, a commander in the Presidency of Madras, being determined to secure uniformity in every military detail, ordered native troops to salute with either hand, as the English do. The consequence was that, when a Hindoo soldier was about to meet an officer whom he liked, he managed to pass on the left side and salute with the right hand, as he did before the order was issued ; but, if for some reason or other he were displeased with an officer, he passed on the right side and saluted with the left hand, and thus actually insulted him while formally paying him respect.

The only drink at meals is water, which is generally taken in the usual way ; but sometimes it is poured into the throat, without allowing the vessel to touch the lips. It is customary to wash the hands after eating, and also before, should it so happen that a bath has not just been taken in which they, with the rest of the body, were purified. The law gives these particular directions : " Let the student,

having performed his ablution, always eat his food without distraction of mind ; and, having eaten, let him thrice wash his mouth completely, sprinkling with water the six hollow parts of his head,—that is, his eyes, ears, and nostrils.”¹

The time of meals is rather fixed by convenience than by the authority of sacred books. In rural districts, much work in the field and in the school being done in the morning, the breakfast is about noon ; in towns, where educational institutions, courts of law, mercantile offices, and all places of business open about ten o'clock, the meal is earlier than in the country. Dinner is generally after sunset, which in India is never so late or so early as in Britain, there being little variation in the length of the days. A slight repast, cold, and frequently consisting of what was left on the previous day, is taken by some persons between meals, or in the morning before leaving home. If the expense can be afforded, sweetmeats are taken after meals, composed chiefly of sugar, ground rice, and spices, formed into cakes or balls. Large quantities of sweetmeats are eaten at weddings and on all festive occasions, and likewise at the periodical religious ceremonies performed to honour the memory of the dead. Food which has been defiled is thrown away. Pollution may be occasioned by widely different causes. “The boar destroys it by his smell ; the cock, by the air of his wings ; the dog, by the cast of a look ; the man of the lowest class, by the touch.”² In the opinion of the strictly orthodox, even the shadow of a European, Mohammedan, or low caste Hindoo falling on a dinner, is sufficient to pollute it, and induce them to leave it untouched. There are, however, a few things exempted from the operation of rigorous laws, concerning which religion itself allows perfect freedom. All sorts of grain and fruit in their dry state can be touched by persons of different

¹ Monoo, ii. 53.

² *Ibid.* iii. 241.

castes without causing defilement ; gold, silver, and copper continue pure whoever may be their possessor ; hence the Brahmon does not refuse to take money from the Shoodra, but probably murmurs if he be sparing in his gifts.

The betel leaf, wrapped round powdered shell-lime, and the nut of the areca palm, is chewed after dinner, and likewise during visits paid to friends ; indeed, many persons are so much addicted to it as to have it almost continually in their mouths. It is thought to be conducive to health, and to be a powerful stimulant both to the salivary glands and the digestive organs. It stains the lips and the tongue a bright red colour.

Inhaling smoke from several substances the Hindoos have practised from time immemorial ; but their ancient books make no mention of tobacco, and the name given to it in their languages is apparently a corruption of a foreign word, from which it may be inferred that the plant is an exotic, and was probably introduced from America into India, as well as into Europe, about three hundred years ago. But whatever may have been the period of its introduction into the country, most of the inhabitants, swayed in their judgment by the strength of habit, now consider tobacco to be a necessary of life. All classes smoke after meals, during visits, at social public rejoicings—indeed, on every possible occasion. In village meetings for the transaction of ordinary business ; in assemblies summoned to try individuals accused of breaking the laws of caste ; while listening to tales, “*kakinees*,” in which, like other Eastern nations, they take as great delight as our children, they sit and smoke. Among field labourers, artisans, and men engaged in other manual occupations, it is the custom for one person to take a few whiffs and then pass the pipe to another, and to hardly ever cease doing so till the work is over. In the hooka used by the poor, the vessel containing

the water is a cocoa-nut, at the top of which is inserted one end of a reed tube, reaching into the water; on the other end is placed a cup holding tobacco and live charcoal, and the mouth being applied to a hole in the side of the nut, the smoke is drawn out, cooled and purified by the water. In the hooka of persons who are comparatively well off, the water-vessel is glass, brass, or silver; the upright tube is richly ornamented, and in the hole to which the peasantry put their mouth a flexible tube, resembling a garden hose, is inserted, which enables a person to smoke with the hooka at the other side of the room, to do it lying in bed with the hooka on the chamber floor, while on a journey with it near his feet in the palanquin, or carried by a servant running outside. Among men of the same caste the pipe can be passed from one to another till they have all used it; but should there happen to be individuals present of a different caste, the pipe cannot be offered to them, as different castes are not permitted to draw smoke through the same water; they may, however, be allowed to take the cup containing the tobacco and fire, and, putting their mouth to the bottom of it, draw the smoke through its tube. Presenting the hooka to visitors is a sign of welcome and goodwill; withholding it is an indication that the bonds of friendship have been severed, civil and religious immunities forfeited, and expulsion from society incurred. In Bengal, and probably in other parts of India, many women belonging to the industrious classes smoke; and though few in the upper ranks of life do it, yet some of them chew tobacco—the leaf mixed with the betel-pepper leaf. Both men and women, but not in great numbers, use pulverised tobacco in the form of snuff. Some Hindoos add to their tobacco a preparation made of the tops or flowering stalks of the hemp-plant,¹ which has a fragrant odour, and is highly intoxicating.

¹ Ganja—*cannabis sativa*.

Others, instead of this, mix with it a small quantity of opium. Opium is also taken in pills or dissolved in water. Here a question may naturally suggest itself—Are the Hindoos a sober people? Strong drinks of every description are shipped from Europe, but as yet their consumption is mostly confined to seaports and large inland towns. Those consumed in the rural districts are generally such as liquors distilled from fermented rice, from leaves,¹ flowers,² and bark³; from the sap of the wild-date tree,⁴ the palmyra,⁵ and cocoa-nut palms.⁶ However,—including all who take intoxicating liquors and drugs, whether in excess or in moderation,—they form only a very small portion of the people. The great body of Hindoos never take anything more inebriating than water, and for sobriety stand second to the inhabitants of no country on the face of the earth. How long they will retain this virtuous pre-eminence above Christian nations cannot with certainty be determined; for the vice of intoxication is said to be increasing, and this is somewhat confirmed by the growing statistics in the excise department of the Indian revenue.

It may perhaps be well to remark that, though smoking in India is not connected with drunkenness,—one of the very fruitful sources of crime in England,—it is a great impediment, if not to the moral, to the material welfare of the country. In all skilled and unskilled business the use of the ordinary hooka causes frequent interruptions of labour, for it cannot, like the pipe, be placed in the mouth, and

¹ The drink called Bhang, from the leaves of the hemp-plant—*cannabis sativa*.

² The flowers of the Mahwah tree—*bassia latifolia*.

³ The bark of the following trees : *acacia ferruginea*, *acacia leucophleea*, *acacia myriophylla*.

⁴ The Khajoor tree—*Phœnix sylvestris*.

⁵ The Tol tree—*borassus flabelliformis*.

⁶ The Narikel—*cocas nucifera*.

smoked without work being suspended ; one or both hands are occupied in holding it. The time consumed by each individual during the working hours of the day is estimated to be one hour. In some cases it is possible this may be too large an average, but in most cases those who know the country and the habits of the people will be of opinion the average is too small. If those who are employed in manual labour form a sixth of the inhabitants, which is not improbable, and among them the abstainers from the use of tobacco be too few to be taken into consideration in this rough calculation, the period wasted by smoking in each single day is 42,648,637 hours, or 4868 years, 206 days, and 13 hours. How this time-consuming habit, to call it by no worse name, increases the cost of work performed, and, consequently, the price of all articles offered for sale in shops and markets, will be too apparent to men of reflection to need the least argument to enforce it. Whether tobacco be necessary to any persons may be doubted ; that it is injurious to the health and constitution of many, in the East as well as in the West, is a matter of certainty.

The Hindoo is commanded to be considerate, kind, and courteous. The code framed for the regulation of his conduct says : "Let him not insult those who want a limb, or have a limb redundant, who are unlearned, who are advanced in age, who have no beauty, who have no wealth, or who are of an ignoble race."¹ "Way must be made for a man in a wheeled carriage, or above ninety years' old, or afflicted with disease, or carrying a burden ; for a woman, for a priest just returned from the mansion of his preceptor, for a prince, and for a bridegroom."² "Let him humbly greet venerable men, who visit him, and give them his own seat ; let him sit near them, closing the palms of his hands ; and when they depart, let him walk some way behind them."³ "A

¹ Monoo, iv. 141.

² *Ibid.* ii. 138.

³ *Ibid.* iv. 154.

youth who habitually greets and constantly reveres the aged, obtains an increase of four things—life, knowledge, fame, strength.”¹

Friends of equal rank who have not seen each other for some time usually embrace when they meet. When inferiors and superiors meet, and make inquiries about each other's welfare, the inferior usually addresses the superior in a complimentary style, saying, “Through your favour, I continue well;” “As you command, all is well.” Persons meeting on the road, who are of equal rank, do not always formally salute, but in passing say a friendly word or two, or repeat twice the name of the god Ramo, the repetition of whose name is deemed equivalent to a prayer for his blessing. A Brahmon does not return a mark of respect in the ordinary way, but stretches out his right arm, and with the hand half open thus bestows his benediction on the person who makes obeisance to him. The principal forms of salutation are the following. The first and the second are common: A slight inclination of the body, and raising the right hand to the forehead.² Raising the hands, joined palm to palm, and touching the forehead several times with the two thumbs.³ Prostration, in which the forehead meets the ground.⁴ Bowing at the feet of a superior, so as to touch them with the head.⁵ Making five parts of the body—the forehead, temples, and hands—touch the ground.⁶ Making eight parts of the body—the knees, hands, temples, nose, and chin—touch the ground.⁷

To the visitor, who is of the same rank as themselves, the Hindoos bring water for washing his feet, and give him the

¹ Monoo, ii. 121.

² Pronam. This mode of salutation resembles the Mohammedan salam, but on that account it need not be considered of Mohammedan origin.

³ Nomoskar.

⁴ Donoobot.

⁵ Obhibadon.

⁶ Pouchango.

⁷ Oshtango.

pipe to smoke, and after these indications of welcome, he sits down with the male members of the family to breakfast or dine. If, on account of being of another caste, he cannot eat with them, they furnish him with the requisite articles to prepare a meal for himself, such as rice, fish, dal,¹ clarified butter or oil, salt and red pepper, also with cooking vessels and fuel.

In paying visits, Hindoos consider it a breach of etiquette to leave before the master of the house gives permission. On ordinary occasions he does this by using a word² which signifies a dismissal with good wishes ; literally, " Go without trouble or anxiety." On extraordinary occasions, the visit ends by his presenting them pan,³ putting round their neck a garland, dropping attar or other perfume on their handkerchief, and sprinkling rose-water over their person. In attending the dorbars of chiefs, kings, and princes, it is not customary to go empty-handed ; every one takes a ceremonious gift, of more or less value according to his rank. This is received or merely touched with the right hand by the personage to whom it is presented. An equal or a greater gift is returned. Half-a-century ago the return gifts were often of a costly character, and they are occasionally so now. Speaking of Ronjeet Singh, the then sovereign of the Ponjab, and of the presents to the members of the English mission bestowed with his own hand, the Honourable W. G. Osborne says : " Mine consisted of a string of pearls, a chelenk of diamonds, six pairs of shawls, and several pieces of gold embroidered silk, a pair of diamond armlets, a sword and a horse, with gold and velvet housings and accoutre-

¹ Split peas or other pulse.

² Such as " Biday."

³ A masticatory much used in India and also in other portions of the East. It consists of the nut of the areca palm, wrapped in a fresh leaf of the betel pepper vine, which has spread over it a small quantity of fine shell-lime.

ments.”¹ Those to the other officers were in proportion to their rank. The men of the escort received twelve thousand rupees, and the servants the same amount. The ceremonious gifts presented by English officers at native courts are furnished by the Government, and as soon as possible those received are made over to the Government; not one is allowed to be retained, all are entered in the State-records, placed under the authorities of the Treasury, and ultimately advertised in the newspapers and sold by auction, which, it must be admitted, is not a very dignified procedure for one of the greatest nations in the world. It is true that were officials in India to appropriate these gifts, they might be considered as bribes to defeat the ends of justice, and secure a corrupt administration of the law; but surely a custom, which is a degradation to every one concerned in keeping it up, might be abolished. Seeing presents knocked down to the highest bidder, just as ordinary articles of merchandise are disposed of, must excite the displeasure of the persons who made them; and receiving presents, which are not to be retained, but are ticketed for sale as soon as the ceremony is over, must be pronounced to be little better than a farce.

¹ “Court and Camp of Ronjeet Singh,” by W. G. Osborne, p. 203.

CHAPTER IV.

SOME OPINIONS OF THE HINDOOS ON RELIGION
AND MORALS.

IN their sacred books a marvellous account is given of the origin of the world. It is there related that "the sole self-existing power, Brohmo, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who is the soul of all beings, with a thought created the waters, and placed in them a productive seed. The seed became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of Brohma. By his thought alone, he caused the egg to divide itself; and from its two divisions he framed the heaven above and the earth beneath; in the midst he placed the subtile ether and the permanent receptacle of waters. He gave being to time and the divisions of time, to the stars, and to the planets, to rivers, oceans, and mountains, to level plains, and uneven valleys; to devotion, speech, complacency, desire, and wrath. From His own supreme soul He drew forth mind, and, before mind, He produced consciousness, the internal monitor—the ruler."¹

"He made a total difference between right and wrong,"² placed man under the reign of law, and held him account-

¹ Monoo, i. 6, 7, 9, 12, 13, 14.

² *Ibid.* i. 26.

able for his actions. "Single is each man born, single he dies ; single he receives the reward of his good, and single the punishment of his evil deeds. In his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company ; his virtue alone will adhere to him."¹

The difference between knowledge and the performance of duty is clearly discerned. "They who read many books are more exalted than such as have seldom studied ; they who retain what they have read, than forgetful readers ; they who fully understand, than such as only remember ; and they who perform their known duty, than such men as barely know it."² Virtue is commended, and vice denounced ; and in giving judgment respecting the moral character of an action, and the reward or punishment it merits, the motives, feelings, and passions which influence human conduct are taken into account. "With whatever disposition of mind a man shall perform in this life, any act, religious or moral, in a future body endued with the same quality shall he receive retribution. A religious act, proceeding from selfish views in this world, as a sacrifice for rain, or in the next, as a pious oblation in the hope of a future reward, is declared to be concrete and interested ; but an act performed with a knowledge of God, and without self-love, is called abstract and disinterested. He who frequently performs interested rites attains an equal station with the regents of the lower heaven ; but he who frequently performs disinterested acts of religion, becomes for ever exempt from a body composed of the five elements."³ Between

¹ Monoo, iv. 239, 240.

² *Ibid.* xii. 103.

³ *Ibid.* xii. 81, 89, 90. In the opinion of the Hindoos the elements of material existence are five in number—viz., earth, water, air, ether, and light or energy. The word used to express them is *ponchobhoot*—*poncho*, five ; and *bhoot*, element.

mental sins and those committed through the intervention of the bodily organs, a wide distinction is made in the punishments with which they are visited. "For sinful acts mostly corporeal, a man shall assume after death a vegetable or mineral form ; for such acts mostly verbal, the form of a bird or a beast ; for acts mostly mental, the lowest of human conditions."¹ The transitory nature of prosperous wickedness is set forth in language which bears a striking resemblance to that which the writers of the Christian Scriptures use when describing the course of the ungodly. "Iniquity, committed in this world, produces not fruit immediately, but, like the earth, in due season, and, advancing little by little, it eradicates the man who committed it. Yes ; iniquity, once committed, fails not of producing fruit to him who wrought it, if not in his own person, yet in his sons, or if not in his sons, yet in his grandsons. He grows rich for a while through unrighteousness ; then he beholds good things ; then it is that he vanquishes his foes ; but he perishes at length from his whole root upwards."²

The opinions of the Hindoos on the retributive justice which is experienced in this world are peculiar. In their ancient laws many punishments are appointed to overtake transgressors which find no place in the penal code of any other people. A few of them may be here mentioned. "Some evil-minded persons, for sins committed in this life, and some for actions in a preceding state, suffer a morbid change in their bodies. A stealer of gold from a Brahmon has whitlows on his nails ; a drinker of spirits, black teeth ; the slayer of a Brahmon, marasmus ; a malignant informer, fetid ulcers in his nostrils ; a false detractor, stinking breath ; a stealer of dressed grain, dyspepsia ; a stealer of clothes, leprosy ; a horse-stealer, lameness ; a delighter in hurting sentient creatures, perpetual illness ; an adulterer,

¹ Monoo, xii. 9.

² *Ibid.* iv. 172, 173, 174.

windy swellings in his limbs.”¹ The future punishments to be borne by men who indulge in forbidden pleasures are the following :—“ Multifarious tortures await them : they shall be mangled by ravens and owls, shall swallow cakes boiling-hot, shall walk over inflamed sands, and shall feel the pangs of being baked like the vessels of a potter. They shall assume the forms of beasts continually miserable, and suffer alternate afflictions from extremities of cold and of heat, surrounded with terrors of various kinds : more than once shall they lie in different wombs ; and, after agonising births, be condemned to severe captivity, and to servile attendance on creatures like themselves. Then shall follow separations from kindred and friends, forced residence with the wicked, painful gains and ruinous losses of wealth, friendships hardly acquired and at length changed into enmities. Old age without resource, diseases attended with anguish, pangs of innumerable sorts, and, lastly, unconquerable death.”²

Such is the theory as to rewards and punishments ; but by making many exceptions to the rules prescribed, the law rather encourages than checks the commission of crime. About the taking of oaths, it says : “ A witness who gives testimony with truth shall attain exalted seats of beatitude above, and the highest fame here below. By truth is justice advanced ; truth must, therefore, be spoken by witnesses of every class.”³ By a deviation from it the sacrifice becomes vain,⁴ and the fruit of every virtuous act is lost.”⁵ “ The impious wretch that answers one question falsely shall, in utter darkness, tumble headlong into hell.”⁶ Yet it is affirmed that “ to women at a time of dalliance, or on a

¹ Monoo, xi. 48, 49, 50, 51, 52.

² *Ibid.* xii. 73, 76, 77, 78, 79, 80.

³ *Ibid.* viii. 81, 83.

⁴ *Ibid.* iv. 237.

⁵ *Ibid.* viii. 90.

⁶ *Ibid.* viii. 94. There are twenty-one hells.—*Ibid.* iv. 87-90. They bear such names as the following, which indicate the punishment to be endured :—Lohasanku, iron-spiked ; Osipotrobono, the sword-leaved forest ; Lohangaraka, the pit of red-hot charcoal.

proposal of marriage, in the case of grass or fruit eaten by a cow, of wood taken for a sacrifice, or of a promise made for the preservation of a Brahmon, it is no deadly sin to take a light oath. In certain cases when the death of a man would be occasioned by true evidence, falsehood may be spoken; it is even better than truth. The giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven: such evidence wise men call the speech of the gods. Such witnesses must offer, as oblations, cakes of rice and milk to Soroswoti, the goddess of speech, and thus will they fully expiate that venial sin of benevolent falsehood."¹

For the cutpurse, on his third conviction, for housebreaking during the night, and purloining from temples, the punishment decreed is death;² still, by living on a spare diet, fasting a few days, or swallowing pills composed of the five products of the cow,³ sacrilegious persons, robbers, and pickpockets atone for their guilt,⁴ and being thus absolved are tempted to enter again on their evil courses. The same kind of penances are prescribed for the illegal seizure of wells, pools, grain, grass, wood, trees, houses, and fields; stealing cotton, silk and woollen cloth, iron, copper, brass, silver, corals, gems, and pearls.⁵ Murderers are condemned to die,⁶ but austere devotion revokes the sentence of death. For "whatever sin has been conceived in the hearts of men, uttered in their speech, or committed in their bodily acts, they speedily burn it all away by devotion."⁷ Even when unaccompanied by other religious duties, alms-giving, which means not relieving the poor and

¹ Monoo, viii. 103, 104, 105, 112.

² *Ibid.* ix. 276, 277, 280.

³ The five products of the cow are milk, curds, butter, urine, and dung.

⁴ Monoo, xi. 166, 167, 168, 169, 170.

⁵ *Ibid.* xi. 164-169.

⁶ *Ibid.* ix. 232.

⁷ *Ibid.* xi. 242.

the wretched, the widow and the orphan, but making presents to Brahmons, releases the sinner from all his guilt.¹ Not a less efficacious atonement is sacred knowledge. "A priest, who should retain in his memory the whole Rig Veda, would be absolved from guilt, even had he slain the inhabitants of the three worlds, and eaten food from the foulest hands."² One good action destroys many bad actions, and the guilt of many sins is neutralised by the influence of one virtue. Graphic pictures are drawn of hell, little less awful than those we find in Dante's "Inferno," but the damned are not deprived of hope. Retaining a capacity for religious services and one holy act being sufficient to efface their guilt, deliverance from suffering is an object always within their reach; therefore, the fear of future punishment exercises only a feeble influence in deterring the wicked from sin. Another part of Hindoo theology takes from a virtuous life one of its great encouragements. The happiness of heaven, after being enjoyed for a longer or shorter period, may come to an end, the soul may be sent back to begin its earthly career afresh, enter a material form and pass through a cycle of transmigrations, being exalted or degraded in rank according to the line of conduct it pursues.

Disinterested benevolence is applauded but hardly expected from men; they are therefore stimulated to be munificent by promises of reward. "A giver of water obtains content; a giver of a lamp, unblemished eyesight; a giver of land, landed property; a giver of gems or gold, long life; a giver of a house, the most exalted mansion; a giver of silver, exquisite beauty; a giver of a carriage or a bed, an excellent consort; a giver of safety, supreme dominion; a giver of scriptural knowledge, union with God."³ Self-love is recognised as the motive of all actions. "Eager desire to

¹ Monoo, xi. 228.

² *Ibid.* xi. 262.

³ *Ibid.* iv. 229, 230, 232.

act has its root in expectation of some advantage, and with such expectation are sacrifices performed; the rules of religious austerity and abstinence from sins are all known to arise from hope of remuneration. Not a single act here below appears ever to be done by a man free from self-love; whatever he performs, it is wrought from his desire of reward."¹

Man is represented as a free, responsible agent, who will be summoned to give an account of his actions,² and the presence or absence in his conduct of moral worth may, it is admitted, affect his state, even in this life,—vice sink him to a lower caste, and virtue raise him to a higher. "A twice-born man, who not having studied the Veda, applies diligent attention to a different and worldly study, soon falls, even when living, to the condition of a Shoodra; and his descendants after him."³ "By virtues with humble behaviour, Viswamitro, the son of Gadhi, acquired the rank of a priest, though born in the military class."⁴ But in striking opposition to this it is said that, when a man is born, it is then determined what shall be the nature of his conduct in this world, and what shall be his state in the next, and not any change can ever be wrought. The Supreme Lord "assigned to all creatures distinct names, distinct acts, and distinct occupations. Whatever quality, noxious or innocent, harsh or mild, just or unjust, false or true, he conferred on any being at its creation, the same quality enters it of course on its future births."⁵ The Divine Spirit pervading all beings, causes them to revolve like the wheels of a car.⁶ The doctrine of fate exercises a powerful influence in palliating crime. Many, while acknowledging sin to be an evil, declare themselves irresponsible for its commission. Our destiny, they say, is

¹ Monoo, ii. 3, 4.

² *Ibid.* ii. 168.

³ *Ibid.* i. 21, 29.

⁴ *Ibid.* iv. 233, 239, 240, 242.

⁵ *Ibid.* vii. 42.

⁶ *Ibid.* xii. 124.

written on our brow, and what is there inscribed must come to pass ; irresistible power propels us to do both good and evil. We are in the hands of the Almighty as musical instruments ; He plays upon us whatever tune he likes, and as He plays we act, and are therefore no more accountable for our deeds than an instrument is for the sounds the musician makes it produce. Hence some Europeans declare “there is an utter absence of conscience among the people,” and “creating one is affirmed by others to be the preliminary part of the work of missions.” The writers of these statements do not intend their words to be taken in a figurative but in a literal sense, and they are men not hostile or indifferent to the evangelization of the country, but ministers distinguished for learning, piety and devotedness, and to whom India is greatly indebted. It must be admitted that fatalism, caste, the pernicious examples of the gods, and a thousand other abominations, have done much to weaken and prevent conscience ; still it is not quite dead, for in their better moments, when the fit of controversy is not on them, the rich and the poor, the learned and the ignorant, philosophers and peasants, bear the same testimony,—all tell us that, though enfeebled, this monitor still speaks within them, approving virtue and condemning vice ; and when pointed to the account which St. Paul gives of the state of the heathen of his own day, “of the law written in their hearts,”¹ they acknowledge it to be a correct description of themselves, affording another proof of the Christian Scriptures and the religion they propound being applicable to all the nations of the earth.

Very erroneous opinions may be formed of the people of India, if founded on dogmas contained in Vedic or Pooranic theology. An accurate knowledge of the character of men cannot always be obtained from the doctrines inculcated in

¹ Rom. ii. 15.

their sacred books, because their creed and practice may be at variance. This possibility is ever taken into account in the prudent management of the ordinary affairs of life. In no part of Christendom does the merchant conduct his business on the supposition that all his customers will act according to the Decalogue, and be sure to pay him for his goods ; he takes reasonable security for their honesty, because those who strive to conform to the Scriptural standard of excellence are too few in number to render such precaution unnecessary. The test of character is conduct, and this test we always use when sitting in judgment on our countrymen ; we never suppose that a knowledge of virtue secures the practice of it, that the possession of a correct creed and a familiar acquaintance with the Ten Commandments are incompatible with a criminal life and residence in a jail. When sitting in judgment on pagan nations, we reason differently ; not conduct, but sacred books are used as the test of character. It is taken for granted that whatever these books contain is clearly understood, cordially believed, and implicitly obeyed ; yet nothing could be more erroneous than such conclusion. The conduct of the natives of India, like that of the inhabitants of Great Britain, is not always in agreement with their faith. The best persons in England are not as good as their religion. The worst persons in Hindöstan may be better, but can hardly be worse than their religion ; for whatever gross crimes they may have committed they can point to exemplifications of them in the conduct of the gods. Though somewhat modified by circumstances and the benumbing influence of superstition, human nature in its great characteristics is the same in the East as in the West,—unregenerate men are everywhere in the same condition, “dead in trespasses and sins,”¹ and are quickened into spiritual life by the same Divine agency.

¹ Ephesians ii. 1.

CHAPTER V.

THE TENURE OF LAND AND THE CONDITION OF
THE PEASANT-FARMERS.

PRIOR to the constitution of States, occupancy appears to have been the foundation of property in land. When dwelling in the wilds of nature, subsisting by the chase, men claimed all game in a particular tract, the boundaries of which they themselves defined; but emigration was a tacit renouncement of ownership; consequently, other hunters might come to the forsaken region, and make it the place of their abode. Nomadic tribes had a right to the pastures in which they grazed their flocks and herds, and absence did not affect their claim till it became so long as to make it sure they proposed not to return. The husbandman acquired a right to all the land in the wilderness and forest which he cleared and brought under cultivation;¹ but if he afterwards permitted it to lie fallow, and gradually return to its former sterile condition, his right, which was founded on his labour, with the effects of that labour, passed away.

While the uncleared portions of the earth were almost boundless, no inconvenience or wrong could arise from a title to land founded on occupancy or labour; but with the progress of civilization, land, yielding the sustenance of life,

¹ Monoo, ix. 44.

rose in value; and as one citizen had as much right as another to unreclaimed wastes, and every individual could not devote himself to agricultural pursuits, men appear to have come in nearly every country to the same conclusion, and made the State the proprietor of the soil. Most of the monarchs in Europe, in early times, were proprietors of it. This is apparent from the fact that rent was the principal source of their wealth. If they allowed their vassals the usufruct of estates, it was on certain conditions, the chief of which were doing them homage in their courts and going with them to the wars; failing to render the stipulated service, the privilege was revoked, the fiefs were resumed. The United States of America lay claim to the land, and the proceeds from the sale of it form a considerable part of their revenue. The same right is claimed and exercised in all our colonial possessions. The settlers purchase from the local Government the lands which they propose to occupy.

According to the ancient laws of the Hindoos, the sovereign was considered the owner of the soil. He received a certain portion of the produce, and might punish the tenant whose crops failed through remissness. "If the land," it is said, "be injured by the fault of the farmer himself, as if he fail to sow it in due time, he shall be fined ten times as much as the king's share of the crop that might otherwise have been raised; but only five times as much if it were the fault of his servants without his knowledge."¹ In the following passage, his right is distinctly asserted:—"Of old hoards, and precious minerals in the earth, the king is entitled to half, by reason of his general protection, and because he is the lord paramount of the soil."² That he was the proprietor of the land, and exercised over it unlimited power, is proved by ancient inscriptions, in which

¹ Institutes of Monoo, viii. 243.

² *Ibid.* viii. 39.

royal grants are made as rewards to individuals. In these inscriptions it is recorded that the minerals below the surface, the herbage, wood, and water above it, rents and tolls, with fines inflicted for breaches of the law, the earth, and the sky, are given to the grantee and his heirs as long as the sun and the moon shall endure.¹

The portion of the crops which the king received was a twelfth, an eighth, a sixth, or, at most, a fourth;² but, though limited to this amount at first, it subsequently became larger.

At the time of harvest, the Government surveyors proceeded to the fields, and in the presence of the farmers computed the quantity of the produce. In their calculations they were aided, as well as checked, by a reference to the crops of former years, a record of which was kept by the village accountant. The share of the crown being thus ascertained, was received in kind or in money. Every village was a corporate body, and conducted its internal affairs according to long-established customs, which had the force of laws. Whether its dimensions comprehended hundreds or thousands of acres of arable and waste land, the boundaries were accurately defined. Generally speaking, the cultivation was not in common; each family had its separate portion of arable land, which it might have cleared and tilled, inherited or purchased; but in whatever manner obtained, only the use of the soil was acquired,

¹ In support of the statements made in the text, the reader is referred to a grant dated twenty-three years before the Christian era, engraven on copper, and found among the ruins at Monghyr, of which an interesting account is given in the "*Asiatic Researches*," vol. i. pp. 126, 127; and to another inscription on a metal plate found buried in the earth at Tanna, and dated one thousand and eighteen years before Christ, all the particulars of which are recorded in the "*Asiatic Researches*," vol. i. pp. 363-365.

² *Institutes of Monoo*, vii.130; and x. 118, 119.

and this in no way affected the proprietary right of the crown. For all arable land rent was paid to the State ; but the village common was exempt, and there every farmer was allowed to graze his cattle. In times in which everything appeared to threaten their annihilation, these rural communities sustained little serious injury. When monarchs were dethroned, they lived through the period of anarchy, managing their concerns in the usual way till another Government was established, to which they paid allegiance and revenue. The calamities and revolutions which the country experienced—the breaking up of old dynasties, and the creation of new ones—wrought in them no radical change. The head-man of the village was appointed by the sovereign, but in the course of time the office became hereditary. On the death of the father, the eldest son succeeded him, on obtaining the formal recognition of the crown ; and as the custom of applying to the Government for its sanction gradually dropped out of use, its acquiescence in the act was taken for granted. Hence the office seldom passed from one family to another, unless the transfer was imperatively called for by extraordinary circumstances. The head-man was authorised to collect the rent, and remit it to the public treasury. For the whole amount he was responsible to the Government ; but when there happened to be a deficit, it was met by every farmer paying his proportion of it, which was estimated by the value of his holding. The defaulting parties had to liquidate their arrears in a reasonable time or forfeit their land. He was likewise required to superintend the police, settle disputes, and award punishments for small offences. In all important cases he was aided by a court composed of five members, who were chosen for their experience and probity.¹ From its decisions

¹ It does not appear to have been a permanent court, but one that was convened when found to be necessary. Its designation was

appeals might be made to the magistrates and judges ; but they were of rare occurrence.

Each rural community had power to levy taxes, or set apart particular fields and devote the proceeds from the sale of the crops to the following objects,—the repairs of temples, the daily performance of religious ceremonies, the offering of sacrifices, and the celebration of festivals ; keeping in good condition pools and water-courses used for agricultural purposes ; the maintenance of priests, schoolmasters, carpenters, smiths, washermen, barbers, constables, watchmen, and other persons whose services were occasionally necessary, such as doctors, midwives, musicians, and dancing-girls.¹ In some districts the musician, instead of being directly recompensed by the community, paid a small tax for the privilege of exercising his art ; it was stipulated in his contract that no other person should be engaged, and that his sole remuneration should be the gratuities of the individuals and families that called for his services.

While the assessment was punctually paid, the cultivators were not, except under very extraordinary circumstances, deprived of their lands, and, after being in possession many years, it became customary to regard them as hereditary tenants. Though the law never pronounced them such, the assumption of the title was tacitly allowed, because it did not injure, but rather benefited the State by securing the constant occupancy of the land, and the prompt realization of the revenue. Hence arose the supposed power to let, sell, mortgage, or will away their farms. As the exercise

“Ponchayet,” which means an assembly of five persons invested with judicial powers. In settling disputes which arise among the people, it is much used in the present day ; and, whatever may be the number of its members, it is still called by its ancient name.

¹ Hindoos of respectability never dance, because taking a personal part in the amusement would be considered degrading. At their rejoicings they hire professional women to dance before them.

of this power did not affect the interests of the crown, it was not made the subject of inquiry, and after being long permitted, custom gave it something of the force of law, when to have interfered with it would have been an unwise and perhaps a dangerous policy. From this an inference has been drawn that the ryots—the peasant-farmers—possessed a proprietary right to the soil; but in these transactions, what was let, sold, mortgaged, or bequeathed? Was it the land itself or only the usufruct of it? Doubtless the latter only, for no exemption from the payment of rent was obtained, and consequently no property in the land acquired; the new tenant occupied the same position as his predecessor, and was under the same pecuniary obligations to the crown. If, for religious, civil, military, or other services which the holder of a farm rendered, these obligations were annulled, it was an act of grace on the part of the sovereign, and the farm was thenceforward designated in the Government records, “lakhraj,” a name which rent-free lands have borne from the most remote age to the present times.

The Mohammedans, like their predecessors, claimed the proprietary right to the soil, and, after making some changes in the executive department, adopted the system of revenue which they found established. Instead of seizing the farms of the vanquished, it was their general policy to leave them in undisturbed possession. The sovereign's portion of the produce, which was ordered to be paid in money, was fixed according to the fertility of the different lands, and the value of the crops grown, and may have averaged one-fourth. Akbar raised it to one-third; but, as he abolished many indirect taxes, the farmers actually paid less to the State than in preceding reigns. In each province the Emperor appointed a receiver-general, who was next in rank to the viceroy. It was his duty to realize and disburse the

revenue, issue pay to the army and the respective branches of the civil service, check every unnecessary expense, audit all accounts, and transmit them to the chief financial minister at the imperial treasury. In addition to the demands of the crown, he had power to levy on husbandmen, in proportion to their rent, imposts for the maintenance of priests, mosques, caravansaries, highways, and bridges. His subordinates were responsible to him for the taxes of the districts committed to their charge. Each of these had officers under him who, according to the written instructions he gave them, were authorised for one year or a longer period to collect the ground-rent of a district, city, town, village, or single estate, receiving in the shape of remuneration a certain amount on the sum realized, which is supposed to have been 10 per cent. When the stipulated time elapsed, these instructions became legally void, but he might modify or renew them as the interests of the State rendered expedient. This discretionary power was not always purely exercised. Though not actually sold by auction, the places of collectors were sometimes given to the highest bidders, who recovered the price which they paid for them by levying illegal cesses. To remedy this evil, a register of rents was ordered to be kept open in every district for the inspection of the people, that they might distinguish the demands of the crown from fraudulent charges. In some places this well-intentioned order was productive of salutary effects, but in others it was a dead letter, and rather injured than improved the condition of the farmers, because the local officers of the Government now required a larger sum for their connivance at the evasions of the law, and for this the collectors reimbursed themselves by making increased exactions.

In proof of the proprietary right of the sovereign, we may adduce the fact of estates being assigned for payment of

debts which, when the sum was realized by the receipt of the rents, reverted to the crown; to estates given for a limited time, or in perpetuity, to reward the services of generals and cabinet ministers. Rival princes, contending for power, were lavish in their donations of land: the family of Baber alienated in this way, it has been estimated, a third part of the empire.¹ To this prodigal waste of the pecuniary resources of the realm there was, however, a check; but it was founded on injustice and exercised with violence. In times of anarchy the man who with his sword cut his way to the throne not unfrequently coveted the largesses given by his predecessor, and forcibly resumed them. Evidence, equally conclusive, of the proprietary right of the crown, is afforded by grants to less exalted characters than great captains and sage counsellors; to devotees and courtesans, the favourites of sovereigns addicted to superstition or pleasure. "One of the most beautiful and flourishing villages I ever saw," says Mr. Forbes, "had, with its surrounding district, been given to a set of dancing-girls; another, of similar population and fertility, belonged to a tribe of Gosains, or Hindoo mendicants."²

The British by degrees crushed the Mogul power, and as conquerors became owners of the soil. In dispossessing farmers who fail to pay their rent, in remitting, diminishing, and increasing the assessment, making it periodical or permanent, and in granting estates as rewards to individuals, they exercise the proprietary right as Hindoo and Mohammedan sovereigns did before them. The imperial firman which made over to the English in perpetuity the revenues of Bengal, Behar, and Orissa,³ was issued on the 12th of

¹ Dow's "Hindustan," vol. iii. p. 28.

² "Oriental Memoirs," by James Forbes, vol. ii. p. 47.

³ Only a small portion of Orissa was ceded, little more than what forms the district of Midnapore; the rest of the province, including

August, 1765, eight years after the battle of Plassy. Over these provinces the emperor had held the sceptre with a feeble hand; during a long period the viceroys paid him allegiance only of a nominal character, occasionally set his authority at defiance, and fought for the sovereignty of the territories they were deputed to govern. In this unsettled state of things, agriculture, trade, and commerce declined. To accelerate the return of prosperity, wisdom dictated the adoption of a liberal policy; but, from ignorance of the real condition of the country, the policy pursued was of a stringent nature, and the Mohammedan collectors who were continued in office made it almost intolerable, for they enforced not only the payment of rent, but many illegal charges. In 1771, the year following a grievous famine, which swept away one-third of the inhabitants, and left the survivors in a state of distress bordering on desperation, the committee in charge of the revenue fixed the assessment at a higher rate than had been paid in any former period, raising it more than a hundred thousand pounds.¹ As the farmers became less able to pay the increased rent, more oppressive measures were taken to realize it. Reduced to the last extremity, not a few, in utter despair, fled from the

Cuttack and the hilly country to the north and west of it, was then under the dominion of the Mahrattas, who had wrested it from the Mohammedans in war. Part of this extensive region the English took from the Mahrattas in the war which was waged against them in 1803, and the remainder of it in the war of 1817.

¹ Net revenue for the Bengali year 1177 (1770

of the Christian era), ...	Rs. 1,55,52,472	5	9
Net revenue for the year 1178, ...	1,66,38,147	12	14
Increase for 1178, ...	10,85,675	7	5

Balance of rent not realised when the in-

creased assessment was made, ... Rs. 18,31,861 4 2

See Letter from the Council of Revenue, 7th October, 1771.

Company's possessions into the territories of independent princes ; many of those who still clung to their homesteads, notwithstanding the sufferings they endured, were obliged to dispose of their cattle to meet the pressing demands of the revenue officers ; and with no oxen to plough, a large portion of their land lay waste, while the little they did use was dug with the spade, which, from its great expense, proved an unremunerative mode of cultivation. At last the collectors found it impossible to realize the assessment, and were consequently unable to fulfil their contracts. To draw the money out of the defaulters, they were subjected to indignities of the most humiliating character, and to punishments of great severity. Prevented from eating or drinking till they settled their accounts, bastinadoed, imprisoned, starved, and scourged ; or, having a rope tied under the arms, dragged through a pond filled with all uncleanness, which, in contempt of their religion, was called Baikunth, the Hindoo paradise. The fraud and oppression which took place in collecting the revenue threatened to make one of the most fertile provinces in the world a desert. The Directors continued to regard the resources of the country as inexhaustible, and every augmented remittance they received, as they were ignorant of the manner in which it was raised, served to strengthen the delusion. At last the time came when their dreams of unlimited wealth gave place to stern realities. Mail after mail brought them despatches which spoke of the utter ruin of the farmers, of the complete disorganization of society, of unpaid rent to the amount of a million of pounds sterling, and of enormous debts contracted to ward off impending bankruptcy. On the receipt of this intelligence, the Directors immediately forwarded instructions for remedial measures to be at once taken ; ordered the treasury to be removed from the city of Moorshedabad to Calcutta ; the native receivers-general to

be dispensed with, and their duties to be performed by the European officers of the Company : recommended a supervising committee, consisting of four members, to travel through the rural districts, and after personal intercourse with the people, to fix the rent which they should pay for their holdings, regulating the amount according to the nature of the soil and the value of the crops grown. The period of the leases was to be five years. Had these measures been carried out, in a short time the farmers would have been in a prosperous state ; but the supervisors, instead of making reasonable reductions where the rents were oppressive, which was the object for which they were appointed, let the land by auction to the highest bidder, whether he were the holder or a stranger. By these proceedings the condition of the farmers was not ameliorated, but made worse.

Very few of the contractors had been able to pay the price which they had offered for the estates they had taken, so that, in April, 1777, when the leases expired, the balances, of which the greater part was deemed irrecoverable, amounted to £1,292,691, although £1,187,957, 12s. of rent had previously been remitted.

About the mode of letting the land, the rent to be paid for it, and the period for which leases should be granted, there now arose, among the authorities in India, widely different opinions, and in the Council Chamber the subjects were discussed with much warmth, especially by Hastings¹ and Francis.² These discussions were terminated by the arrival of a despatch from England, in which the average of the collections of three years was fixed as the basis of a settlement, which was annually renewed till 1781, when the provincial councils were superseded by a committee of

¹ The Governor-General.

² The reputed author of the "Letters of Junius."

revenue formed in Calcutta of five covenanted servants.¹ This committee managed the whole financial affairs of the country, determined by a majority of votes all questions on which a difference of opinion arose, and submitted to the Supreme Council a monthly report of its proceedings. The gentlemen who composed it, in estimating the capabilities of different kinds of land to pay revenue, neither went on a tour of inspection through the rural districts themselves, nor employed other persons to make necessary inquiries; but took the rent accounts of preceding years as the basis of their calculations, although it was well known that in many cases the former rates were oppressively high, and caused vast tracts to be thrown out of cultivation. To fix the rent at a rate, just both to the Government and the people, they needed not only comprehensive knowledge, firmness, and great probity, but it was absolutely necessary to keep in perfect abeyance everything of a self-interested character; yet a powerful pecuniary incentive was set before them, which, though not with the design of biasing their judgment, had certainly that effect. As a stimulus to labour, the members of the committee and their principal assistants were allowed a percentage on the amount of revenue realized—two per cent. on the sums paid into the Calcutta treasury, and one per cent. on those paid into the county treasuries. As their promotion in the service depended on the pleasure of the Government, and as in gaining its approbation, by increasing the revenue, they enriched themselves, the farmers were sacrificed to a spirit of ambition and cupidity. The Directors expressed their disapprobation of the conduct of their revenue officers, and ordered a lighter assessment to be made for a period of ten years, which was announced to the public in 1789; and after three years' experience of the manner in which it

¹ Grant's "Sketch of the East India Company," p. 351.

affected the country, it was declared on the 22nd of March, 1793, to be permanent. The settlement comprehended the provinces of Bengal and Behar, and part of Orissa. The persons who had hitherto been employed year by year, in the capacity of collectors, receiving in the shape of remuneration ten per cent. on the revenue realized, and who had no claim whatever to the land, became perpetual farmers of the rents of the estates assigned them. This, however, did not in any way affect the proprietary right of the crown, for the settlement did not transfer the land itself to individuals—it only determined what rent individuals were to pay for the usufruct of it, and made the lease perpetual; and that nothing more was contemplated is apparent from the following fact, of which every one acquainted with rural affairs in India must be cognisant. On tenants falling into arrears, the usufruct of the land lapses to the Government, and is re-let to others on the same or dissimilar conditions as circumstances may dictate; that in all such cases the use of the land is justly forfeited has never once been questioned; and what stronger proof could be advanced to establish the right of the sovereign to the soil?

The subject of the settlement had been long under consideration, and the covenanted servants of the Company had been requested to communicate to the Supreme Council all information relating to it which they could obtain in the respective districts in which they were located; much of what they forwarded was, however, derived from their native subordinates, many of whom had an interested motive in keeping them in the dark; hence it formed a very unsuitable basis for so important an act of legislation. Still, with the ancient rent-rolls in the possession of the State, it was the only one which could then be procured; it therefore naturally followed that some lands were over-rated, and others

under-rated. That the data on which the assessment was formed were very erroneous, will appear from the great inequality in the price at which the usufruct of estates was sold in 1810. In some districts the price was enormous, and in others a mere trifle.

In Sarum	it was 331 years' purchase.			
„ Rungpore	„ 245	„	„	Average price —94 years' purchase. ¹
„ Tirhoot	„ 185	„	„	
„ Chittagong	„ 93	„	„	
„ Burdwan	„ 46	„	„	
„ Shahabad	„ 21	„	„	
„ Tipperah	„ 11	„	„	
„ Dacca	„ 8	„	„	
„ Nuddea	„ 4	„	„	
„ Moorshedabad	„ 1	„	„	

The estates which were found to be profitable were retained, but those which were over-rated were allowed, by omitting to pay the rent, to lapse to the Government, to get rid of the pecuniary loss which keeping them would have caused; and as this could be done without making the least compensation for what, in other parts of the world, would be deemed a breach of contract, the settlement could not be otherwise than advantageous to the holders of the land; and that it really was so is apparent from the high price at which the usufruct of estates was afterwards sold, which, as seen above, averages ninety-four years' purchase.

What proportion the assessment now bears to the rent received from the farmers we have the means of fairly estimating. On an examination of the accounts of all estates managed by the Court of Wards, it was found to be about

¹ See Hamilton's "Hindustan," vol. i. p. 70.

one-half, and, as there is nothing peculiar in these estates, this may be taken as the average. There are, of course, exceptions to the above. Lands that, owing to ignorance of their measurement, were much under-rated at first, and have since greatly risen in value, bear a smaller proportion. A fourth share of a property in Mymensingh, the assessment of which is 30,000 rupees, was brought under the Court of Wards, when it was let for 75,000, and the person who took it received in rent 90,000. Mr. Wise, of Dacca, in his evidence before the Parliamentary Committee, mentions an instance of an estate paying £10,000 a-year to Government, and yielding the holder £60,000. A writer in one of the metropolitan journals says there are about fifteen estates in his neighbourhood which pay less than a hundredth part of their income to Government; for instance, there is a village assessed at one rupee which yields six hundred, another at fourteen yielding eight hundred, and a third rated at eighteen returns seventeen hundred.¹

The settlement has doubtless been very advantageous to the landholder; but has it been so to the peasant-farmers? This is a question which every inquiring mind will be disposed to ask. As it is hardly possible for their condition to be worse than it was before the settlement was made, the answer cannot be otherwise than in the affirmative; but to the question in this modified shape,—“Has it been as advantageous as it might have been?”—a negative reply must be given. A few manage to live in comparative comfort, but the rest have to struggle against a multitude of evils. They are poorly fed, clad, and sheltered, and possess none of those intellectual enjoyments which tend to alleviate the state of poverty. What are the causes of this ignorance and distress, is an inquiry which will naturally arise in the bosom of every humane person; but to give it a fit reply is

¹ A Letter, signed “Monghyr,” *Calcutta Englishman*, 3rd May, 1860.

somewhat difficult. Nothing in the world is more easy than to lay the whole misery of a country at the door of its rulers ; the more empty the head the more glibly move the tongue and pen when engaged on such a topic. The Indian Government is a despotism of a mild nature, and never intentionally oppresses its subjects ; so the low condition of the peasant-farmers is not owing to the character of the constitution under which they live. Can it be attributed to a defective administration of the laws ? It is, doubtless, the first duty of a State to make its authority respected in every corner of the land, and to render the redress of the grievances of all classes, especially of the indigent, cheap and expeditious ; and not, by the imposition of taxes on the process of the law, to close the courts of justice against the poor. Tried by the above rule, every upright and intelligent person who is well acquainted with the interior of the country will be constrained to acknowledge that in these respects the Indian Government fails. The administration of the law is too dilatory and expensive for the labouring poor to avail themselves of the protection which it is designed to afford ; many, therefore, submit to oppression, extortion, and robbery, as a less evil than appealing to the courts, where he who gains his suit sustains, in money expended, in time wasted, and in injury to his crops while absent from home, a loss which he feels for years, perhaps during the whole of his after-life. Thus, left with no possibility of protection, except through a process of law which conducts to ruin, the farmers become the prey of the landholders. Some of these gentlemen are enlightened and humane, and never oppress their tenants, but many are hard-hearted, and, as the saying is, would draw blood from stones. Consigned to the tender mercies of such masters, the condition of the tenants may be readily imagined. Every opportunity of fleecing them is improved to the utmost. Towards defraying the expense of celebrat-

ing religious worship, festivals, weddings, and funeral obsequies in the family of the landholder, and for numerous other objects, donations are demanded from them, regulated in amount by their rent, and which vary on different estates from one and a-quarter to six per cent. Indeed, any tax which he may choose to levy they must pay, or expose themselves to his vengeance, which he can make them feel in a thousand ways.

It has been affirmed that Lord Cornwallis, being enamoured of rank, purposed to form of the collectors an aristocracy, and to the accomplishment of this end sacrificed the peasant-farmers. Whatever hopes he may have entertained of their being ennobled at some future period, at the time the settlement was made he considered them in no higher capacity than revenue contractors ; and, as such, required from them stringent engagements to pay punctually to the State the assessment levied on the lands assigned them, and in the event of their failing to do so they were distinctly informed that the lands would revert to the Government, be re-let, and pass from them and their children for ever. Moreover, before being put in possession of the land, they were required to declare that while holding it they would not proceed illegally against the ryots¹ (the farmers) nor in any way oppress them, so that whatever may be the evils of the

¹ Act x. of 1859 classified the ryots, with regard to their rights, under three heads—viz : (1.) Ryots who show by documents or otherwise that the lands which they now occupy were held by their ancestors at the time the permanent settlement was made, are entitled to retain them at the rent which was then paid. (2.) Ryots who have held and cultivated their lands for the period of twelve years acquire the right of occupancy, and are entitled to retain the lands at the rates of rent which are deemed fair and equitable in the neighbourhood for lands of the same quality. (3.) Ryots who, not having acquired the right of occupancy, are tenants at will, and pay the rate of rent for which they have contracted with the landholder.

present working of the permanent settlement at the period when it was made, the protection and welfare of the cultivators of the soil were not quite forgotten.

The settlement was doubtless a financial blunder. During the period over which it has extended it has caused a loss to the State of more than £100,000,000 sterling, which have actually been given to men having no family claim to the land, and many of whom discharge none of the obligations which wealth imposes on its possessors. This loss has necessitated a heavier taxation on the rest of the inhabitants than otherwise would have been needed. It must be remembered that, though rent paid to individuals is appropriated to the maintenance of themselves and their families, and not to the benefiting of the public, the Government of India, receiving rent as the trustee of the nation, uses it for national purposes, and in this way returns it to the people; not a penny of it goes into the pockets of private persons.

Annuling the settlement is an unadvisable course to take; but this does not free the Government from duties, for the discharge of which all Governments exist; it is bound to see that the holders of the land perform their part of the contract and do not wrongfully treat their tenants. Much has been written about the breaking of pledges which at the drawing up of the settlement were never given. The great principle on which States are founded appears to be ignored. To legislate for the protection and welfare of all classes of its subjects is the inherent right of every just and well-organized Government. To neglect to enforce the law when disobeyed, or decline to amend it when needed, is a dereliction of duty.

The Government of India, knowing the landholders oppress their tenants, resolved to deprive them of the power of doing it by passing "The Bengal Tenancy Bill" of

the year 1883.¹ This grave charge of oppression is founded on facts, is supported by the testimony of many well-informed, trustworthy, disinterested persons, and is admitted, as seen in the following statement, even by the landholders themselves :—"The law entitles the Behar ryot to a patta (lease) and receipts ; yet he seldom, if ever, gets any. The law declares that the exaction of abwabs (unlawful cesses) is illegal ; yet how numerous and how heavy are the abwabs that we zemindars exact from him. His mouroosee (occupancy) tenures are altogether exempted by law from liability to enhancement ; yet, how at each change in and transfer of the zemindaree, and how easily when he sets up his head against us, we, without regard to law or justice, add something to it every year. The law protects him against ejectment ; yet how often, without any opposition from him or without any resort to law and procedure, we turn him out of his and his father's land. It is an illegal and a criminal offence to extort rent from him by duress ; yet our gomastas and barahils (rent-collectors) go and sit at the door of his house preventing egress and ingress, and deprive him of the use of our village wells until he pays off our rents, and how frequently, for the same purpose, we bring him to our kachari (office), and detain him there against his will until he satisfies our demand. The law has guaranteed to the ryot every right in property, and every facility to enjoy the fruits of his labour unmolested ; yet meekly and quietly he submits to all the indignities and ill-treatment to which the zemindar subjects him, and suffers his rights to be thus infringed ; and he seldom if ever thinks of going to court for relief—the cause of this being the terrifying influence

¹ It has been submitted to the Legislative Council several times, and a draft of it published, but it has not yet been added to the statutes of the realm. In the end, however, it is sure to be added to them, though self-interested obstruction may cause further delay.

exercised over him by the bosta (bundle of crooked accounts) of the potari¹ and gomasta,"² by which he can be proved to be deeply in debt to the landholder, though he owe him not a farthing. Every European speaking the native language, who has lived long in India and made himself acquainted with the condition of the rural parts of the country, will corroborate this account of the wrongs of the peasant-farmers—wronges perpetrated every day throughout the year. There are, however, some honourable exceptions—landholders who never ill-treat their tenants, and in all their intercourse with them are fair, considerate, and kind.

At the period the permanent settlement was made, the law secured to those who took the land, and to those who were in possession of it as cultivators,³ the same immunity—exemption from the liability to an enhancement of rent. The former have continued to enjoy this immunity down to the present day. The Government asks no more from them now than what their fathers paid near the close of the last century; but, instead of being as just to their tenants as the State has been to them, they are, as a body, in the habit of wringing from them exorbitant rents by which many are reduced to the lowest depths of poverty. This enormity is to be removed. Proper means will be taken to ascertain what is a fair rent; then the descendants of the peasant-farmers of 1793, and all others, will be protected by the law in their refusal to pay what is in excess of it. A register of rents, kept always open, is to be laid in the court of every district, as in the reign of Akbar; so that in the event of disputes arising, they can be settled at once by a reference to it. The liberty of transfer, used by the land-

¹ A collector of rents, a manager of an estate, a bailiff.

² *Journal of the East India Association*, London, December, 1883, pp. 497, 498.

³ Called khodkosta ryots.

holder for nearly a hundred years, is to be secured to the tenant. He will have the right of making over his farm to another person, who will retain it at the fixed sum which he paid for it himself. At no time and under no circumstances will an increase or a decrease be allowed to be made in the rent, except it be sanctioned by arbitrators appointed or approved of by the State.

Freed from the apprehension of rack-rents, illegal cesses, fraudulent distrains, and cruel ejectments, the peasant-farmers and their children's children will pronounce with affection and reverence the name of the Viceroy under whose administration this just and righteous law has been enacted. Should the opponents of reform denounce him, it will not be strange; the same thing happened to his illustrious countryman, Sir Robert Peel. The landlords drove him from office and execrated his name; but the poor, as they eat their bread untaxed, revere and bless him, and will continue to do so to the end of time.

In the North-Western Provinces, the Ponjab, and also in that part of Orissa which England did not acquire till twenty-four years after the permanent settlement was made,¹ leases are granted only for a limited period. After carefully surveying every district, village, and field, and ascertaining the productive capabilities of the different kinds of soil, the settlement is made for thirty years; and, generally speaking, due regard is paid to the interests of the holders of the land. In Oudh, 1419 square miles are settled in perpetuity, 21,071 for thirty years, and seventy-one for terms under thirty years.

In Madras the settlement is made every year. Before the rainy season sets in, the quantity of the land the farmer intends to cultivate is entered in the Government records; and when the crop is nearly ripe, the collector of the

¹ See footnote ³ on p. 67.

revenue goes over each field and fixes the rate of rent to be paid for it, regulating the amount by the likelihood of a good or bad harvest. In Bombay another mode of procedure is adopted. After the field, which may mean as much land as one man with a pair of oxen can cultivate, has been accurately surveyed, and large stones sunk in the earth to define the boundaries, the assessment is made for thirty years. The plots not taken at the time of the settlement are annually let by auction as grazing ground.

The rent which the British Government receives from the landholders, averages about elevenpence halfpenny per English acre.

Probably in no other part of the world is land let on such easy terms ; and did all the holders of it—some do—deal in a fair spirit with the peasant-farmers, the rural portions of the country would become what the ancient native poets loved to picture them, poverty would be banished, the people would be well-fed, well-clad, and well-sheltered, and with happiness reigning in their homes would feel life to be a blessing.

British India has an area of 943,406 square miles ; a population of 207,515,576 ; a revenue of £63,178,192, of which £21,348,332 is rent from land ; the yearly value of its import and export trade is £128,894,084 ; the strength of its military force is 189,597, of which 64,726 are Europeans. The 450 native States, great and small, more or less subject to British control, and that pay £742,209 in the shape of tribute, measure 627,465 square miles ; contain 48,376,247 inhabitants ; have a revenue of £16,000,000 ; and armies that number 314,625 men. These facts give some idea of the vastness of the empire of India, whose history is not less instructive than that of the empires of Rome, of Greece, of Persia, and of Babylon.

CHAPTER VI.

THE INSTITUTION OF CASTE.

IN Britain men divide themselves into classes, make distinctions because of birth, position, education, and wealth, but debar none from entering the path which leads to rank and fame. Here and there twos and threes press forward on it, and now and then one and another reach the goal. Ability, associated with personal worth, can rise to eminence. The son of a cotton-spinner may be Prime Minister ; the son of a barber may sit on the Woolsack ; a woollen manufacturer may become, in the estimation of persons of all shades of politics, the orator of the age ; a scholar for his writings, naval and military officers for their valour, may be enrolled among the peers of the realm. In Hindostan, however rich and virtuous, learned and brave a native may be, he cannot be raised from a lower to a higher caste ; as soon may the leopard change his spots, and the Ethiopian his skin, as such a transition take place. Caste fixes for ever the rank and condition of men ; puts their domestic, social, civil, and religious affairs under rigid, unchangeable laws ; regulates their intercourse with each other, the relations of life upon which they enter, and every turn they take in the pursuit of profit or pleasure ; prescribes rules of conduct which apply to every portion of time, to their sleeping as well as to their wakeful hours,—indeed, without the least interval of free-

dom, subjects them to its power from the commencement to the close of their lives.

The common name given to the institution which divides the people into distinct orders is "borno"¹ in the Sanskrit, and "jate"² in the Bengali language. Caste is a Portuguese word, used only by Europeans in India and their countrymen at home. The institution is believed to be of divine origin, and coeval with the Hindoo race. The priest, it is said, proceeded from the mouth of Brohma, the soldier from his arm, the trading and agricultural class from his thigh, and the serving class from his foot. Brahmon, Kshotriyo, Boishyo, and Shoodra, were the names he gave them. He assigned to all creatures distinct names, distinct acts, and distinct occupations.³

Besides being commanded to study the scriptures, present oblations and sacrifices, and perform other religious duties, Brahmons were made privy-counsellors and judges;⁴ were objects of royal benevolence,⁵ exempted from taxation,⁶ and not liable, whatever they might do, to the infliction of corporal punishment.⁷ The people paid them divine honours, received their blessing, and enriched them with gifts. To the military class were assigned the defence of the kingdom,⁸ the administration of the laws,⁹ the protection of the persons and the property of the inhabitants, especially the persons and property of the Brahmons.¹⁰ They were allowed to wear the "poita," the sacrificial thread, to read the scriptures, and to perform religious ceremonies without the intervention of a priest.¹¹ Of this caste were the monarchs both of the

¹ Colour, hue, tint, class, order, tribe.

² Class, order, tribe, nation, family, race.

³ Institutes of Monoo, i. 31, 21; and Hymn of the Yajur Veda.

⁴ Institutes of Monoo, vii. 37; viii. 11.

⁵ *Ibid.* vii. 79.

⁶ *Ibid.* vii. 133.

⁷ *Ibid.* viii. 124.

⁸ *Ibid.* vii. 160-216.

⁹ *Ibid.* ix. 251-253.

¹⁰ *Ibid.* viii. 302, 309, 343, 344; ix. 313-324.

¹¹ *Ibid.* vii. 2; x. 1-4; vii. 145; iii. 75-93.

solar and the lunar dynasties. The third, like the second class, were girt with the sacrificial cord, and permitted to read the Vedas, the sacred books.¹ The occupations assigned them were trade, agriculture, and the keeping of herds and flocks.² The Shoodra was created to serve the three higher classes, especially the priestly order, and might be compelled to perform servile duty.³ He was always to be a slave. Neither money nor kindness could set him free. "Though emancipated by his master, he was not, the law said, released from a state of servitude ; for of a state which is natural to him by whom can he be divested ?" ⁴ If his property were taken by a Brahmon he was quietly to submit to the deprivation ; he had no remedy, because the law empowered the Brahmon to supply his necessities by appropriating to his own use the money and goods of any person of the serving class.⁵

The numbers of the second and third orders are now comparatively few ; most persons belong to the first or the fourth, and the last-mentioned of these, the Shoodras, are believed to form as much as seven-eighths, if not nine-tenths, of the Hindoo population of the present day. By subdivisions the number of castes has greatly increased, so that instead of four there are now more than forty, which are separate communities, cherishing no fraternal affection, holding no social intercourse, keeping apart like strangers.

Besides the four primary orders which have been mentioned there were, even in the earliest times, what are called the mixed classes, the offspring of an illicit intercourse between the different castes. They were a very numerous body, and special laws were framed for the regulation of

¹ Institutes of Monoo, ix. 326 ; x. 1.

² *Ibid.* ix. 326, 327.

³ *Ibid.* ix. 334, 335 ; viii. 413.

⁴ *Ibid.* viii. 414.

⁵ *Ibid.* viii. 417 ; x. 129.

their conduct, which breathe a spirit of great injustice and cruelty.¹

Under native dynasties, when Brahmons exercised a power which even kings resisted at their peril, the rules of caste could be rigorously enforced. The delinquent was driven from home, and renounced by his relations and friends. Neighbours would not admit him into their houses, eat, drink or smoke with him. Indeed none of his countrymen would hold any intercourse with him or do anything for him. Wayfarers passed but never saluted him. Inns were closed against him as against the plague. Loathed and shunned whithersoever he wandered, his cup of sorrow was filled to the brim, and he had to drink it alone without a word or a look of kindness to mitigate the anguish of his soul. Sympathy was forbidden and severely punished if it were manifested. However, such hardness of heart was engendered not only by the institution of caste, but by nearly every other portion of Hindooism; one striking proof of this was the conduct of those of the highest rank to persons in humble life.

The pre-eminent characteristic of Christianity is its sympathy with the poor, hence wherever Christians dwell their presence is indicated by the existence of various charitable institutions supported by their bounty. Of this sympathy what more pleasing evidence could be afforded than the gifts of Christians in their respective churches on "Hospital Sunday," a Sunday which adds another to the many glories of the English nation? In this respect Hindooism is a contrast to Christianity. In former times the priestly order regarded the serving and the mixed classes, the poor and the lowly, with hatred and contempt, and doomed them to undergo sufferings such as have seldom been inflicted by the most cruel of tyrants; and, for the honour of our

¹ Institutes of Monoo, x.

common nature, one would fain hope that the administrators of the law, prompted by their better feelings, showed some compassion to the victims. If a Shoodra placed himself on the same seat with a Brahmon, he was to be banished with a mark or a gash made on his hinder parts.¹ If he defamed insulted or mentioned priests with contumely, he was to be whipped, have his tongue slit, and an iron style, ten fingers long, thrust red-hot into his mouth.² If he presumed to give them instruction concerning their duty, hot oil was to be dropped into his mouth and his ears.³ The name he bore was to be expressive of contempt,⁴ and the penance for killing him the same as for killing a crow, a frog, a lizard, or a cat.⁵ Imparting sacred knowledge to him is pronounced an act not worthy of praise, but one which is to be severely punished. "He who declares the law to a servile man, or instructs him in the mode of expiating sin, surely sinks with that very man to the hell named Asamvrita."⁶ Speaking of the Chondals, one of the mixed classes, who are descended from a Shoodra father and a Brahmonic mother,⁷ the code says :—

"Their abode must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses.

"Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place.

"Let no man, who regards his duty religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages only between equals.

¹ Institutes of Monoo, viii. 281.

² *Ibid.* viii. 267, 270, 271.

³ *Ibid.* viii. 272.

⁴ *Ibid.* ii. 31.

⁵ *Ibid.* xi. 132.

⁶ *Ibid.* iv. 81.

⁷ *Ibid.* x. 12.

“Let food be given them in potsherds, but not by the hands of the giver; and let them not walk by night in cities or towns.

By day they may walk about for the purpose of work, distinguished by the king's badges; and they shall carry out the corpse of every one who dies without kindred: such is the fixed rule.”¹

As such outrages on justice and humanity are not allowed to be perpetrated under British rule, it is affirmed by some persons who have not been in India, that whatever caste may have been in former times, it is now the same, in all essential points, as rank in Europe. This is a great mistake; hardly any two things could be more unlike each other. In England, a poor clergyman of noble birth will dine in the family of a wealthy commoner, and may become connected with it by marriage; whereas if a poor Brahmon, which frequently happens, be in the service of a rich landholder, a princely merchant, who is a Shoodra, he will refuse to dine with him, will refuse to drink water from the same vessel, will, as much as possible, avoid touching him lest he should be polluted, and would not marry his daughter though she possessed every personal attraction and brought him a large fortune. Even those of the people who are reduced to the necessity of begging exhibit great scrupulosity. They will indeed take money from any one, because money is believed not to be defiled by passing through different hands, but they will not take food which has been cooked by their co-religionists of lower castes than themselves. In the most destitute and miserable Hindoo there is an exclusiveness, a pride, an arrogance, a repudiation of brotherhood, fostered by caste, of which there is no parallel among the lords or the monarchs of Europe. A man almost naked, with only a dirty rag round his loins, homeless and suffering hunger,

¹ Institutes of Monoo, x. 51-55.

stands on his dignity, declines to do anything that may cause him to descend in the scale of being from the place which the Creator is supposed to have assigned him. Contemning all nations as of inferior birth, and all foreigners, from the private soldier to the Governor-General, as people of an impure race, he will grovel in the dust before a Brahmon, will lie prostrate on the ground that the Brahmon may place his foot on his head, and for this priestly act of condescension be loud in his expressions of gratitude and praise.

That caste repudiates the brotherhood of mankind, teaches the high to scorn the low, and to keep aloof from them lest they should be defiled, is clearly proved by the outbursts of antipathy which occasionally happen. A short time ago the editor of the *Ahmedabad News* brought an action against the Bombay, Baroda and Central India Railway Company, because there was a person of the sweeper caste in the carriage in which he travelled. The despised man sat on the floor of the carriage, and the guard having urged him to make himself comfortable by sitting on the bench, was considered an aggravation of the affront.¹ In another action against the same railway, the complainants said that the authorities, "contrary to religion," caused a person of low caste to be seated in the same carriage with them while they were going to Baroda. They were consequently obliged to change their dress, to throw away their food, and to have their turbans newly coloured. They therefore sued the company for ten shillings damages.² Speaking of his intercourse with learned natives, and of their apprehension of becoming impure by associating with foreigners, Professor Monier Williams says : "I often wondered when in India, why certain great pondits preferred calling on me very early

¹ *Homeward Mail*, 15th July, 4th August, 1873, pp. 719, 790.

² *Ibid.* 2nd June, 1873, p. 567.

in the morning, till I found out accidentally that, by coming before bathing, they were able afterwards to purify themselves, by religious ablutions, from the contamination incurred by shaking hands and talking with me."¹

The value placed on caste may be inferred, not only from the care taken to avoid pollution, but also from the expense and humiliation to which delinquents submit in order to be restored to their forfeited privileges. Baboo Kalee Mohan Das, a much-respected advocate of the Calcutta High Court, paid a thousand pounds to be received again into fellowship. The ceremonies which were performed on the occasion cost him one half of this sum, and the other half was disbursed in donations to pious works.² In a meeting held in Calcutta on the 6th of January, 1867, a native Christian was restored to Hindooism. He made humble confession of his apostacy, and submitted to the prescribed penalties. A part of the usual atonement is "swallowing the five pure things produced by the cow : milk, curds, butter, urine, and dung,"³ mixed together ; believed to expiate the guilt of even the greatest sins, and to purify both the body and the soul. On the day mentioned a considerable number of persons assembled before noon, and by three o'clock, the time appointed, the place was crowded. Then, standing before his father, drawing a part of his loose upper garment round his neck, and folding his hands,—signs of humility,—Deeno Nath said : " Oh Princes, gentleman, and pondits, I have forgotten myself, and have, by the instigation of several Christians, lost my religion. This was because I did not know my religion. Another religion was placed in my way, and my ambition was roused. Have pity on me, and

¹ "Modern India and the Indians," by Professor Monier Williams, published in 1878, p. 182.

² *Homeward Mail*, 12th January, 1874, p. 37.

³ *Institutes of Monoo*, xi. 166.

endeavour to restore me." Upon this his father, Mehta Sukh Dyal, following the example of his son, drawing his upper garment round his neck, and folding his hands, said : "He is very young, only fourteen years and a few months ; he has fallen by the instigation of others : have regard to his age and want of experience, and bear also in mind the disgrace and misery into which I and my ancestors are plunged. His fall has been very expensive to me in every way ; on that subject, however, I will not dwell. Remember that I am of Kshotriyo origin, and I implore you to bear your own unsullied origin in mind, and do your best for the restoration of this unhappy young man, for which in this and the next world you will reap blessings. You will also save his wife from a most miserable widowhood by having compassion on him, and remove a blot from my family. I swear to you that the youth has sinned only from ignorance, and that he is firmly attached to the Hindoo religion. Test him, he is now before you." On this the learned men made particular inquiries of Deeno Nath concerning his apostacy, and being of opinion it was occasioned by his want of knowledge, they asked him what he wished them to do. He replied, to re-admit him into his old faith. He was then asked how long he had been in a strange faith, to which he answered that he had eaten with Christians only five days. Guided by their scriptures, which, according to their interpretation, declare a minor can be forgiven even after nineteen months of apostacy, they resolved, on account of his youth, and the short period of his transgression, that he should be pardoned and restored to his ancient faith. This resolution was written down, and signed by all present.¹ The penalty for going abroad is excommunication. This is inflicted on the culprit himself, and on all persons who venture to hold intercourse with

¹ Supplement to the *Calcutta Englishman*, 22nd January, 1867.

him. Many of the Nagur Bania caste who had dined with Kursondas Modhavdas after his return from England to Bombay, were put out of the community, and did penance to be re-admitted. The ceremony of expiation was performed at Walheshwar on the 7th of April, 1871. "The men had their moustaches shaved off, and the young, who had no moustaches, submitted to the same operation in respect to the hair of their heads. After bathing in the tank, each member swallowed pills made of the five products of the cow, under the direct superintendence of two priests appointed for the purpose." Thus purified, they were again allowed to join caste dinners and other social gatherings.¹ The following is a similar occurrence of more recent date, which happened in 1878. Baboo Monmotha C. Mullick, who visited England, and there qualified himself for the bar, was, on his return to Bengal, denounced for the sins he had committed. "These sins consisted in having crossed the ocean, and in eating and drinking with Europeans." He took the purifying pill, had his face and his head shaved, and presented gifts to the Brahmons; was thus restored to society, to the privilege of associating with his caste-fellows in every domestic and religious ceremony.²

It has been maintained that the institution of caste contributed in the early stages of society to the well-being of the country; making particular employments hereditary in families, secured from generation to generation skilful artisans, and an ever-increasing excellence in their work; forming the inhabitants into accurately defined communities accelerated the progress of civilization; and placing all under severe restraints, checked vice and promoted virtue. This system has been in existence during a period

¹ *Homeward Mail*, 8th May, 1871, p. 579.

² *The Pioneer Mail*, Allahabad, Saturday, 30th March, 1878, p. 4.

sufficiently long to show its real tendency. It has been in operation more than two thousand years, and what is the result? In the judgment not only of strangers, but in the judgment of India herself, the result is this, that nations which, compared with her, are but of yesterday, excel her in every line of business. The silks from Macclesfield and Coventry she prefers to those woven in her own looms. The piece-goods of Manchester she buys in every town and village at a price for which she could not manufacture them herself, though she has the raw material at hand. The hardware of Sheffield and Birmingham is superseding her own. Her earthenware is giving place to that of the Staffordshire potteries. Her printers, joiners, carpenters, wheelwrights, and blacksmiths are just tolerable; her sculptors and painters are not even tolerable. Indeed, excepting perhaps the Moorshedabad carvers in ivory, the Delhi jewellers, the Dacca muslin, and the Cashmere shawl-weavers, she has no artisans whose work is fit to compete with the ordinary productions of artisans in Europe. As for her doctors, who have not been instructed by foreign teachers, they speak of the internal structure of the body, and of the functions of its respective organs, in a way to be laughed at, could one keep out of sight the grim effects such ignorance is producing. Her geography is more marvellous than the fairy tales of childhood. There are seven seas: the salt sea, the sea of fresh water, the sea of spirituous liquors, the sea of sugar-cane juice, the sea of milk, the sea of curds, and the sea of clarified butter; there are mountains with peaks of iron, of silver, of gold, of pearls, and of precious stones,—wonders and riches not to be found anywhere else.

Caste, it is said, was instituted to promote virtue. Virtue springs from an innate love of what is pure, good, and right, and cannot be produced by legislative enactments, or be

destroyed by them. The application of physical force cannot make men think according to the formulas prescribed by the Government under which they live. The infliction of severe penalties may secure much outward conformity. This it doubtless did during the reign of native kings, when Brahmons possessed power to enforce the laws of caste, and used it cruelly. As the English Government is neutral in its bearing towards the respective religions of the country, Hindoos, in giving expression to their opinions, speak now with some degree of freedom, and from what they say, a correct idea may be formed of the tendency of this singular institution. They are more competent than foreigners to sit in judgment upon it, because they are acquainted not only with those occurrences that take place in public, from which foreigners derive most of their information, but with the details of the home-life of their countrymen, which foreigners do not know. It may, however, be here proper to remark, that a few of the native reformers of the present day, being more licentious than patriotic, wish for the removal of all restraints, and are at war with virtue itself; but most of the reformers, it is pleasing to know, are of a widely different character, and labour to destroy caste because they believe it impedes not only the social and the intellectual, but the moral improvement of the nation. They are well aware that in some cases, in which praise rather than punishment is merited, the law of caste is administered with great rigour, while in many cases of gross wickedness it is not enforced at all; they therefore regard it as the enemy of virtue and of everything else likely to promote the real welfare of the country, and consequently speak of it in strong condemnatory language. The *Indian Mirror* says: "Caste, according to a local contemporary, is a sort of social police, and protects the community against crimes and offences which the law could neither reach nor adequately

punish. Far would it be from us to decry a power on the side of virtue. But we know too well that this is not the direction in which the operation of our modern castism lies. It does not lay its ban on the grossest profligacy and debauchery which can stare the open day out of countenance. No man was ever known to lose caste because he was known to be a notorious frequenter of brothels, or a rogue, a gambler, or a thief. One may make himself the terror of his neighbourhood, as the insidious invader of domestic peace and the ruthless violator of conjugal honour ; he does nothing against caste, he loses nothing among his caste-fellows. He might forge or rob, just as little would they care. Any one at all acquainted with native society, must know that the rules of caste do not form either an active or a passive check on moral action. Where caste now acts with deadliest effect, is where we want the greatest liberty. Caste will not interfere with the depraved in passions and heart, but with the free in intellect, the noble and self-devoted in impulse and deed. Its efforts are wholly and solely directed to check the growth of thought, and to punish those who offend against orthodoxy. It is the greatest foe which is encountered by the party of Reform.”¹ The editor of *Native Opinion* writes in the same strain, and thus describes the present state of Hindoo society : “ There is no moral standard which regulates caste. A man may cheat, perjure himself, commit theft or highway robbery, be convicted and sent to the Andamans for years, and yet he does not lose caste. Another may live in open, shameless profligacy, patronize the lowest devotees of Bacchus and Venus, and his caste is said to suffer no taint. In fact, if a man have money in his purse, and a modicum of brains in his head, he is not likely to lose caste under any circumstances, if he but keep up appearances. At the same time,

¹ *Indian Mirror*, 15th November, 1862, p. 339.

the least trifle, involving no legal or moral guilt, costs a man the loss of his caste.”¹ This is strong language, but can hardly be attributed to ignorance, prejudice, or hostile feeling, as it most probably would have been had it been employed by foreigners. It is the language of earnest men, who reverence truth and will not equivocate to excuse evil, who have the welfare of India at heart, and will persevere in their patriotic labours till the slavery of caste be abolished.

Caste is founded on a law which is believed to be sacred. The British Councils in India legislate for the material interests of the country, and never interfere with the religious institutions of the people, except when, as in sotee and infanticide, the sanction of religion is pleaded to justify the commission of murder. The law is the same now as when first promulgated ; it has not changed, but the number of persons who disregard it is gradually increasing, and will continue to do so till all the inhabitants have ceased to observe it. Owing to the diffusion of the Gospel, the spread of education, and the growing intelligence of the age, there is reason to hope its end is not very distant, and that some now living may see it pass away.

¹ *The Friend of India*, 12th October, 1865, p. 1198.

CHAPTER VII.

THE WORSHIP OF THE GANGES.

THE rivers in India which are reputed sacred, amount to as many as thirty-one; two are deified as males and twenty-nine as females. Among them the Ganges is held to be the chief. When about to depart from heaven to our planet, the gods earnestly besought her not to leave their abode, as, during her absence, their iniquities could never be washed away. She therefore promised to flow through the respective regions of both worlds, and be the means of purification to their inhabitants. As such a vast volume of water, rushing from so great an elevation, might crush in the earth, the god Shivo intervened to break the fall. Standing on the top of the snowy mountains,¹ the river descended on his head, and worked its way through his matted hair to the ground. The sage, Bhageeroth, blowing the conch,² allured the river to follow his steps, as he went on and on, till the ocean was reached. The regions through which she took her course yielding abundant crops, the recipients of her bounty thanked and adored her, which they have done several thousand years down to the present day.

The descent of the Gonga to the earth is commemorated on the tenth day of the moon's increase in Joishtho,³ when

¹ Himavat.

² Used in India for libations, or as a blowing-horn.

³ Containing part of May and part of June.

rice, sweetmeats, fruit, and flowers are reverently offered to her. She is represented as a woman of fair complexion, "wearing a crown, sitting on the sea-animal, Mokoro,¹ and having in her right hand the water-lily, and in her left the lute."² In the courts of justice, Hindoo witnesses swore by the water of the Ganges, as the Jews swear on the Old, and Christians on the New Testament. In the territories of native princes this continues to be done, but in the British dominions is not now obligatory. By the statute passed in the year 1840, it is enacted that no native witnesses shall be compelled in any court of justice to be sworn upon the Koran, or by the water of the Ganges, or according to any other forms which are repugnant to their consciences or feelings; but, instead of taking such oaths, shall be allowed to make a solemn affirmation as to the truth of their testimony.

All castes bathe in the sacred stream, and while performing their ablutions, offer the rites of divine worship to Gonga, with which are often blended ascriptions of praise to other deities. Bathing every day is enjoined, yet the religious benefit arising from it is believed to be greater in some months than in others,³ and at the full moon in those months than at other times. At certain stages of the waxing and waning of the moon, on the first, the sixth, the eleventh, and the last night of the moon's appearance, special merit accrues to bathers in every month throughout the year. On some occasions groups, consisting of few or many persons, are accompanied by a priest. He stands with them in the

¹ A marine monster, probably a seal; an imaginary marine monster representing the sign Capricorn.

² "Ward on the Hindoos," vol. iii. p. 206.

³ In Jorshtho, part of May and part of June; in Kartik, part of October and part of November; in Magh, part of January and part of February.

water, and, after speaking of the blessings arising from the act of bathing at that particular period, goes through the forms of devotion prescribed by the Shastros. For the purpose of bathing in the river, and visiting the portions of it celebrated for their reputed sanctity, many thousands, probably some millions, make long journeys every year, which cause not only great expenditure of money, but, from the fatigue of travelling and much exposure to the scorching rays of the sun, great loss of life. The water of the Ganges is carried in vessels to very distant parts of the country to be used in purifying persons, places, and things that happen to have been defiled. A look at the river in the morning is believed to be sufficient to take away the sins of the night, and a look in the evening to take away the sins of the day. Though Mohammedans dress their food while sailing on the Ganges, Hindoos deem it an act of pollution and one of great impiety; they consequently wait till the vessel anchors, when they cook on shore, and, after the meal is over, go again on board.

Such reverence for rivers, however, is not peculiar to India; it is felt in a greater or less degree by the people of other lands which are unenlightened by the Gospel; and at this there can be little surprise, for, except the luminaries in the firmament, few objects among the works of creation are more likely to awaken reverence. Great and wonderful events, which have influenced the condition and destinies of the world, have transpired on the banks of rivers; and from these, independently of their own intrinsic qualities, they acquire in the estimation of mankind an importance which increases with the progress of time. This reflected glory gives grandeur to the Tiber and sacredness to the Jordan. Large rivers have breadth, depth, and velocity which suggest the idea of greatness, the teeming riches they bring to the regions through which they flow excite lively

gratitude, which, on the borders of the Nile and the Ganges, develops itself in acts of worship; they contribute to the wealth of states, the extension of commerce and civilisation, and in every age artists and poets draw inspiration from their majesty and beauty. Of the magnitude of the Ganges some idea may be obtained from the following facts. During its winding, mountainous course of eight hundred miles, it is fed by twenty-one streams, and in its journey through the plains receives, besides many rivers of less note, eleven tributaries, some of which are equal to the Rhine, and none smaller than the Thames; from its source to the ocean is a distance of more than fifteen hundred miles, and its average discharge per minute is a volume of water measuring 14,550,000 cubic feet.¹

Every portion of the Ganges is reputed holy, but some parts are deemed more sacred than others. Such, for instance, as Horidwar,² where it issues from the mountains into the plains; Allahabad, the place of its confluence with the Jumna,³ and the imperceptible Soroswotee,⁴ which is said to flow underground, and in some mysterious manner unite with the streams above; and the island of Sagor, at the junction of the river with the ocean. Here it was usual, in the performance of vows, to offer children in sacrifice. Many thousands were presented, thrown into the waters, and drowned. These human sacrifices were permitted to be made not only in the reign of Hindoo kings and throughout the period of Mohammedan rule, but for nearly half-a-century while India was governed by

¹ See Rennell's "Memoir of a Map of Hindostan," pp. 313, 335.

² The gate of Hori—*Hori*, Vishnoo; *dwar*, door, gate.

³ The Jumna is the daughter of the sun, and the sister of Yomo, the regent of death and the judge of hell.

⁴ The goddess of learning, the daughter of Brohma and the wife of Vishnoo.

Christians. They were prohibited during the administration of the Marquis of Wellesley, which closed in the year 1805.

The western branch of the river, called Bhageerothee,¹ is pronounced more holy than the portion which runs easterly² and joins the Bromhapootro.³ According to the Shastros, the portions which possess an eminent degree of sanctity amount to as many as 3,500,000, and the person who bathes in the river, or does no more than look at it, obtains the whole of the benefit which arises from visiting all these holy places. Bathing, accompanied with prayer, removes the crimes of thousands of previous births ; if guilty of killing cows, Brahmons, his priest, or drinking ardent spirits, and the culprit merely touch the water, and at the time of the act supplicate pardon, these deadly sins are forgiven ; if the votary die on the road, when going to bathe, the blessings of the ablution which he contemplated accrue to his soul ; and if, when at the point of death, though as many as eight hundred miles distant from the river, he only think of it, he becomes pure and worthy of a seat in paradise.

In the estimation of men who have lived all their lives in a Christian country, far distant from the regions of the pagan world, the opinions entertained of this celebrated river may appear to be as frivolous as those entertained of the deities of ancient Greece and Rome, and, abstractedly considered, they doubtless are so ; but, influencing the condition and destinies of nearly a fifth of the human family, the results which they produce are of a grave character. Every day millions bathe in the river, not only

¹ Called after the sage Bhageeroth ; this name may be given to the river from its source to its mouth, as the name Gonga is given to it.

² Called Podmo, the water-lily.

³ The son of Brohma ; *pootro*, son.

for the preservation of health, but with the expectation of washing away their guilt. At this moment hundreds, perhaps thousands, taking their last look of the Ganges, are dying on her banks, with no other hope of salvation than the delusive one with which she has inspired them.

CHAPTER VII.

THE CHARACTER OF THE HINDOOS.

As India has an area which exceeds the united measurement of Spain, Italy, Austria, Prussia, France, and Great Britain, contains 255 millions of people, composed of many distinct races, speaking many different languages, the inhabitants of the respective provinces are, as might be expected, somewhat unlike each other; but as delineating with minuteness every shade of difference would make the account interminable, only prominent features can be noticed,—those general virtues and vices which all admit to exist in every portion of the empire, though few concur in opinion regarding the degree of their prevalence.

The character of a people is formed by their sacred, civil, social, and domestic institutions; their pursuits and mode of life. A correct opinion of it cannot be founded on extraordinary events. To paint the French as a sanguinary people on account of the crimes of the Revolution, and the English as immoral because of the profligate reign of Charles the Second, would be unjust; so the foul deeds of the Mutiny, the massacres in Delhi, Jhansi, and Cawnpore, do not render the inhabitants of India a bloody and an infamous race; for they, like other nations, must be judged, not by the outbursts of ferocity in periods of anarchy, but by the occurrences of ordinary times. Their character has

been moulded by what has been in operation for ages, and which would have exercised on any other branch of the family of man an influence equally potent.

In mental capacity they are inferior to no nation, and in graceful manners superior to many. They are also distinguished for sobriety. Drunkenness, however, is spreading. Men staggering under the influence of liquor is a spectacle which the streets of the metropolis and of provincial towns now and then present to the view ; and excessive drinking in secret is a habit which is indulged in, especially among the upper classes. Nearly everywhere, in greater or less numbers, there are, frequenters of taverns, educated young gentlemen, once the hope and pride of their families, whom intemperance has ruined. But these painful facts do not warrant the sweeping conclusions which have been drawn from them ; for, however low individuals may have fallen by this degrading vice, it is not a characteristic of the nation. The vast majority of the people never take anything stronger than water, and abominate all intoxicating liquors and drugs. Indeed, were a comparison made, it would probably be found that the number of inhabitants which contains one drunkard among Hindoos contains in most of the nations of Europe as many as a thousand. To their virtue of temperance must be added that of frugality. On festivals, marriages, and obsequies they spend very large sums, and in doing this some of them get much in debt ; but in their ordinary mode of living they are economical, and there being now no apprehension of others appropriating the fruits of their toil, instances of princely fortunes being accumulated are numerous. Never were they so great in number under any native dynasty, for then royal and priestly hands vied with each other in robbing the people. How little protection the laws of the country afforded them may be learned from the following portion of

their ancient code :—"No superfluous collection of wealth must be made by a Shoodra, even though he have power to make it, since a servile man who has amassed riches becomes proud, and, by his insolence or neglect, gives pain even to Brahmons."¹ Though frugal, the love of accumulating is not accompanied by indifference to the welfare of those who have claims to their affection and bounty. Their domestic system tends to foster a spirit of kindness. It still contains much of a patriarchal character. Though perfectly free to live apart, married sons, with their families, generally reside under the paternal roof. On the death of the father, the eldest son takes his place as the manager of the ancestral property, and as their representative in all important affairs;² and when no estate is left to need his vigilance and care, they look up to him as the head of the house. Living on the same premises does not, however, lead to the destruction of individual rights. Still, the prosperous member of the family, whoever he may be, helps those who require his aid; and it is no unusual thing for him to maintain several brothers, with their wives and children. This benevolence is not so much abused as might be apprehended. The objects of it are generally grateful, and on a fortunate change in their circumstances acknowledge in a suitable manner the kindness which has been shown them. Yet the instances are numerous of its being productive of evil—of unworthy recipients, leading the lives of drones, and by indolence and extravagance reducing their generous kinsmen to poverty. Though the Hindoos

¹ Institutes of Monoo, x. 129.

² "The eldest son may take entire possession of the patrimony, and the others may live under him, as they lived under their father, unless they choose to be separated. Let the father alone support his sons, and the first-born his younger brothers; and let them behave to the eldest according to law, as children should behave to their father."—Institutes of Monoo, ix. 105, 108.

shrink from dining with persons belonging to an inferior class, believing they would be polluted by partaking of the food, the respective castes exercise hospitality among themselves, and pay some regard, whether they be rich or poor, to the following injunctions in their ancient laws :—"To the guest who comes of his own accord let the housekeeper offer a seat and water, with such food as he is able to prepare, after the due rites of courtesy. Grass and earth to sit on, water to wash the feet, and, fourthly, affectionate speech, are at no time deficient in the mansions of the good, although they may be indigent. No guest must be dismissed in the evening by a housekeeper. He is sent by the retiring sun; and whether he come in fit season or unseasonably, he must not sojourn in the house without entertainment. Let not himself eat any delicate food without asking his guest to partake of it; the satisfaction of a guest will assuredly bring the housekeeper wealth, reputation, long life, and a place in heaven."¹ Beyond the caste and family circle, their beneficence is exhibited in the digging of wells and tanks to supply water to man and beast, and to lands which need irrigating; the erection of ghats for the convenience of the people when they go to the river to bathe, to fetch water, or to cross the ferry; the building of houses for the reception and entertainment of strangers; and the planting of avenues of trees on the high-roads, to shade travellers from the scorching rays of the sun. In a country like India, these works are eminently useful, and in every age vast sums of money have been expended on them.

It may be asked, Is the Hindoo compassionate and helpful in periods of great calamity? Naturally, he is not less humane than other people, but his religion much impedes the development of his kindly feelings. Led astray by the

¹ Institutes of Monoo, iii. 99, 101, 105, 106.

prejudices of caste, apprehending defilement from coming in contact with persons of inferior rank, he neglects the more active offices of charity. The Shoodra, fallen, faint with hunger, he may pass, and not stretch out his hand to raise him; to commiserate the fever-stricken patient, apply the cooling liquid to his burning brow, lift the cup of water to his parched lips, and watch by his bedside, speaking to him words of sympathy and comfort,—to tread in the steps of a Howard and a Nightingale, ministering angels to their species,—is a course from which he may shrink with horror; because he is taught to repudiate the brotherhood of mankind, and the duty of personal attendance on the lowly in affliction and sorrow. And from this teaching it arose that hospitals for the sick, the leper, and the insane; asylums for the blind, the aged poor, the widow and the orphan,—institutions which form the peculiar glory of Christian lands,—were quite unknown in India during the reign of native monarchs.

In periods of great calamity, Hindoos show their sympathy with suffering by making donations of money and of food. To prove them to be unconcerned about the welfare of others, it is alleged that they did very little to mitigate the horrors caused by the cyclone in October, 1864. To the Relief Fund, which amounted to £35,400, their subscriptions, compared with those of other classes of the community, were small; but they may have expended, as they themselves affirm, large sums in charity in the rural districts, which never came to the knowledge of the Calcutta journals; and in the absence of that full information which is requisite to form a right opinion, it would hardly be just to consider the charge established. It is pleasing to turn from this supposed indifference to the kindness which they exhibited towards their countrymen, who, in 1865 and 1866, suffered from a failure of the crops and the consequent rise of pro-

visions to famine prices. In Calcutta alone (and the humane spirit manifested in the metropolis pervaded the provinces), at twenty-four houses, not for the same time at each, but for a period varying from one to three months, the number daily fed was 19,000.¹

Besides feeding the hungry that daily came to their dwellings for food, they contributed, from the commencement of the famine till there was no longer occasion for help, to the funds which were raised for the relief of the province of Orissa. Their subscriptions of two or three months will be sufficient to show their sympathy with distress. The sums they gave from the 22nd of February to the 11th of May, 1867, as published in the *Calcutta Englishman*, amounted to 34,569 rupees. They were generous and helpful in the famine which happened in Bengal in the year 1874. Baboo Gredharee Singh gave £200; the Moharaja of Bettiah, £250; Raja Comul Krishno, £1000; the Moharaja of Puttiala, £1000; the Moharaja of Jeypore, £2000; the Moharaja of Burdwan, £2600; and at a public meeting held in Calcutta on the 4th of February, to form a fund for the relief of the distressed districts, native notabilities subscribed £11,000. The Mahoranee Surnomoye of Cossimbazaar, besides remitting to her tenants, on her estates situated in the counties of Rungpore and Moorshedabad, the rent of their farms, imported 357 tons of rice for gratuitous distribution; the Ranee of Bobilee bought for gratuitous distribution 1437 tons; and the Bettiah Moharaja fed 3000 people every day. The Moharaja of Burdwan, who had, as stated above, subscribed munificently to the Famine Relief Fund, organized a relief department on his estates, with centres in Burdwan, Culna, and Chinsurah. "His Highness issued orders for the purchase and importation of rice, and authorized the follow-

¹ The details, as published in the *Calcutta Englishman*, are now before me.

ing methods of relief: Food to be distributed gratuitously to old and infirm men and women, and to children; able-bodied persons asking relief to give their labour in return, and all applying to be employed; lastly, in order to keep skilled workmen off the relief works, employment to be found for them in their own trade.”¹

The fore-mentioned charities were dictated by the ordinary feelings of humanity, but there is a benevolence which is exercised under religious influences, and it can hardly be left out of consideration in forming an opinion of the character of a people. The Hindoos pay great attention to sacred rites, and devote to them much money and time. The sums yearly expended on marriages and obsequies, priests and temples, shrines and sacrifices, the celebration of festivals, and the performance of ordinary ceremonies, probably exceed twenty millions of pounds sterling.²

Respecting the probity of the Hindoos, Englishmen who have resided among them differ very much in the opinions which they entertain. That the natives of India are eager for gain, and not always scrupulous about the means of procuring it, must be admitted, but the question to be considered is not the existence of dishonesty among them, it is the degree of its prevalence. On this point an accurate opinion may be best formed by looking at the conduct of persons in different grades of society. In noticing that of the labouring classes, a few words may be said respecting those who fill the place of servants in the families of Europeans. Probably no servants in the world have more favourable

¹ See *The Homeward Mail*, 10th February; and 2nd, 9th, 16th, and 30th of March, 1874.

² With the view of ascertaining the approximate amount of the revenues of Hindooism, I made, during many years, inquiries of all classes, as to the average of their annual religious expenses, and from the particulars which I received, I am disposed to think that the aggregate much exceeds the sum mentioned above.

opportunities to rob their masters ; our houses are open not only in the day, but in the night, and they can go in and out at pleasure, yet larceny is not so frequent as might be apprehended. Servants in the metropolis and in the cities and towns in the provinces, that come from distant parts of India, make remittances to their families through friends or acquaintances who are proceeding on leave to visit their homes, and who give no security for their honesty except their word. Separately considered, these remittances are small, but in the aggregate they amount every year to thousands of pounds ; yet their embezzlement seldom happens. Attended by a native agent, it is usual for peasants to carry in bags the rent of estates to landholders, and to Government collectorates, and their failing to take it to its destination is a very uncommon event. It is the habitual practice of servants, clerks, and agents, to take discount on all the ordinary monetary transactions of their masters. If no more be taken than the usual rate, which is from three to six per cent., it is not considered to bear any affinity to fraud, but is claimed as a right, and paid as a tax which cannot be well avoided. It presents, however, powerful temptations to grasp at whatever it is possible to extort, and it sometimes happens that the salary of an office is deemed of less importance than the facilities to procure illicit gains. In this way the Government, and all persons engaged in trade and commerce, sustain great losses, being robbed by those who are paid to serve them.

The different lines of business present examples of integrity as well as instances of the want of it. There are native banks which have been in existence a hundred years, whose drafts are honoured in every part of the empire ; Calcutta, Madras, and Bombay native merchants, whom rectitude of principle has made widely known, and who trade with nearly every portion of the globe. The commerce of a

country proves the existence of probity among its people, for were all unfaithful to their engagements, none would be trusted, and the degree of confidence reposed in them is indicated by the extent of their traffic. The value of the imports and exports of India during the financial year, ending on the 31st of March, 1872, was £107,319,500 ; and in the year 1881 it was £127,671,002. Considering, however, that the resources of the empire are almost boundless, is the trade as great as could reasonably be expected? Native merchants think it might be more than doubled, were it not for fraudulent breaches of contracts on which advances of money are taken.¹ So heavy, some years ago, were the losses sustained, that a petition was presented to the legislature to make non-fulfilment of business engagements a penal offence, and the legislature was disposed to do this; but, fearing such a law might possibly be used wrongfully against the poor, it hesitated a long time about it, and eventually framed a statute which orders redress to be sought by a civil process. This has not answered the end contemplated, for the evil it was designed to remedy still exists, and is as prevalent now as in 1862, when the Act was passed.

Aversion to toil is said to be characteristic of the Hindoos. Owing to the enervating influence of their climate, they have not the same degree of physical power, therefore cannot labour as long and hard as the inhabitants of the cold regions of Europe; and their wants being comparatively few and easily supplied, they have not equally strong incentives to diligence. There are, however, classes that show themselves capable of great exertion. Palanquin-bearers often work hard for a long continuous period. The usual way of travelling is to have relays of men on the line

¹ In confirmation of the truth of the above statement, reference may be made to the Report of Mr. Saunders, who in 1862 was commissioned by the Government of India to visit the cotton districts in the Doab.

of route about ten miles apart ; but it is frequently the case that twelve bearers, divided into sets of four to relieve each other at short intervals, carry a palanquin as many as twenty miles without putting it down to rest. Grooms exhibit much physical power, and all new-comers from Europe are astonished at the distances they run. When the master rides, the groom does not accompany him, as in England, on horseback, but on foot ; yet whether the steed trot or canter, he manages to keep up with it. Many natives belonging to the sections of society engaged in trade and commerce are thorough business men ; this is indicated by their gradual rise in position and fortune. Examples more or less numerous, of the "hand of the diligent making rich" are met with in every part of the country. Though generally rather lazy when paid by the day, field-labourers and artisans are sometimes very industrious when their earnings depend on the amount of work done. Domestic servants, especially those in the houses of Europeans, have great temptations to idleness, for the division of labour being carried out to an extent which is quite ridiculous, half-a-dozen men do little more than one might easily perform ; yet now and then some of them, prompted by affection, will work almost beyond their strength. I have known Hindoos, and also Mohammedans, to be so much attached to their masters, as never to quit their bedside when sick, except to take their necessary food, and on some occasions not to leave even for that purpose. Long after the death of the master, I have seen affection cherished for his children, who were residing in a distant land, and when, from simulating affection, no pecuniary benefit could be derived. The number of such masters who are thus regarded is not great in any country, and that it is small in India may not be altogether the fault of the natives,—probably a portion of the blame lies on ourselves.

Like most people in the East, the Hindoos adopt both in conversation and writing a very complimentary style ; no one, however, is deceived by it, nor is any deception intended to be practised ; it is a custom which the etiquette of the country prescribes, and that has come to be considered a necessary part of courtesy. Their adulations are such as the following. The virtuous man is called a sea of excellent qualities ; the learned an ocean of knowledge ; the pious an incarnation of holiness ; the munificent is the “father and mother” of the recipients of his bounty ; the nourisher of multitudes, the benefactor of the three worlds. Those deviations from literal accuracy which take place in the ordinary affairs of every-day life are of a different nature, and for them no such extenuation can be found ; they are really designed to impose on the credulous, the ignorant and unwary, for the purpose of obtaining some personal advantage. To the observant foreigner who has long resided in the country, much improvement in the moral tone of society is perceptible ; still the want of veracity continues to be a common vice of all classes, though not of all individuals. Detection in the practice of it excites little shame in the culprit, and seldom lowers him in the estimation of his neighbours, or causes him to be shunned by his friends. Indeed the vice is so general that it creates neither astonishment nor indignation ; it is taken for granted that in all matters of interest it will be committed, and that even when truth is to be defended, the aid of falsehood will be called in to support it. As the nature of the Hindoos is the same as that of the rest of the members of the human family, this propensity to deceit must arise from other than natal causes, and probably we shall not be much mistaken if we ascribe it to their subjection during many centuries to a foreign yoke. The effects of conquest on the vanquished are a diminution of self-respect, and the creation of a cringing

spirit. If those who crushed them with the sword, confound the innocent with the guilty, punish trivial faults,—not according to the rules of justice, but as anger or caprice may dictate,—the victims of such ill-usage, for self-protection resort to deceit; succeeding in one instance, it is practised again, and in the course of time becomes habitual. Hence it is found that subdued races, whether actually enslaved or allowed a measure of freedom, and likewise children and servants who are harshly treated, are addicted to lying. No country, household, or family is notorious for this vice if there be not much which is wrong in the conduct of those at the head of it; for if the government be just, the master kind, and the parent affectionate, the temptation to take refuge in falsehood being removed, subjects, servants, and children will be disposed to speak the truth.¹ It must, however, be borne in mind that an ancient evil which has gathered strength with the progress of ages, seldom admits of being speedily eradicated, for habit, which has become second nature, is not abandoned at once either by individuals or nations; consequently, the vice produced under preceding tyrannical Governments is only gradually being relinquished under the clement rule of the British.

Perjury, which is falsehood of an aggravated form, is common, and perpetrated with little disgrace. Should it subject a wealthy person to imprisonment, on his release from jail he resumes his place in society, enters the associations of which he was a member, again takes a leading part in their proceedings, and finds his guilt to be no

¹ In confirmation of one part of this statement, I may here mention what Madame de Staal de Launay writes of her childhood:—"I had not," she says, "learnt to tell falsehoods; accustomed to find the avowal of my faults a sufficient excuse for them, I had no inducement to prevaricate. It is the harshness and constraint exercised towards children which force the greater number of them to become hypocrites and liars"—See her "Memoirs," p. 6.

barrier to his attaining a high social position. This is a grave statement, and living examples could be pointed out in confirmation of the truth of it. To what degree perjury impedes the administration of justice, secures impunity to crime, and demoralizes the nation, those who apply to the courts to redress their grievances learn by sad experience. To give the reader an insight into the mysteries of the courts, it may be needful to speak for a moment about the extraordinary functions of the Bar. It is, however, proper to remark that allusion is here made to lawyers who are passing away and being succeeded by a better race of men. The duties of the old native pleader are multiform and onerous : he writes his own brief, and often concocts the evidence by which it is to be supported, and, that the witnesses may not trip, hears them in private rehearse their tale till they are perfect in their respective parts. In trials of great importance, several days' schooling are found to be necessary. The witnesses may be neighbours of the suitor, possess a knowledge of the facts relating to the case in which they bear false testimony, or, as not unfrequently happens, be strangers, who for a trifling inducement, sometimes as small as threepence, make affidavits of every imaginable occurrence. Perjury is encouraged by the lax morality of the religious institutes of the people. Falsehood, in some cases, is allowed to be spoken, and pronounced preferable to truth. A giver of false evidence from a pious motive is assured he will not lose a seat in heaven, and in commendation of such evidence it is called the speech of the gods.¹

The state of the courts doubtless throws much light on native character ; but it is rather, it may be said, on that of certain classes than on the character of the people at large, for probably not more than one person in a thousand

¹ Institutes of Monoo, viii. 103, 104, 105, 112.

ever enters the courts. If a foreigner, after carefully reading the records of our civil and criminal courts, were to draw from them the character of the English nation, every voice would cry out against it, and no language be deemed too strong in speaking of the author and his libellous production; and what would be wrong on the banks of the Thames cannot be right on the banks of the Ganges. To this it may be answered that people who never enter the courts are in some degree responsible for their proceedings, if the courts be a reflection of themselves, and that this is the case will appear from the manner in which perjury is regarded. Bearing false testimony in a suit to help a neighbour, is considered a necessary act of kindness which it would be ill-natured to refuse. A man does it from a disposition to oblige, with the persuasion that the person for whom the service is rendered will do as much for him should he ever go to law, and for such conduct he is rather praised than blamed. In the sacred writings, to which reference has been made, perjury is permitted, and in certain instances deemed worthy of commendation; but as these books are reputed to have been penned some thousands of years ago, the present generation, it may be urged, cannot be responsible for what they contain. This objection would be valid if the present generation had ceased to have faith in these records, but as it continues to revere them as a revelation from heaven, it must be held accountable for the doctrines promulgated. Moreover, the current literature of the day does not enforce a stricter code of morals, and this literature, it is admitted, gives expression to the opinions and sentiments which are prevalent in Hindoo society. A few years ago the real thoughts and feelings of the public on this important subject were fully revealed in a striking manner. A case of perjury and forgery occurred, attended with every circumstance that could aggravate the

criminal's guilt, which exhibited ingratitude, baseness, and hardness of heart, hardly ever surpassed. A very wealthy Hindoo of high caste, died, bequeathing a large amount of property to his brother, who, not content with the generous gift, forged a will in which he appropriated the rest of the estate, reducing his sister-in-law and nephew to beggary. The case was tried in Calcutta, and the rogue sentenced to transportation. A few of the native newspapers, to their honour be it spoken, approved of the sentence ; all the rest wrote with much violence against it, and grossly abused the judge, Sir Mordaunt Wells, who meted out justice to the widow and orphan. A petition, very numerously signed, bearing the names of many persons moving in the middle and upper ranks of society, was presented, praying for the acquittal of the culprit, or a mitigation of his punishment. Probably a similar petition for such a man could not be got up in any other country on the face of the earth, and the fair inference to be drawn is this, that in the estimation of those who signed it, perjury and forgery were not the awful crimes which they are considered to be in the rest of the civilized world. Persons who thus take a too lenient view of gross breaches of the law become in a measure responsible for the condition of the courts, though they seldom or never enter them, and improvement in the courts must be preceded by improvement in their own opinions on morals. When bribery, perjury, and forgery are considered a shame, and the author of the villainy is a marked man in society, and finds the door of every respectable house closed against him, then, no longer able to live on the wages of iniquity, he will seek for better employment, and, rid of his presence, the state of the courts will be much ameliorated.

The want, not of physical, but of moral courage, is characteristic of all sections of the people, though not of all

individuals. It is owing to the deterring influence of their religion, and not to any constitutional defect, for as they come out of the hands of the Creator, the hearts of all men are fashioned alike. This characteristic, however, is more developed—or rather, from its position and attainments, is more clearly seen—in one particular class than in any other. To the persons belonging to this class some injustice has been done, for they have all been represented as wholly devoted to Venus and Bacchus; yet, for anything which has been proved to the contrary, the majority of them may be sober and chaste. Speaking of them generally,—for there may be honourable exceptions, men who in character are nearly all that could be wished,—they may be said to be reformers, who know what is right and shrink from doing it. They are found in greater or less numbers, in most parts of India, but have a local designation; they are called Young Bengal. Over the native belonging to this portion of the community, and who has been educated through the medium of the English tongue, a change has passed. On him history, science, and literature have shed their lights. Possessing much facility in using our language, and not disposed to hide his talents, he is forward to speak or lecture on almost every subject within the compass of human knowledge. He may be heard discoursing on the magnitude, orbits, and revolutions of the heavenly bodies; on Bacon, Newton and Locke, Shakespeare and Milton; on natural, moral, and mental philosophy, political economy and the laws of health, the regeneration of his country, and the education and rightful position of women; but, if it be asked, What practical influence do his attainments exert on his own life, what direct bearing have they on his social and domestic habits? the true answer in many cases, it is to be feared, must be,—None whatever.

In a debate respecting the means to be employed to

uproot ancient prejudices, and ameliorate the condition of India by a sound reformation of morals, he will take a prominent part ; but if, after his brilliant speech, some one, who has the welfare of the country really at heart, rise and request him to aid in accomplishing the objects, the necessity of which he has so ably set forth, he gives no response to the call, shrinks from everything of a practical nature, and quietly withdraws. An essay on the re-marriage of widows, read at a public meeting, draws from his lips unmeasured applause ; but if invited, at the close of the assembly, to attend such a marriage which is about to be celebrated in his own neighbourhood, he has a thousand reasons for not being present, and may afterwards (this has actually happened) join the bigots who move heaven and earth to proscribe the united pair and all the wedding-guests. Though at the respective orders comprised in the institution of caste, proceeding from the mouth, arm, thigh, and foot of Brohma, he smile—as he would do at a traveller who should say he had beheld in foreign regions a tree which bore on its topmost, lowest, and intermediate boughs different fruit—yet, if a Brahmon, he still wears the sacerdotal thread, is proud of the distinction which it is supposed to confer, and avoids coming in contact with the Shoodra caste, lest he should be polluted by their touch. Notwithstanding his liberal opinions, and the humane sentiments to which he is constantly giving expression, the widows of his family, under the guise of religion, may be cruelly treated, subjected to numerous fasts and painful observances, and thus have their lives shortened by starvation and sorrow, that they may go to their husbands in the eternal world, and put their relations to no more trouble and expense in this. Of the attributes of the Deity and of his oneness in particular, he speaks when abroad with as much correctness as a learned divine ; but to keep on good terms

with his family, and avoid any inconvenience, trouble, or loss, to which acting according to his convictions may expose him, he dissembles at home; on festival days is perhaps the officiating priest, and offers the solemnities of worship to a piece of clay, wood, or stone. Though the possession of knowledge carry with it the obligation to instruct mankind, and especially those who are united to us by the closest bonds, he permits his relations to live and die in the darkness of idolatry, because the endeavour to enlighten them may injure his temporal affairs.

The orators belonging to Young Bengal have continued for forty years to speak on nearly every subject that can engage the attention of man, but where is the good which their eloquence has produced? What refuge for the blind, the lame, the leprous, the insane, the aged poor, and the destitute, have they built or endowed? Where are the dispensaries, the hospitals, the schools, and colleges they have founded? What honour have they shown to natives distinguished for learning and virtue? Where are the monuments they have reared to the memory of the illustrious dead? An obligation is by divine authority imposed on us both to know what is right and to have the courage to do it, and if not thus morally and intellectually fitted, we can never discharge the duties of the reformer or patriot, for to none but earnest men does Providence commit the work of ameliorating the condition of nations.

There are, however, educated Hindoo gentlemen that bear no affinity in spirit or character to Young Bengal, who strive to the utmost of their power to promote the welfare of their country, who give large pecuniary help and zealous labour to the carrying out of every measure which is likely to improve the moral or the material condition of the people.

Are the Hindoos loyal? To the mind of every one who

wishes for the continuance of our rule, this is a question which will naturally suggest itself. Besides differing from us in colour, religion, customs, and manners, they occupy the position of a conquered race. Among the nobility there may be individuals here and there who are not quite reconciled to our Government, because they have few opportunities for advancing themselves by filling, which they would do in an honourable manner, great offices of State, and others because they have few opportunities of oppressing those below them. But the classes that suffered much under previous dynasties,—the peasantry, who form the bulk of the nation, and tradesmen and merchants,—are, from self-interest, if from no better feeling, loyal. The late Sir Donald M'Leod, Lieutenant-Governor of the Punjab, says: "I do not think that any one who really knows India will attempt to deny that the security, the freedom from violence and oppressions of every kind, the stability of established order, the encouragements to trade and progress, and the facilities for accumulation and utilisation of capital afforded under British rule, are infinitely preferred by the bulk of the people to the comparative lawlessness existing in the Native States by whom we are surrounded."¹ The *Hindoo Patriot*, a Calcutta paper, writes: "Our fortunes are bound up with those of England. However we may criticise particular measures of the British Government in India, or the attitude of particular officers of Government towards the people or the princes of India, the existence of British rule is the only security for peace, order, and progress in this country. We are aware that there is discontent among the people, but we believe we can say, without fear of contradiction, that even the most malcontent does not want a change of rule. We can tell our countrymen that under the rule of no other European Power are they destined to enjoy greater privileges

¹ "Memoir of Sir Donald M'Leod," by Major-General Lake, p. 123.

and advantages than what they now enjoy under the benign influence of the English nation. If there is any nation of Europe which has an innate love of justice and fair play, it is the English nation.”¹ The same journal, speaking of British charity, says: “The noble sympathy which England has recently shown to India, by raising within a short time thirty lacs of rupees in aid of the famine sufferers in the Madras Presidency, calls for the deepest gratitude from the people of India. We do not remember to have heard or read of such hearty and substantial sympathy shown by any other country to a foreign people in distress.”² The same sentiment regarding British rule is expressed by a Hindoo gentleman, in the following speech delivered at a public meeting in the city of Bombay: “I am sure that every sensible and well-informed man in this country is loyal. This country for many past centuries had no government deserving the name. There was neither internal peace nor security from foreign invasion. There was no power in India which could put a stop to the evil practices of sotee, infanticide, religious suicide, and human sacrifices. The whole nation presented a scene of stagnation and ignorance; but the case is now different. Under the auspices of a beneficent, civilised, and strong Government, we have become progressive. Light and knowledge are pouring in upon the country. Old prejudices and errors are vanishing. We therefore count it a great privilege to be loyal subjects of the Empress of India. There is now security of life and property as perfect as human institutions can make it. Those who are old enough are aware of the plundering excursions of the Pindarees, who, descending from the ghats, spread terror in the Concan. These professional robbers have been extirpated by the British Government. We enjoy liberty

¹ *Public Opinion*, Saturday, 30th December, 1876, p. 831.

² *The Christian World*, 14th December, 1877, p. 897.

of speech, of petition, and of the press. We enjoy the blessings of education, useful public works, internal peace, and freedom from foreign invasions.”¹

Whatever irritation there may be arising from subjection to a foreign yoke, to remove it is not a hopeless task. There was a day when the hostility of the Scotch to their southern neighbours never slept, when statesmen, poets, and divines, poured forth their effusions to intensify the national hate. But now wrathful passions are hushed; the two peoples heartily coalesce and vie with each other in rendering faithful service to the throne. Wisdom, justice, and clemency in conducting public affairs produced the change, and they will have the same salutary tendency in India. What was done in Bengal in 1874, and in Madras and Bombay in 1877, to mitigate the horrors of famine, must have drawn out the best feelings of the people towards the Government. To give food to the famishing, it expended sixteen millions of pounds sterling.² It would be in vain to look for anything like this during the reign of native monarchs. Indeed, benevolence on so large a scale, and administered in such a kind and sympathetic spirit, was never witnessed before in any country or age.

¹ “India and her Neighbours,” by W. P. Andrew, pp. 194, 195.

² Statement of Sir John Strachey, the Financial Minister, 27th December, 1877.

CHAPTER IX.

THE INSTITUTION OF MARRIAGE.

MARRIAGE is an institution established among all people that have emerged from barbarism. The order, progress, and happiness of civilized life are greatly influenced by it—impeded or promoted; for, according to the estimation in which it is held, evil is brought forth, or whatever tends to adorn and elevate human society is preserved and strengthened. In nearly all nations, its laws, rites, and ceremonies vary, indicating how one country differs from another in its condition, religion, or morals.

The marriage laws of the Hindoos have been in force several thousand years, and continue to influence the condition and destinies of nearly a fifth part of the human race. In their nature and operation they are peculiar. To first and second cousins and to nieces, Hindoos cannot be allied, but may wed at the same time two or more girls who are sisters. It is their custom to intermarry in the same caste, but not in the same division of it. For instance, there are Kooleens distinguished by such titles as Banerjee, Mookherjee, Chatterjee, and Gangooly; but the daughter of a Banerjee cannot be contracted to a Banerjee, she must be affianced to a Brahmon of one of the other classes. And this applies to those who are Mookherjees, Chatterjees, or Gangoolies; their husbands must belong to a division of the

caste which is different from their own. Monoo says : "Let the twice-born man espouse a wife of the same class with himself, and endowed with the marks of excellence. She who is not descended from his paternal or maternal ancestors, within the sixth degree, and who is not known by her family name to be of the same primitive stock with his father or mother, is eligible to be chosen by a twice-born man for nuptials and holy union."¹

It is also the custom for marriage to take place in the order of birth, for elder sons and daughters to be married before their younger brothers and sisters, and deviation from it is an act for which an atonement is offered.² Therefore, except when under a very powerful inducement, a Hindoo father will not depart from it, and, if urged to do it, may say with Laban : "It must not be so done in our country, to give the younger before the first-born."³ Of native female beauty, some idea may be formed from the following description of Brohma's daughter : "This girl was of a yellow colour ; had a nose like the flower of the sesamum ; her legs were taper, like the plantain tree ; her eyes large, like the principal leaf of the lotus ; her eyebrows extended to her ears ; her lips were like the young leaves of the mango tree ; her face was like the full moon ; her voice like the sound of the cuckoo ; her arms reached to her knees ; her throat was like that of a pigeon ; her loins narrow, like those of a lion ; her hair hung in curls down to her feet ; her teeth were like the seeds of the pomegranate ; and her gait like that of a young elephant or a goose."⁴ Speaking of marriage, Monoo says : "Let the twice-born man choose for his wife a girl whose form has no defect, who has an agreeable name, who walks gracefully, like a young elephant ; whose hair and teeth are

¹ Monoo, iii. 4, 5.

² *Ibid.* xi. 61 ; iii. 170.

³ Genesis, xxix. 26.

⁴ Shivo Poorano.

moderate respectively in quantity and size ; whose body has exquisite softness.”¹ At the period this counsel was given, which may have been about nine hundred years before the birth of Christ, Hindoos had freedom of choice and married at an adult age. Now, the choosing of a wife is done by proxy, and not by the person specially interested in the matter. Not anything like courtship ever takes place. Marriages are celebrated in childhood. To give a daughter in marriage before the age of puberty is deemed a religious duty ; deferring it till she has attained her twelfth year and arrived at womanhood brings disgrace on the parents. “Reprehensible is the father who gives not his daughter in marriage at the proper time.”² What is the proper time ? it may be asked. The answer is—She may become a bride, “even though she have not attained her age of eight years.”² A Brahmon may enter the state of marriage after being invested with the sacred thread, which ceremony can be performed in his eighth year, or two or three years later. Boys of the Shoodra class, not having to undergo this ceremony of investiture, as they are not privileged to wear the sacred cord, can marry a little earlier than the priestly order.

Men who devote themselves to a life of seclusion from the world, passing their time in the practice of austerities, and prayer, and contemplation, may remain in a state of celibacy ; but the option of continuing single is not allowed to any class of women—they are all destined to be married whenever husbands can be found for them ; so that aged spinsters, who are numerous in other lands, are quite unknown in India, and the native mind can hardly conceive the possibility of their existence. Formerly it seems to have been otherwise, for ancient books make mention of virgins consecrated to a solitary life who attained great celebrity.

Though two families, if they be well acquainted with

¹ Monoo, iii. 10.

² *Ibid.* ix. 4 ; 88.

each other, can settle everything about a marriage themselves, it is usual to employ professional persons that investigate genealogies and read horoscopes—who, on finding the pedigrees satisfactory and the stars propitious, communicate the pleasing intelligence.¹ Having received this information, the fathers enter into a formal agreement, which they reduce to writing, and ratify by mutual embraces and the reciting of sacred texts. If he be rich enough to afford it, the father of the girl distributes gifts among the persons assembled on the occasion. To those of priestly and military rank he presents money and cloth, and to those who belong to castes inferior to his own he offers sweetmeats. Though marriages take place at other times, there are three months in the year which are considered to be very fortunate for their celebration. The month of Agrohayon, containing part of November and part of December; the month of Magh, containing part of January and part of February; and the month of Phalgun, containing part of February and part of March. The day which will be propitious is determined by the signs of the zodiac. After it is fixed, the fathers in their separate houses entertain their respective relations and friends, giving cooked provisions to the former and sweetmeats to the latter.² Before the guests begin to eat, aged men and women of respectability, from their caste and position in society, bless the young people and make them presents. There is also much feasting at the houses of relatives, where wedding-gifts are offered. Kindly-disposed neighbours, whose caste does not permit them to join the company and sit down at the meal, send presents.

On the morning of the day which precedes that of the

¹ Some families employ more than one ghotak or match-maker.

² With persons who belong to castes inferior to their own, Hindoos cannot take cooked provisions, or the ordinary meal.

marriage, the betrothed are both anointed with turmeric. This is done by women, numbering not less than three or more than nine, whose husbands are still living. A widow is not allowed to take any part in nuptial ceremonies, nor even to witness their performance. It is believed her presence would darken the prospects of wedded life, and cause great calamity. In the evening—not together, but in their respective homes—the young people, with their eyes bandaged, are led to the instrument¹ used for the husking of rice, where, amid loud rejoicings, a quantity of grain is poured on their heads, expressive of earnest wishes for their future welfare.

On the day of the marriage, till the ceremonies are ended, the bridegroom and the bride, and their parents, are commanded to fast,—or, rather, to abstain from taking rice, their ordinary food, for water, milk and fruit they are allowed to take. On this, as on other festive occasions, respect and reverence are paid to the dead; accompanied with acts of worship and recitations of sacred texts, the funeral-cake is offered in the marriage-bower to the manes of ancestors by the officiating priest. The bower, a temporary structure, composed of the trunks of the plantain tree and the leaves of the mango, and covered with a cotton cloth awning, is erected in the courtyard.² In the evening, married women, as before, not less than three or more than nine, conduct the bridegroom into the bower, and among other ceremonies, a thread, which is taken off by the bride some days after the marriage, is wound four times round his right arm, and tied with blades of sacrificial grass.³ Shaved,

¹ Dhenkee.

² A bower of the same kind is erected in the courtyard of the house of the father of the girl, where similar ceremonies take place.

³ Koosho ghas, *poa cynosuroides*, a species of grass held in high estimation among the Hindoos, and much used in the services of the temple, in the offering of sacrifices. A similar ceremony takes place in

bathed, and dressed for the wedding, and having held a short dialogue with his mother concerning the object of his journey, with her permission he sets out at night in a palanquin for the house of the bride. Relations and friends, a company of musicians playing on nearly every kind of instrument, numerous persons carrying lamps or torches, and a crowd of the populace ever increasing as it passes along, form the marriage procession. On arriving he is welcomed with loud expressions of joy, and conducted into the bower, like the one already described, where while standing and repeating sacred texts after his father-in-law, seven Brahmons with lighted lamps in their hands go round him seven times. After this the bride is brought in, seated on a wooden stool, when they go round her with the lamps the same number of times. The father of the bride, having mentioned the name, titles and ancestors of the bridegroom, declares him to be worthy of his daughter. The hands of the bridegroom and the bride are joined,¹ and placed over a vessel of water, and the corner of her dress being fastened to his garments, the bridegroom repeats many sacred texts and promises to be affectionate to the bride. The Tali, one or more jewels strung on a twisted thread, and the sign of the married state in India, as the finger-ring is in Europe, he ties on her neck.² After this they are both brought into

the bower at the house of the father of the girl, but the thread is wound round her left arm.

¹ The ceremony of joining hands is appointed for those who marry women of their own class, but with women of a different class the following nuptial ceremonies are to be observed :—

“ By the Kshotriya on her marriage with a Brahmon, an arrow must be held in her hand ; by a Voisya woman with a bridegroom of the sacerdotal or military class, a whip ; and by a Shoodra bride, marrying a priest, a soldier, or a merchant, must be held the skirt of a mantle.”—Monoo, iii. 43, 44.

² Another indication of the conjugal state is the mark on the forehead, which married women make with vermillion as long as their

a room called Basorghor, the name given to the apartment in which married persons spend the night after their marriage. There they sit up the whole night, and the bridegroom holds conversations with the women of the family.

In the morning at eight o'clock the bridegroom conducts the bride to his home. They are seated in a litter which is borne on the shoulders of men, and accompanied by a numerous train. On arriving, relations, friends, and neighbours embrace them, take them into their laps, and appear almost frantic with joy. At night they sleep on a bed ornamented with flowers.¹ At the feast² on the morrow the bride performs a ceremony which is deemed of much importance; she deals out rice to the assembled guests. The bride and bridegroom unite in presenting oblations, composed of rice and clarified butter, to Ogni, the god of fire. On the next day the father of the girl takes them to his house.³ On the eighth day from the wedding the boy returns, but the girl continues to live with her parents till old enough to sustain the position of a wife, when feasting and religious solemnities again take place, and she is conducted, amid great rejoicings, to her new home—her father-in-law's house.

husbands are alive; when they become widows they discontinue to do it. They also cease to wear the Tali.

¹ Called Phoolshojya,—*phool*, flower; *shojya*, bed,—a bed of flowers; the bed on which a newly-married couple sleeps the second night after marriage.

² Called Bobhat,—*bo*, a wife; *bhat*, boiled rice,—a feast given the day after a newly-married girl arrives at her husband's house.

³ Such journeys are made if the families do not reside at too great a distance from each other, and are rich enough to bear the expense. However, the latter consideration does not weigh much with them. On the occasion of marriages all classes of Hindoos exhibit the same spirit of ostentation in the expenditure of money; many run into debt, and embarrass themselves for life.

Hindoo legislators mention eight forms of marriage,¹ but that just described is the one now commonly used.

A widower, or a man who has lost one of his wives, may take another when the time of mourning for the dead is over; the period is determined by the caste of the individual, and varies from ten days to a month.² In such case he may choose his wife, but rather than do so he generally leaves the business to be managed by the professional match-maker.

Polygamy is allowed by the law, but only for the following causes: "A barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth; she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay.

"But she who, though afflicted with illness, is beloved and virtuous, must never be disgraced, though she may be superseded by another wife with her own consent."³

However, irrespective of these reasons, a Hindoo can take a plurality of wives, and not lower himself in the good opinion of his neighbours, for in their minds the idea of impropriety is not associated with it; it may raise among them a question of economy, but not one of morals. Still, the number of polygamists is small. Generally speaking, the circumstances of the poor place the cost of polygamy beyond their means, and of the rich who can afford the expense of it, very few have more than one wife.

"A widow," it is said, "slights her deceased husband by marrying again, brings disgrace on herself here below, and shall be excluded from the seat of her lord."⁴ But though thus threatened with dishonour in this world, and the deprivation of happiness in the next, such weddings now and then take place. The form is very simple. In the presence of

¹ Monoo, iii. 20-34.

² *Ibid.* v. 83.

³ *Ibid.* ix. 81, 82.

⁴ *Ibid.* v. 161.

common friends, the man and woman declare themselves husband and wife, by putting on the neck of each other a garland of flowers.

Though most marriages are brought about without any but ordinary difficulties, some cause parents much trouble and anxiety. Were all the Kooleens pure, they would not have any difficulty in marrying their daughters, but, unfortunately, about half of them have family blemishes. If there be a stain on the pedigree of the family, one of unblemished reputation will be reluctant to enter into a close relationship with it; and, before doing so, may require to be paid a large sum of money, and if this cannot be raised at the time, the marriage is necessarily postponed. The negotiations may be broken off altogether, and fresh ones have to be entered on with other parties. A Brahmon whose descent is blurred may remove the blot by giving his daughter in marriage to a pure Kooleen, and he himself espousing a daughter of that Kooleen,—not his own grandchild, but a daughter of another wife not related to him.

The marriage of Kooleen girls has sometimes been facilitated in this way: A married Kooleen of the Mookherjee class having three daughters, and not able to meet the expense attending their wedding ceremonies, and a married Kooleen of the Banerjee class being similarly circumstanced, the Mookherjee has married all his daughters to the Banerjee, and the Banerjee all his daughters to the Mookherjee. Hindoos of other castes, if thus situated and so inclined, can get over marriage difficulties in the same manner.

A daughter of a Brahmon for whom a husband of suitable rank cannot be obtained, as a last resource, may be married to a Kooleen who makes a merchandise of marriage,—who has many wives, but supports none of them; leaves all of them at their homes, and, on paying visits to his numerous fathers-in-law, is hospitably entertained and amply rewarded. It

is, however, a matter of justice to state that the Kooleens who live such scandalous lives form but a small number ; the rest of the caste are as correct in their moral deportment and family relations as other portions of the community. One I knew many years who, as a man and a father, was nearly all that could be wished. He had nine daughters, and that they might never experience the misery and wretchedness polygamy invariably brings into a household, resolved they should never be united to men who were already married. To accomplish his purpose, he made choice of husbands for them in families of unsullied caste, but who were comparatively poor, and to whom a rise in life for their sons would be an object to be coveted. He took them home and brought them up as his own children. In gifts to their relations and friends, to the officiating Brahmons, and to the poor, he was more than usually generous. The last time I saw him he told me, with a smile, that he had just returned from his native place, where he had obtained two more husbands. They were fine-looking lads, were maintained with the rest, and sent to school. Then only one of his sons-in-law had entered on the duties of life, and was earning his living ; he was an officer in the police force.

To take away the reproach of being unmarried, a number of girls have gone through the forms of matrimony with an aged Kooleen Brahmon, who was dying, and who breathed his last almost as soon as the ceremonies were ended.

In some parts of the Presidency of Madras, a system of marriage is established widely different from that which has been noticed. On the coast of Malabar, among the Nairs, the women have a plurality of husbands. The Nair girl, like others, is married before she is ten years old, but when arrived at adult age, does not go to live in the house of her husband. She remains at home with her mother, and is there allowed to cohabit with any person she chooses who is

of equal or higher rank than her own. After the death of her mother, she resides with her brothers, and continues to exercise the same freedom. Hence great doubt is thrown on the paternity of sons, and, being consequently set aside, nephews and nieces, the offspring of sisters, take their place as inheritors of property. It is sometimes the case, that several brothers who are living together, being unable or unwilling to support a wife for each, take one for all, and successively, in the order of seniority, assume the fatherhood of the children that are born. Sir Erskine Perry says that among the Tudas on the Neelguries, and among the Kandyans in the island of Ceylon, the women have a plurality of husbands.¹

In no country is marriage considered of greater importance than in India, and in no country is it made a source of greater amusement. Among the numerous marriage processions that enlivened the streets of Dacca in the month of March, in the year 1873, the most remarkable was one in honour of the nuptials of two dolls belonging to the daughters of wealthy Hindoo citizens. The sight of this wedding much diverted the populace, because the pomp, the music, and the rejoicings, the careful performance of the rites and ceremonies, the feast provided for the guests, Brahmons, kinsmen, and friends, and the benefactions to the poor, made it a perfect representation of a real marriage; for to please the juvenile mothers, their indulgent parents spared no expense.²

¹ "Bird's-eye View of India," pp. 83, 84.

² *The Bengal Times.*

CHAPTER X.

FUNERAL OBSEQUIES.

✓ DYING at home is considered a calamity and something like a disgrace ; therefore, when restoration to health has become hopeless, the sick ask to be taken to the Ganges. Wrapped in a new piece of white cotton cloth, and a sheet of the same material thrown over them, they are carried in a litter, a frame of bamboos with a network bottom, or on an ordinary bedstead, which is slung with ropes to a long pole, and borne by two or four men.¹ Laid within view of the sacred stream, they prepare to die ; or rather prepare to finish a distinct period of perpetual existence, for the spirit on quitting the body enters, it is believed, in the twinkling of an eye, another material form, and thus passes through a never-ending series of transmigrations ; complete absorption in the Deity, which is considered to be the highest state of bliss, is the hope of only a few.

Falling dews, dense fogs, benumbing cold, and scorching heat, to which they are more or less exposed, tend to accelerate the progress of the disease, and hasten the termination of life. Many breathe their last in the course of a few hours, some linger for days ; but whether the

¹ Those who die at home—and many do, notwithstanding the sorrow with which it may oppress them—are borne to the river just in the same way as those who expire on its banks.

period of suffering be long or short, attendant relatives do all which affectionate sympathy prompts—neglectful and unkind behaviour to the dying is a very rare occurrence. Yet tales have been told, crowded with scenes of awful cruelty, which would prove the Hindoos to be destitute of the ordinary feelings of humanity, and to be less tender-hearted to each other than the beasts that prowl in their forests. I am, however, disposed to think that few of these tales can be founded on facts; and this opinion I entertain, not after a flying visit to the country, but after a residence on the banks of the Ganges of more than thirty years.

The fitting position for Hindoos to take on the eve of the departure of the soul, is lying on the bank of the sacred stream with the water covering them to the waist.

The funeral pile is made of dry wood, the ordinary fuel used in cooking, with which, for its fragrance, sandal wood is sometimes mixed by those who are rich enough to afford it. Shaved, bathed, anointed, and clothed, the corpse is laid on the pyre at full length, with the head in the direction of the north. Appropriate texts¹ from the sacred books are repeated by the officiating priest. The eldest son, or in the event of there being no son, the nearest kinsman, having walked round the deceased three times, puts a lighted brand to his mouth, and then kindles the pyre. After the cremation is over, all persons who formed part of the funeral procession bathe to wash away the impurity contracted by attending on the dead; and then go to the door of the house of the deceased, where they touch fire and chew the bitter leaves of the neem² tree.

Till all the ceremonies are over, the eldest son fasts, or rather lives on a low and spare diet, takes simple and unseasoned food, a small quantity of rice and vegetable curry without salt; but other relations adopt this diet only

¹ Monoo, iii. 232.

² *Azadirachta Indica*.

three days. After three days the eldest son goes to the river, and, his face being turned to the south,¹ presents to the manes of the deceased, to quench his thirst and appease his hunger, the sacrament² of water, and of oblations, in the shape of balls, composed of rice, sesamum seed, honey, barley, and clarified butter.

Sometimes a large earthen vessel, full of water, with a small hole in the bottom, through which the water drips, and a lighted lamp, are suspended to a branch of the peepul tree.³ The water is to quench the thirst of the departed, and the lamp to show him where the water is.

The prescribed period of mourning continues during the period of ceremonial uncleanness, which in all castes is not the same. "A man of the sacerdotal class becomes pure in ten days ; of the warlike, in twelve ; of the commercial, in fifteen ; of the servile, in a month."⁴ The period of bewailing the dead being over, the bereaved kinsmen have their heads shaved, bathe, change their coarse mourning dress for their usual apparel, and resume their ordinary place in society.

On the eleventh⁵ day after the cremation, the Brahmon who officiated at the funeral, and probably others with him, visit the house of the deceased, and receive presents, which are more or less valuable, according to the means and generous disposition of the chief mourner. They are generally such as the following : Sweetmeats, fruit, and grain of various kinds ; earthen and metallic vessels ; rupees and gold mohors ;⁶

¹ Monoo, iii. 215.

² *Ibid.* iii. 70, 215, 216.

³ *Ficus religiosa*. A tree venerated and worshipped by the Hindoos, being sacred to the god Vishnoo, who is believed to have been born among its branches ; it is often planted by the road-side in India, where it is much appreciated by the people for the sake of the ample shade it affords them.

⁴ Monoo, v. 83.

⁵ Ekadosh.

⁶ An Indian coin of the value of sixteen rupees.

shawls, clothes, shoes, and umbrellas ; cows and goats ; and, on rare occasions, lands, costly palanquins, horses, and elephants.

On the same day an act is performed which is considered of great merit, and very efficacious in promoting the welfare of the deceased. A bull is consecrated to Shivo. He is adorned with garlands of flowers, and the figure of the trident. The emblem of Shivo is branded on his right flank with a red-hot iron. When the religious ceremonies are finished he is let loose, never again to be tied up. The wide world is henceforth to be his pasture. He is left to wander wherever he lists, and may be frequently seen in the bazaars, where he takes the liberty of eating from the stalls. Some of the shopkeepers have too much reverence for his sacred character to prevent his doing this ; but others, allowing solicitude about the preservation of their stores to get the better of their piety, drive him away with sticks. Some years ago these bulls had become so numerous as to endanger the lives of people ; therefore, complaints were made to the Government, and in consequence a law was enacted that they should be no longer sent adrift, and whoever had them consecrated should be made responsible for their maintenance ; but it has not been hitherto strictly enforced.

On the thirteenth day after the cremation, on the anniversary of the deceased, and every month on the dark day of the moon,¹ the sacrament of water and of oblations, before described, is presented by the eldest son to the manes of near and remote paternal ancestors, including as many as fourteen generations.²

The value of offerings is estimated by the period they

¹ Monoo, iii. 122, 278.

² When speaking on the subject themselves, the Hindoos generally use the words " chouldho pooroosh "—*chouldho*, fourteen ; *pooroosh*, a male, a man, a generation.

continue to please the dead. "With rice, barley, black lentils or vetches, water, roots, and fruit, given with prescribed ceremonies, they are satisfied a whole month. Two months, with fish; three months, with venison; four, with mutton; five, with the flesh of such birds as the twice-born maylat; six months, with the flesh of kids; seven, with that of the spotted deer; eight, with that of the antelope; . . . ten months are they satisfied with the flesh of wild boars and wild buffaloes; eleven, with that of rabbits or hares, and of tortoises; a whole year, with the milk of cows and food made of that milk. From the flesh of the long-eared white goat their satisfaction endures twelve years. The flesh of a rhinoceros, or of an iron-coloured kid, honey, and all such forest grains as are eaten by hermits, are formed for their satisfaction without end. Indeed, whatever a man endued with strong faith piously offers, as the law has directed, becomes a perpetual imperishable gratification to his ancestors in the other world."¹

Sometimes numerous small lamps are lit in honour of the dead, and present to the view a very pleasing sight. Each lamp consists of a large leaf formed into the shape of a boat, filled with clarified butter, and a wick placed in the middle of it. With certain invocations it is lighted and sent adrift on the waters. If it continue to burn till the clarified butter be exhausted, or till the stream bear the frail bark out of sight, much pleasure is afforded to the spirit of the departed; but if soon extinguished, it is attributed to a defective performance of the ceremonies, and no gratification arises from it.

At the time of paying respect to the dead, it not unfrequently happens that very large gifts are bestowed on the living. A gentleman of the city of Dacca, on the occasion of performing the obsequies of his father, distributed

¹ Monoo, iii. 266-275.

in charities to the poor, and in presents to Brahmons, £15,000.¹ At the funeral of the Prince of Joudpore,² Moharaja Takhet Singh, who died on the 13th of February, 1873, two elephants were laden with gold and silver coins, amounting to £12,500, which at every hundred paces were scattered among the spectators as the procession slowly moved to the place of burning. Five thousand Brahmons dined at the palace several days, and received presents in money.³

Overwhelming grief disposes families to expend very large sums on funeral solemnities, and those who are not rich bring themselves into pecuniary difficulties; while the working classes contract debts which require many years to pay, and often form all the legacy they bequeath to their children. Not only in India, however, but even in Christian lands, advantage is taken of the affection which the bereaved cherish for the dead; hence, for the performance of burial services, for permission to erect memorials over the graves of kinsmen, and for the celebration of masses to liberate souls from purgatory, probably three or four millions of pounds sterling are annually paid to the clergy of the several portions of the Church.

In addition to the rites performed at home, on the banks of the Ganges, some persons visit Gaya, and there present oblations to their ancestors and fees to the Brahmons. Gaya is famed as the place where Vishnoo conquered the giant that had subjugated the three worlds; he smote him with his club,⁴ and pressed him with his foot down to hell.

¹ *The Dacca Times*, 9th February, 1869.

² Joudpore is the name of both the principality and the capital. It is situated about 320 miles S.W. from Delhi, in lat. 26° 18' N., long. 73° 49' E.

³ A Letter written by a native gentleman of Joudpore, dated 21st February, 1873, and published in *The Times*.

⁴ One of the titles of Vishnoo is "Godadhor," the club-holder.

On account of this victory a space of several square miles is holy ground, and seven thousand families were supported by the revenues of the temples.

Others go and do honour to the dead at Benares, the sacred city, filled with devotees, temples, and shrines, and not less revered by the Hindoos than Jerusalem was by the Christian warriors who fought for its deliverance from the Turks. Some proceed on pilgrimage to Allahabad, reputed to be one of the most holy of places, because there, it is believed, three rivers meet,—the Ganges, the Jumna, and the Soroswotee ; the last is not now visible, but the natives say it unites with the other two under ground, and that, consequently, the same religious merit is acquired by bathing there, at the junction of the streams, as would be obtained by bathing in them separately. Sitting down on the brink of the river, so that each hair may fall into the water, the pilgrim has his head shaved, being encouraged to hope that for every hair thus deposited his residence in heaven will be prolonged one million of years.¹ After being shaved, he performs his ablutions, and then presents the accustomed offerings to the manes of his ancestors.

Many of the poor burn their dead without any ceremony performed by priests, and some who are too indigent to purchase fuel to make a pyre, throw them into the river. Persons that die of the small-pox or of the cholera are thrown into the river. Entirely naked, and in every stage of decomposition, polluting the water and poisoning the air, they float down the stream, come in contact with boats and

¹ This, it will be perceived, does not agree with the doctrine of the transmigration of souls, which has been pointed out as a part of the Hindoo creed. Error is seldom consistent, it is generally contradictory, and few systems of superstition are as self-refuting as Hindooism ; it resembles a false witness afflicted with a bad memory, who, while under examination, by tripping and floundering, furnishes irrefragable evidence of his being unworthy of belief.

ships, or lie in shallows near the banks, where dogs, jackals,¹ adjutants,² vultures, and crows devour them.

Hindoos who live too far from the Ganges, or any other sacred river, to carry the corpse of a kinsman to its banks, burn it at the place set apart for the purpose, and such a place there is in or near every town in India. Some keep a few bones till they have an opportunity of taking or sending them to be deposited in the river. Others put a small bone in an earthen vessel, in which they plant the toolsee,³ a shrub held in religious veneration, over whose growth they watch with tender care, and visit it every morning and evening.

Deceased young children are now either thrown into the river or buried; but this appears to be a deviation from ancient custom, for the laws of Monoo speak only of interment, and give these particular instructions concerning it: "A dead child under the age of two years, let his kinsmen carry out, having decked him with flowers, and bury him in pure ground, without collecting his bones at a future time. Let no ceremony with fire be performed for him, nor that of sprinkling water; but his kindred having left him like a piece of wood in the forest, shall be unclean for three days. For a child under the age of three years, the ceremony with water shall not be performed by his kindred; but, if his teeth be completely grown, or a name have been given him, they may perform it or not, at their option."⁴

The Boiragees,⁵ an order of religious mendicants who are votaries of Vishnoo, inter their dead. With the name of

¹ *Canis aurens*.

² The gigantic crane—*leptoptilos argola*.

³ Holy basil—*ocimum sanctum*.

⁴ Monoo, v. 68, 69, 70.

⁵ Boiragee is a compound of *boi*, without, and *rag*, anger; and means one who is free from attachments or passions, an ascetic.

Krishno¹ written on several parts of the body, a string of toolsee² beads round the neck, and leaves of the same sacred plant scattered over him, the deceased is placed in the grave in a sitting posture, and honoured with a solemn service consisting of hymns and prayers.

¹ Krishno is the younger brother of Boloram, the Indian Hercules, and the eighth incarnation of Vishnoo. Those who insert the name of Krishno in the list of the ten incarnations, put him in the place of Boloram.

² The holy Basil—*ocimum sanctum*.

CHAPTER XI.

THE WOMEN OF INDIA.

IN stature and features the women of India resemble their sisters in Britain, but differ from them in colour. Their complexion is bronze, varying from light to dark in individuals, families, and provinces. Their eyes are always black. Their hair, which is of the same colour, is straight, glossy, and luxuriant, arranged in a large knot at the back of the head, at the top, or on the side over the right or left ear, and is sometimes decorated with flowers and jewels. Their costume has continued unchanged more than two thousand years. The saree, an entire piece of cloth, white or coloured, about five yards in length, and one in breadth, generally made of cotton, forms the whole of their dress, and is worn just as it comes out of the loom, without being touched with the needle, needing no hooks, pins, buttons, or strings to fasten it. It is fine or coarse according to the condition of the weaver, and can be so arranged as to cover all the body. One end, wrapped several times round the person from the waist to the feet, serves as a petticoat, and the other, passed over the head and shoulders, and hanging down on one side, covers the upper part of the body, and answers also the purpose of a hood, which can be so drawn as to hide the whole of the face, or leave more or less of it visible. This is the usual

style of dress, but the very poor may be seen going about almost naked, with no other covering than a narrow piece of cloth round their loins. In Bengal, and in most parts of India, such scanty raiment is an indication of poverty, and nothing more ; but in the native kingdom of Travancore, situated in the Presidency of Madras, it was a mark of social degradation, and till very recently, enforced by law, a class of the inhabitants was doomed to appear in a state of more than semi-nudity. The dress prescribed for the Shànars, for women as well as men, consisted of two slips of coarse cloth, one fastened round the loins and the other round the head. This prohibitory law was abolished in the year 1865, through the interposition of the British Government. In some parts of India a few women, and nearly all those in the service of European ladies, wear a wide petticoat, or wide trousers tight at the ankle, a jacket that comes a little below the waist and has narrow sleeves which reach about half-way from the shoulder to the elbow, and over these a long loose robe ; but such garments, it is highly probable, formed no portion of the national costume in ancient times, and may have been adopted in imitation of the Mohammedan female dress. That they are of foreign import is apparent from the following facts : In places remote from great towns, which contain few or no persons not Hindoos, they are seldom or never seen ; and when the Hindoos lived under their own kings they were quite unknown, for in the minute description which the Greeks give of the dress of the people no allusion whatever is made to them. Only a few persons wear stockings ; and shoes, which are not in common use, generally terminate in a long peak curled inwards over the toes, and are open or turned down at the heel, making it easy to doff them at the door before entering a house—a rule which etiquette enjoins, and that persons of all ranks and conditions strictly observe.

Those worn by the rich are sometimes of different colours,—red, green, and yellow,—and embroidered with silver and gold.

Great simplicity of dress co-exists with great fondness for jewels. Hindoo women wear anklets, bracelets, rings in the ears, on the fingers and toes, an ornament on the brow, a chain round the waist, a necklace, and a jewel in the left nostril measuring from two to four inches in diameter. This is the usual size, but sometimes nose-jewels are much larger. The Hon. Miss Emily Eden, the sister of Lord Auckland, the Governor-General of India, while in the Ponjab, in December, 1838, paid a visit to the Ranees of the Moharaja, Ronjeet Singh, and in speaking of their ornaments, says: "Their nose-jewels conceal all the lower part of the face, and hang down almost to the waist. First, a crescent of diamonds comes from the nose, and to that is hung a string of pearls, and tassels of pearls, and rings of pearls with emerald drops. I cannot imagine how they can bear the weight; and their ear-rings are just the same."¹ Speaking of two married girls, respectively fifteen and eleven years of age, nieces of a rajah in the Presidency of Madras, whose palace she visited, Lady Denison says: "They have jewels in their noses, and such enormous ear-rings that they quite drag the ears down, and make large holes in them; broad, heavy gold necklaces and anklets, and each one ring on their second toe."² Anklets being sometimes worn one over another, or set with a fringe of small round bells, make a tinkling noise, which may throw light on that portion of the Scriptures where the prophet speaks of the daughters of Zion "mincing as they go, and making a tinkling with their feet."³ The tali, a small ornament of gold

¹ "Up the Country," vol. ii. p. 30.

² "Varieties of Vice-Regal Life," by Sir William Denison, vol. ii. pp. 212, 213.

³ Isaiah iii. 16.

strung on a twisted thread, the bridegroom ties on the neck of the bride during the nuptial ceremony ; it is the symbol of her marriage, and is taken off when she becomes a widow. The anklets and waist-chain are of silver, the other ornaments are of gold, silver, or brass, according to the condition of the wearer ; some bracelets are made of glass, and others of lac, a resinous substance, the produce of an insect¹ which is found on several trees.² Not unfrequently ornaments are made to answer two ends, adorning the person and forming an investment to meet the future wants of the family. Those who refuse to put out at interest the money which they have saved, fearing lest they should lose it, and apprehensive it would be wasted in needless expense should they keep it by them, purchase jewels, which they sell when necessity becomes urgent, and the proceeds help them to subsist till their circumstances are improved.

The women of India, like those of other countries in the East, make use of art to enhance their beauty. With a small wooden instrument, about the thickness of a quill, dipped in soorma³-powder and applied to the inside of the eyelids, a jetty streak is formed which gives to the organs of vision an appearance of increased brilliancy. But the material mostly used is lamp-black ; with this a line is drawn along the border of the eyelashes, which relieves the white of the eyes and adds to their lustre. They stain their feet and the tips of their fingers red ; this is generally done with atta, raw cotton spread out into round leaves and impregnated with lac ; but Mohammedan, and also some Hindoo women, use the triturated leaf of the henna plant mixed with water. Their teeth are occasionally black, the

¹ *Coccus lacca*.

² The Dhak — *butea poudosa* ; the Peepul — *ficus religiosa* ; the Banyan — *ficus Indica* ; the Kool — *zizyphus jujuba*..

³ *Soorma*—collyrium, antimony.

colour of the dentifrice which they apply to them. Their lips and tongue are sometimes a bright red, owing to their habit of chewing the betel-leaf with shell-lime and the nut of the areca palm.

The choosing of names for women is considered of much importance, and particular instructions are given concerning it; and on being married, they do not take the family name of their husbands. "The names of women," it is said, "should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction."¹ They are usually the names of goddesses, trees, and flowers, and words indicative of excellence or endearment. Now and then names are met with which are expressive of loss, poverty, or sorrow. They may be thus accounted for. Sometimes the death of children, especially when in the family several have already sickened and died, is attributed to the mysterious influence of envious persons, and believing their attention was attracted by the pleasant names the children bore, the bereaved parents give to the children with which they are afterwards blessed, names which they hope will avert the evil-eye. The following list contains a few of these different kinds of names, and an explanation of them:—

NAMES.	EXPLANATION.
Doorga, . . .	A goddess, the consort of Shivo.
Kalee, . . .	The black goddess, the consort of Shivo.
Lokshmee, . . .	The goddess of fortune, the consort of Vishnoo.
Soroswotee, . . .	The goddess of learning, the consort of Brohma.
Gonga, . . .	The goddess Gonga, the river Ganges.

¹ Institutes of Moncoo, ii. 33.

NAMES.	EXPLANATION.
Radha, . . .	The celebrated mistress of the god Krishno. In the numerous temples dedicated to his service, her image is always set up with his own, and worshipped.
Vishnoo-priyo, . . .	The beloved of Vishnoo.
Mookta, . . .	A pearl.
Rajkoomaree, . . .	Princess.
Dasee, . . .	A slave-girl, maid-servant.
Kanti, . . .	Beauty, splendour, light, brilliancy, a beautiful woman.
Keerti, . . .	Fame, renown.
Tooshti, . . .	Pleasure, enjoyment.
Onoogroho, . . .	Grace, favour, kindness.
Koroona, . . .	Compassion, clemency.
Shanti, . . .	Tranquillity, rest, peace.
Preeti, . . .	Love, affection.
Prem, . . .	Love, affection.
Khyoma, . . .	Forbearance, patience, pardon, the earth.
Kashee, . . .	The sacred city of Benares.
Modhoo, ¹ . . .	Honey.
Sokhi, . . .	A female friend, a companion.
Sookhadinee, . . .	Joyous day.
Doya, . . .	Pity, compassion, mercy.
Ruposee, . . .	Elegant, beautiful, comely.
Anondee, . . .	Joyful, glad.
Soosheela, . . .	Well-disposed, good-natured.
Priyo, . . .	Dear, beloved.
Soondoree, . . .	Handsome, beautiful.
Sookhee, . . .	Happy.
Bidhoomookhee, . . .	Moon-faced.

¹ Modhoo is a name given to men as well as to women.

NAMES.	EXPLANATION.
Soolochona, . . .	Having fine eyes.
Mrigonoynee, . . .	Fawn-eyed.
Pooshpomoyee, . . .	Full of flowers, flowery.
Golabee, ...	Rosy, rose-scented, made of roses.
Lota, ...	A creeper, a climbing-plant.
Podmo, ...	The lotus, or water-lily.
Podminee, ...	An assemblage of water-lilies, a woman with every personal attraction.
Soodha-mookhee, . . .	She whose mouth is imbued with nectar.
Soorjyomookhee, . . .	The sun-flower.
Chompoko, ...	A tree with very fragrant flowers of a rich orange colour.
Lovongo-lota, ...	The lovongo climbing-plant.
Mollika, ...	A beautiful flowering-shrub.
Parijat, ...	The coral-tree of the Hindoo paradise, fabled to have been produced at the churning of the sea.
Mookta Kishee, ...	Pearly locks.
Neelmoni, ...	A sapphire.
Tarasoondoree, ...	A beautiful star, a handsome woman.
Rohinee, ...	The name of the fourth mansion in the Hindoo zodiac.
Dookhee, ...	Afflicted, poor, distressed, wretched, miserable.

Hindoo women soon lose the vigour and freshness of youth, owing in some measure to the climate, but chiefly perhaps to their entering into the married state when very young ; it is no uncommon thing for them to be mothers at fourteen, and grandmothers at thirty. Respecting the treatment which they should receive, the law is contra-

dictory. In one part it enjoins that much consideration and great kindness should be shown them. "Married women," it is said, must be honoured and adorned by their husbands, if they seek abundant prosperity. Where females are honoured, there the deities are pleased; but where they are dishonoured, there all religious acts become fruitless. Where female relations are made miserable, the family of him who makes them so, very soon wholly perishes; but where they are not unhappy, the family always increases. Let women, therefore, be continually supplied with ornaments, apparel and food, at festivals and at jubilees, by men desirous of wealth."¹ In other parts the law thus speaks of them contemptuously as evil-minded creatures in whom no confidence can be placed: "It is the nature of women to cause the seduction of men, to draw from the right path not a fool only, but even a sage;"² when they commit faults they may be corrected with a rope, a whip or a cane.³ "Day and night must they be held by their protectors in a state of dependence. Their fathers protected them in childhood, their husbands protect them in youth; their sons protect them in age; they are never fit for independence."⁴ Apart from their husbands, no benefit from the worship and sacrifices which the priests offer in the temples can accrue to them.⁵ They "have no business with the texts of the Veda; thus is the law fully settled: having, therefore, no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is a fixed rule. Through their passion for men, their mutable temper, their want of settled affection, and their perverse nature (let them be guarded in this world ever so well), they soon become alienated from their

¹ Institutes of Manoo, iii. 55, 56, 57, 59.

² *Ibid.* ii. 213, 214.

³ *Ibid.* viii. 299; ix. 230.

⁴ *Ibid.* ix. 2, 3.

⁵ *Ibid.* v. 155.

husbands.”¹ It can hardly be supposed that these laws were carried out in their integrity, or that the state of society was ever such as to call for it, that fathers believed their daughters, husbands their wives, brothers their sisters, and sons their mothers, to be incapable of virtuous conduct. That women were held in low estimation must, however, be admitted, because this is indicated by the total absence of all provision for their mental training; while hundreds of schools existed for boys, there was not a single one for girls, and instead of educating them being thought necessary, it was thought to be useless, if not pernicious.

The duties of women vary, as in other countries, with their rank. Those of the wife of the peasant are to clean the house,—washing the threshold, floor, and walls, with a liquid composed of water and cow-dung,²—to spin cotton, husk and grind rice,³ collect fuel,⁴ cook, wait on her husband, and take care of the children. The style of living is simple. Though flour, wheaten and other kinds, is much used in some parts of India, the staple food of most Hindoos is rice eaten with vegetable or fish curry, but by the very poor with nothing more than herbs. Water is the only beverage at meals. Seated on the floor, with the

¹ Institutes of Monoo, ix. 15, 18.

² All places can be purified with cow-dung. A compound of the five products of the cow—milk, curds, clarified butter, dung and urine—effaces even moral stains, washes away the sins of men, and also the iniquities of the gods. Swallowing pills made of these five ingredients, is an important part of the recently appointed penance which delinquents undergo to be restored to the privileges of caste.

³ In the hand-mill, as used by the Hebrews in the time of Moses, which continues to be used in most countries in the East.

⁴ Wood is burned, but the fuel generally used by the peasantry is cow-dung picked up in the lanes and fields; it is kneaded and formed into round thin cakes which are placed in the sun to dry, being put on the grass, or on the walls of houses and gardens. Poor women gather this fuel and carry large baskets of it, for sale, to neighbouring towns and villages.

food before them on a palm or plantain leaf, an earthen or a metallic plate, they put it into their mouth with the fingers of the right hand, never with those of the left, —because the left, with which certain ablutions and mean offices are performed, is believed to be unclean. Both before and after meals they wash their hands. Like the women of all other ranks, the wife of the peasant sits down to eat after her husband has finished his meal, for custom does not allow her to dine with him;¹ nor does it permit her to walk with him; when they go to market, on a visit, or on a journey, she always walks behind him. She is never heard to pronounce his name, because it is a breach of decorum to do so. When she has occasion to speak of him, it is as the father of their eldest son; or of their eldest daughter, should they have no sons; and in the event of their being childless, she refers to him in the third person, using only the pronoun he, or calls him the master of the house, or mentions the designation of his employment or office. The husband observes the same rule in regard to the name of his wife; it never passes his lips.

Women belonging to the wealthy classes live in seclusion. This was not always the case. In ancient times they moved about in towns and villages with the same freedom as ladies do in England, and probably continued to do so till the Mohammedan invasion, when they adopted the custom of seclusion in imitation of the conquerors, or, what is more likely, as a precaution against the violence of the

¹ In ancient times this custom appears not to have been known, or at least not to have been observed on all occasions; for in giving directions about hospitality, Monoo speaks of the husband and wife dining together when entertaining their guests. He says: "To others, as familiar friends, and to the rest before-named, who come with affection to his place of abode, let him serve a repast at the same time with his wife and himself, having amply provided it according to his best means."—*Institutes*, iii. 113.

Mussulman soldiery. But whatever may have been its origin, it is now more or less observed in all parts of India, and the feelings of fathers, brothers, and husbands are in favour of it, and greatly opposed to the women of the family appearing in public. This is not so much, perhaps, from an apprehension that intercourse with the outer world would lead to corruption of manners, as from seclusion being deemed an indication of respectability, because it is what none but the opulent can afford to practise. In this way the women themselves may have come to regard it, not as an encroachment on their liberty, which is to be brooded over as a grievance, but as a privilege peculiar to their status in society. The monotony of their existence is somewhat relieved by the performance of light household duties, preparing favourite dishes for their husbands, looking after the children, and superintending female servants. In paying visits to their female relations and friends, the following course is adopted to avoid being seen by men. The bearers having brought in the palanquin and gone outside, the lady gets into it, when the maid-servant shuts the doors, calls the bearers, and tells them the place to which they are to carry her mistress; on coming to it they put down the palanquin in the ante-room and retire, then the lady gets out, and is conducted to the zenana, the part of the house appropriated to females. The same precautions are taken on returning home.

While bathing, she is screened from public view behind walls of stone, brick, or bamboo mats, erected on the banks of the river. Sometimes she is carried into the river in a palanquin, in which she performs her ablutions. The bottom of the palanquin is network, of strong grass generally, but occasionally of hempen or cotton cord, and will let in water like a sieve. When sick, and the doctor is called, she stands behind a curtain, at the folds of which she puts out

her hand, when by feeling the pulse and asking questions he ascertains from what she is suffering, and, without ever seeing her, prescribes the remedies which he considers necessary to restore her to health. Even when she appears before her husband, his father or elder brothers, she always covers her head with one end of her saree. The condition of a woman depends much on her being the sole wife. Most men take only one, but though not generally practised, polygamy is allowed. It being considered of great importance for a Hindoo to have a son to perform the ceremonies which religion orders for the dead,—to kindle the funeral pile, and present “from month to month, on the dark day of the moon,”¹ the accustomed oblations to the manes of ancestors,—“a barren wife may be superseded in the eighth year ; she whose children are all dead, in the tenth ; she who brings forth only daughters, in the eleventh ; she who speaks unkindly, without delay.”² But in the absence of reasons like the above, those who are disposed to practise polygamy take as many wives as they please, or may be able to support, and incur neither punishment nor blame. Nothing, however, like repudiation takes place, the first wife retains her position as the mistress of the house, and her sanction to the marriage of the other wives is always asked ;³ but this is little more than a matter of form which etiquette prescribes, and knowing it to be so, she does what she is asked—agrees to what she cannot help. Those suffer most from polygamy who marry Kooleens. Kooleens are Brahmons of the highest rank, descendants of men who in a distant age are believed to have revived religion and learning in the kingdom of Bengal. To have one of them for a son-in-law is considered a great honour ; but he may, as indeed is often the case, make a trade of marriage, have fifty or a hundred wives, and con-

¹ Institutes of Monoo, iii. 122.

² *Ibid.* ix. 81.

³ *Ibid.* ix. 82.

tribute nothing to their support,—leave them with their parents, and regulate the number and length of his visits to the family by the value of the gifts he receives. “There is a popular drama in Bengal, in which one of those husbands of seventy wives is represented as passing through the streets one day, and meeting a boy, who approached him and addressed him as ‘Father.’ The man, confounded and somewhat indignant, denied his fatherhood, but the boy persevered in his statement. At last it strikes this learned man that it may after all be true, and he instantly refers to a bundle of papers which he always carries about with him, and goes through the long list of his wives, until he finds out that the statement made by the boy turns out to be true.”¹ The following twelve detailed cases, taken from a long list in the returns of the district of Hooghly, contained in a pamphlet published in the vernacular language by Ishwor Chondro Vidyasagor, a distinguished Sanskrit scholar, may give some idea of the prevalence of polygamy in the rest of the province of Bengal, and in other parts of India :—

Name of the Koolin.	His Age.	Number of his Wives.
Shib Chondro Mookerjee, ...	45	40
Jodoo Nath Banerjee, ...	47	41
Ishan Chondro Banerjee, ...	52	44
Nobo Coomar Banerjee, ...	52	50
Shama Chorn Chatterjee, ...	60	50
Boido Nath Mookerjee, ...	60	50
Ram Moy Mookerjee, ...	50	52
Tituram Gangerly, ...	70	55
Modhoo Soodin Mookerjee, ...	40	56
Poorno Chondro Mookerjee, ...	55	62
Bhogwan Chatterjee, ...	64	72
Bolo Nath Banerjee, ...	55	85

On Monday, the 19th of March, 1866, a petition, bearing

¹ “Kishab Chondro Sen’s Visit to England,” p. 467.

the signatures of 21,000 Hindoo gentlemen residing in the metropolis and its vicinity, was presented to Sir Cecil Beadon, the Lieutenant-Governor of Bengal, praying for the abolition of this atrocious custom. The answer returned to it was to the following effect : The British Government was disposed to pass a law to abolish not only Kooleen polygamy, but to prohibit a plurality of wives among all classes of its subjects. For such just and comprehensive legislation the petitioners were not prepared, because, though not Kooleens, some were polygamists themselves, therefore they did not press the matter any further, and consequently nothing was done.

According to the instructions of Hindooism, the duty of a wife is not only to live in perfect obedience to the will of her husband, but to die in the flames which consume his corpse. This custom was little less destructive than pestilence and war, but the exact number immolated cannot be known, because statistical returns relating to the subject, and comprehending the whole of India, were never made. In a small district, including Calcutta and thirty miles around the city, it was ascertained by Dr. Carey, that 438 widows were burnt alive in 1803. Between 1815 and 1828, according to the statement of the magistrates, 8144 perished in the Presidency of Bengal, and from this it may be inferred that the number immolated throughout the entire country was appallingly great. Some were very young. Sixty-one, the oldest not having attained the age of eighteen, are mentioned by the Government. Fourteen were seventeen years old, one was sixteen and a-half, twenty-two were sixteen, six were fifteen, two were fourteen, two were thirteen, ten were twelve, one was ten, and three were eight. Murders on so large a scale, the sorrow and anguish of thousands of children bereaved of their mothers, and Brahmons, ministers of religion, attending the burning, stirring up the fire to hasten the work of death,

may give some idea of Sotee, and awaken in every humane bosom feelings of devout thankfulness that it has been abolished. It was prohibited in the British dominions in the year 1829, during the administration of Lord William Bentinck; in the territories of some of the native princes in 1847, during the administration of Lord Hardinge; and in the territories of others in 1848, during the administration of Lord Dalhousie. The learned Ram Mohan Ray, who had the welfare of the country at heart, did much by his writings to prepare the way for the abolition of the cruel rite. Approval was not, however, as might have been hoped, universal. Eighteen thousand native gentlemen, many of them of the highest families in Calcutta and the neighbourhood, signed a petition to the Privy Council, in which they expressed themselves aggrieved by the suppression of the rite, and prayed for its restoration.

In the nuptial texts of the Veda a second husband is not allowed to a virtuous woman, and by taking one she becomes despicable, brings disgrace on herself in this world, and forfeits the happiness of heaven.¹ With the view of counteracting the influence of this rigid interdiction, some Hindoo gentlemen presented a petition to the Legislature asking for a civil statute to terminate the suffering, misery and crime arising from enforced widowhood, and the result was the passing of a law which permits widows to marry again. It created at the time great sensation, and many availed themselves of the privilege granted. Some young men, did this influenced by affection only, and others a little stimulated, perhaps, by a large pecuniary present made to them by a band of reformers, who took a lively interest in the successful working of the statute. The following table, printed in the *Calcutta Christian Observer* of September, 1865, at page 421, gives a few particulars of thirty-three such weddings:—

¹ Monoo. v. 162.; ix. 65.; v. 161, 163.

THE WOMEN OF INDIA.

DETAILS OF WIDOWS RE-MARRIED, ACCORDING TO THE HINDOO SHASTROS.

Caste.	Name, Parentage, and Nativity of the Widow.	Widow's Age when Re-married.	Name, Parentage, and Nativity of the Husband of the Re-married Widow.	Date of Re-marriage. ¹
Brahman.	Kalimati, daughter of Brahmanando Mukerji, of Pollasdanga, Burdwan.	10 years.	Sris Chunder Vedyaratna, son of Ramdhone Turkobagish, of Khatma, Naddia.	Bengali style, 1263; A.D. 7th December, 1855.
Kyastha.	Thakomoni, daughter of Eshan Chunder Mitter, of Thanthunia, Calcutta.	12 years.	Modee Sudun Ghose, son of Kristo Cally Ghose, Panihatti, 24-Porgonas.	24th Aughran, ² 1263.
Kyastha.	Gobindmoni, daughter of Ram Sunder Ghose, of Bhowanipore, 24-Porgonas.	14 years.	Durganarain Bose, son of Modee Sudun Bose, of Boral, 24-Porgonas.	11th Falgoon, ³ 1263.
Kyastha.	Nrittya Cally, daughter of Hurris Chunder Biswas, of Sookchar, 24-Porgonas.	13 years.	Mudden Mohun Bose, son of Nundololl Bose, of Boral, 24-Porgonas.	26th Falgoon, 1263.
Brahman.	Lukshmi Monee, daughter of Sorap C. Chuckerbutty, of Keagaro, Hugli.	8 years.	Jodu Nath Chatterjee, of Goesur, Naddia.	Aughran, 1264.
Tantubaya.	Ahladini, daughter of Nobin Chunder Das, of Ramjibunpur, Hugli.	12 years.	Nemy Churn Dey, son of Khudiram Dey, of Ramjibunpur, Hugli.	12th Ashar, ⁴ 1265.
Tantubaya.	Narayani, daughter of Godadhur Das, of Ramjibunpur, Hugli.	12 years.	Sricanto Das, son of Kenaram Das, of Ramjibunpur, Hugli.	28th Ashar, 1265.

Sadgope.	Mangala, daughter of Sarthak Ghose, of Basul, Hugli.	12 years.	Kartik Chunder Ghose, son of Guruprosad Ghose, of Seinagar, Hugli.	10th Srabun, ⁵ 1265.
Brahmon.	Goneshjononi, daughter of Kally Prosad Mukerji, of Chunderkona, Hugli.	7 years.	Sriram Chuckerbutty, son of Kenaram Chuckerbutty, of Sona, Hugli.	25th Srabun, 1265.
Taylik.	Maloti, daughter of Bhim Churn Tili, of Anundpur, Medinipur.	13 years.	Prem Chand Das, son of Goverdhun Das, of Ramjibunpur, Hugli.	19th Srabun, 1265.
Tantubaya.	Tanaya, daughter of Golep Dutt, of Chunderkona, Hugli.	13 years.	Modu Sudun Das, son of Ramjoy Das, of Chunderkona, Hugli.	23rd Srabun, 1265.
Brahmon.	Alokeshi, daughter of Haradhone Chatterji, of Kherpie, Hugli.	9 years.	Radha Madhub Chuckerbutty, son of Anund C. Chuckerbutty, of Kalikapur, Hugli.	31st Srabun, 1265.
Tantubaya.	Rohini, daughter of Ram Chand Mundi, of Chunderkona, Hugli.	11 years.	Tara Chand Mundul, son of Kenaram Mundul, of Chunderkona, Hugli.	17th Bhadro, ⁶ 1265.
Taylik.	Bindubashini, daughter of Sricanto Das, of Ramjibunpur, Hugli.	11 years.	Madhub Chunder Pal, son of Devidas Pal, of Ramjibunpur, Hugli.	30th Aughran, 1265.
Brahman.	Shurnomoyi, daughter of Khetter Mohun Banerji, of Chunderkona, Hugli.	10 years.	Ramdas Roy, son of Ramdhone Roy, of Datpur, Hugli.	16th Magh, ⁷ 1265.
Brahmon.	Mongola, daughter of Kaslnath Chuckerbutty, of Nedagama, Medinipur.	11 years.	Sriram Bhuttacharji, son of Juggeshur Bhuttacharji, of Depur, Hugli.	28th Magh, 1266.

¹ Though the spelling in the table of names is, in many instances, peculiar, and not always uniform, yet it has not been altered, as doing it might create confusion.

² Part of November and part of December.

³ Part of February and part of March.

⁴ Part of June and part of July.

⁵ Part of July and part of August.

⁶ Part of August and part of September.

⁷ Part of January and part of February.

DETAILS OF WIDOWS RE-MARRIED, ACCORDING TO THE HINDOO SHASTROS—*continued.*

Caste.	Name, Parentage, and Nativity of the Widow.	Widow's Age when Re-married.	Name, Parentage, and Nativity of the Husband of the Re-married Widow.	Date of Re-marriage. ¹
Tantubaya.	Durgadasi, daughter of Muchiram Das, of Ramjibunpur, Hughli.	9 years.	Mahavarat Das, son of Anundo Das, of Ramjibunpur, Hughli.	1266.
Taylik.	....	11 years.	Siboprosad, of Ramjibunpur, Hughli.	....
Tantubaya.	Dinnomoyi, daughter of Rammohun Korr, of Buddengunj, Hughli.	....	Siboprosad Shome, son of Kristo Chunder Shome, of Buddengunj, Medinipur.	24th Joystho, ² 1267.
Kyastha.	Prasonnomoyi, daughter of Ramkristo Bose, of Judapur, Hughli.	11 years.	Nemy Chunder Singh, son of Ram Gopal Singh, of Jowgram, Burdwan.	29th Srabun, 1267.
Tantubaya.	Rohini, daughter of Modusundun Pal, of Hajipur, Hughli.	8 years.	Kanti Churn Guho, son of Sricanto Guho, of Ramjibunpur, Hughli.	Aughran, 1268.
Tantubaya.	Ananga Manjari, daughter of Rammo-hun Korr, of Buddengunj, Medinipur.	9 years.	Gobind Pal, son of Ramdhone Pal, of Hajipur, Hughli.	2nd Ashar, 1268.
Brahman.	Kadambini, daughter of Haradhone Chatterji, of Khirpai, Hughli.	7 years.	Rambrohmoo Pattack, son of Callydas Pattack, son of Sodoysgunj, Hughli.	24th Srabun, 1269.

Brahman.	Tarangini, daughter of Gyaram Roy, of Nutungram, Banaura.	9 years.	Rajaram Mukerji, son of Shama Churn Mukerji, of Hajipur, Hughli.	30th Aughran, 1269.
Kyastha.	Ahladini, daughter of Ram Chunder Dutt, of Nutungram, Banaura.	7 years.	Sarodaprosad Ghose, son of Mothomohun Ghose, of Raikha, Medinipur.	7th Bysack, ³ 1270.
Kyastha.	Mokhoda, daughter of Mothurnohun Ghose, of Raikha, Medinipur.	6 years.	Kristoprosad Dutt, son of Ram Chunder Dutt, of Bachua, Medinipur.	7th Bysack, 1270.
Kyastha.	Nilmoni, daughter of Gopinuth Dutt, of Bachua, Medinipur.	14 years.	Parbutty Churn Sircar, son of Lakhynaram Sircar, of Kasadul, Medinipur.	15th Srabun, 1270.
Brahman.	Tarasundori, daughter of Gyaram Roy, of Kutulpur Jolita, Bancura.	14 years.	Sridhur Chucherbutty, son of Dhonenjoy Chucherbutty, of Sundhipur, Medinipur.	9th Bhodro, 1265.
Brahman.	Mokhoda, daughter of Bycuntha Vattachari, of Gobrapur, Naddia.	4 years.	Jodunath Chatterjee.	..
Voyddo.	Mukta Keshi, daughter of Madden Sen, of Kachadia, Bikrampur, Dacca.	11 years.	Madub Chunder Das, son of Boyddo N. Das, of Singa.	1st Falgoon, 1271.
Kyastha.	Parasmoni, daughter of Gobind Prosad Dutt, of Jolahan.	14 years.	Hurro Loll Sircar, son of Gour Kessore Sircar, of Eluhur, Burrisal (with great eclat).	18th Magh, 1271.
Kyastha.	Roma Sundori, daughter of Fakir Chand Bhaddro, of Tarasi of Norra.	..	Juggut Chunder Gupta, son of Madub Chunder Gupta, of Bikrampur.	12th Magh, 1271.

¹ Though the spelling in the table of names is in many instances peculiar, and not always uniform, yet it has not been altered, as doing so might create confusion.

² Part of May and part of June.

³ Part of April and part of May.

The number of marriages celebrated at this period afforded great encouragement to the reformers, but exercised little or no influence in subduing the strong prejudice entertained by the bulk of the people. The feeling of the nation is yet much opposed to such unions, and only a very few individuals have sufficient moral courage to avail themselves of the benefit of the statute, consequently the amelioration it has wrought in the condition of women is hardly perceptible. On the death of her husband nearly every one is still doomed to perpetual widowhood, and to an almost ascetic life. She must wear no ornaments nor any coloured clothing; and, as her appearance would be considered an evil omen, she is excluded from weddings, and all ceremonies and places of joy. She must perform servile duties, and emaciate her body by living on a very spare diet, taking but one meal in twenty-four hours. Though many become widows when mere children, their tender age secures no exemption from suffering,—their days are destined to be days of sorrow. The population of India is 255,891,823, in which there are no less than 20,938,626 widows; and a glance at the census will show how hardly the Hindoo canon bears upon the young, and what little relief modern legislation has afforded them. There are 63,557 widows under ten years of age, 174,524 between ten and fifteen, 312,651 between fifteen and twenty, and 1,572,145 between twenty and thirty.¹

There are, doubtless, Hindoos who are more humane than their creed and the gods they worship, who in their treatment of widows discard ancient dogmas, and consult the kindly feelings of their own hearts; yet those who thus rise in action above the influence of superstition, and in defiance of public opinion boldly do what is right, have hitherto been too few in number to effect any great improvement in the

¹ Census 1881.

condition of widows. The condition of most is still one of great deprivation, little better than a lingering death. Moreover, tens of thousands of all ages and ranks being thus doomed to perpetual widowhood, beset with powerful temptations, and without the sacred influence of true religion to restrain and guide their steps, what might be apprehended takes place—many add guilt and shame to misery, and abandon themselves to evil courses.

This was the condition of the women of India at the period of the Greek invasion, and, if not ameliorated by other influences, Hindooism would perpetuate it to the end of the world. Education and Christianity are labouring to bring about a change. The number affected by their influence is yet small, compared with the vast population of the country, but its gradual increase may be expected with as much certainty as we expect the dawn to usher in the day, for the light of truth, like that of the sun, is progressive, and not to be resisted in its course. The work, however, is simple, contains nothing of a romantic nature, and persons to whom the common affairs of life are insipid will feel no pleasure in it. What has hitherto been accomplished in it has been by little and little, and is the result of prayerful, patient, and persevering toil, in which many have earned an honourable name, and will live in the warm affections of the people to the latest times. In a superstitious age of the Church they would have been canonized. At first they endured much of a humiliating character. The goodness of their intentions was doubted, or their labour so unappreciated that they had to fee pupils—give them a little more than a farthing a-day, and now and then presents of new clothes,—to induce them to receive instruction. Some parents were actually hostile, and would not allow religious or even secular knowledge to be imparted to their children; they resolved to keep them ignorant that they

might continue innocent, for, in their opinion, education was somehow connected with immorality ; because then, few, if any, females were able to read and write, except dancing girls, many of whom were vicious, and educated for the sole purpose of making them more seductive. Hence arose a strong prejudice against schools, founded on a misapprehension of there being in learning a demoralizing power. Most of the natives who were well-disposed, dreading the anger, reproaches, and vengeance of their bigoted neighbours, stood aloof. A few welcomed the teachers as friends, and aided them to the utmost of their power.

The progress of education is apparent not only in the diffusion of elementary knowledge among the poor, but in the acquirements of learning of a high character in the middle and upper ranks, and in the great changes which are taking place in their opinions and habits. Some are Sanskrit scholars ; others deliver in the vernacular languages, to large audiences, lectures on "The Superiority of the Human Being in the Scale of Creation," on Female Education, and on the Rightful Position of Women. A few have studied medicine, and qualified themselves to practise as doctors ; and, discarding the interdictions of caste, one has accompanied her husband to Europe, crossed "the kalo panee," the black water, and, on returning home, published an account of their travels. Constituted as Hindoo society is, on ancient laws once deemed immutable, these are strange events, and there are others like them. Their chief cause must be ascribed to the influence of Christian and secular schools, which is gradually extending itself every year over large portions of the country, and will, it is to be hoped, at no very distant day be felt throughout the whole of India.

Now, many value education for its intrinsic worth, and others for the benefits which accompany it. The higher

classes cannot any longer dispense with it, as without it they will not be able to maintain their present status in society ; for if their daughters continue ignorant, they must marry into families below them, because the young men, who, in our schools and colleges, are conducted through every branch of learning, are becoming more and more reluctant to receive as wives those who are unfit to be their companions. Over the minds of a people who are keenly alive to their secular interests, this consideration will have a powerful influence. Mammon is their principal deity, and to obtain worldly advantages, which cannot in any other way be reached, they will discard the usages of their fathers, and have the female members of their households educated, that they may be allied to persons not inferior to them in wealth or station.

A few persons have made an innovation in the manner of conducting the preliminaries to marriage, at which orthodox Hindoos stand aghast. Some natives are dispensing with the secret services of ghotoks, professional match-makers, and resorting to the columns of a public journal. A paper has been started in the North-Western Provinces, entitled, *The Social Reformer and Marriage Advertiser*. In a single issue of it no less than seven widows express their willingness to accept proposals of marriage. One of them is only twelve years of age. " Her father wishes her to be married to a Bengali Brahmon ; as there is a Bengali gentleman of the Brahmon caste who has passed the university entrance examination, and who desires to espouse a Brahmonee widow not past the bloom of fifteen, the obliging editor refers the two parties to each other's advertisement." A Bengali gentleman " of fine features and fair colour," who is an official of the Public Works Department, advertises for a suitable widow ; another Bengali gentleman in a mercantile firm desires to be united to a widow who is

educated and beautiful. A well-educated Ponjabee gentleman, "good looking and of fair colour" wants to hear of a beautiful lady, a spinster, who may be of any caste, provided she bear a good moral character.¹ "A Khatri of a very high family of Thapur Gote, aged eighteen, who is going up this year for the middle school examination, wishes to marry a widow, whose age should be twelve or thirteen years, who must be nice-looking, and who must have received some education." A Bengali lady, who became a widow when she was eleven years of age, and who possesses a fair complexion and long beautiful hair, desires to be married again. An eligible, who describes himself as employed on the Scinde, Ponjab, and Delhi Railway, on a salary of fourteen rupees per month, wants to marry "with any kind of ceremony."²

In the year 1872, in Bengal and the North-Western Provinces, 1997 inmates of zenanas were taught at their homes—997 of them were single, 670 married, and 330 widows. During the same year, in the day and boarding schools for girls under the auspices of Protestant Missionary Societies, in India, Ceylon, and Burma, the average attendance was 29,016;³ in the Government seminaries, 18,112; and in private ones, 334; making in the aggregate, 47,462. In 1873 the number was 57,000. Those educated in zenanas and in schools by Protestant missionaries in India, Ceylon, and Burma, are now as many as 65,761.

¹ The *Homeward Mail*, 4th March, 1884, p. 219.

² The *Homeward Mail*, 20th May, 1884, p. 488.

³ In the returns of the children in the Roman Catholic schools in India and the island of Ceylon, the number of each sex is not given,—including both males and females, it was 36,349.—Report of the Allahabad Conference of 1872, p. 533.

FEMALE PUPILS	1851	1861	1871	1881
In India, ...	11,193	15,969	26,611	56,408
In Burma, ...	No returns	1,066	1,016	1,485
In Ceylon, ...	2,802	3,989	3,953	7,868
	13,995	21,024	31,580	65,761 ¹

The area of British India, measuring 897,608 square miles, contains a female population of 100,661,146.

Those under instruction number, 117,200²
and those not under instruction,
but who are able to read and
write, ... 231,891

349,091³

So that the number of unedu-
cated females amounts to

100,312,055

100,661,146

The proportion to the total female population of those who can read and write, but are not under instruction is 1 in 434. The proportion to the total female population of those under instruction is 1 in 858.⁴ This is a fact much to be deplored, yet it furnishes evidence of some advance being made in the way of improvement; for there was a time when not one in a million of girls, belonging to any family careful of its good name, was allowed to be taught the art of reading.

¹ Statistical Tables of 1881 of Protestant Missions, p. 15.

² Including 717 boys attending girls' schools.

³ Report of the Indian Education Commission of the year 1883, p. 27.

⁴ *Ibid.*

An important change has taken place in the opinion of parents. They no longer think ignorance a safeguard of purity, and knowledge an enemy to virtue ; they appreciate the advantages of education, and send their children to school. Some have commenced to pay for the education of their daughters. Last year, 1883, in Miss Heysham's school at Podmopookoor, Bhowanipore, the fees realised amounted to 496 rupees—about £40 sterling. "Education has become a reality and a social necessity, for, now-a-days, the better a girl is educated the better chance she stands of being well married."¹

Though in cities and large towns considerable numbers learn the English language, the education which is given is generally conducted through the medium of the vernacular, and regulated, as to its standard, by the rank and requirements of the pupils. Reading, writing, arithmetic, geography, and history are always taught, frequently needlework and household duties. Fancy-work, after the European fashion, is much taught, especially in zenanas, and a little, but not much, is done in the native style of embroidery ; and to these subjects is added, in missionary institutions, instruction in the Christian religion. The young, both in the houses of the opulent and of the poor, value knowledge, often for its own sake, feel its pursuit a delight, its attainment a duty ; it opens to them a new world, containing riches, wonders, and pleasures, which increase the more they are enjoyed. Parents, from self-interest if from nothing better, wish their children to be taught, that they may keep pace with the children of their neighbours, or outstrip them in the race of life. Indeed, all the motives—the mixed and the purely good—which stimulate ourselves are exercising a growing influence on Hindoos, and will doubtless continue

¹ *The Chronicle of the London Missionary Society*, February, 1884, p. 58.

to do so till education, imparted in the spirit of the Gospel, has enlightened and elevated the women of India, as it has done their sisters in other lands. Besides 9132 pupils taught the religion of Christ at their homes in the zenanas by Protestant ladies, 47,276 pupils attend Protestant missionary schools,¹ where, in reading the sacred Scriptures, they have opened to them the way to eternal life. Such education has been divinely blessed already to a considerable number, who are now living a Christian life, and to others who have joined the host of the redeemed "of all nations, and kindreds, and people, and tongues."²

¹ Statistical Tables of 1881 of Protestant Missions, p. xv.

² Rev. vii. 9.

CHAPTER XII.

ASCETICS.

AUSTERITIES have been practised from the earliest ages to the present times by professors of nearly every creed. The devout, breathing after spiritual perfection; the studious, desirous of leisure for the cultivation of letters; the disappointed, bereaved and forsaken, stricken to the heart with sorrow; the ambitious, resolved on the acquisition of fame; the debauchee, robber, and murderer, afflicted with the anguish of a guilty conscience, and dreading the judgment of an avenging God; these have in all countries, in greater or less numbers, renounced the world.

The appearance of the Indian ascetic strikes an intelligent stranger with surprise, and makes an impression on the mind, which, though much weakened by frequent repetition of the sight, is perhaps never effaced. His body is besmeared with the ashes of cow-dung, and on the nose, ears, throat, point of each shoulder, the arms above the elbows, the sides, navel, and backbone, appear the sectarial marks made with red or white paint, composed of sandal-wood and the sacred mud of the Ganges; with the same mixture the name of the deity to whose service he has devoted himself is stamped on the forehead, and wherever besides fancy dictates. Over the shoulder hang a wallet and a cloak of patchwork; under the arm is borne the skin of a deer, an

antelope, or a tiger, which serves the purposes of a seat and bed;¹ in the left hand is a drinking cup, the bottle-gourd; in the right hand the pilgrim's staff; strings of beads adorn the neck;² the nails of the fingers are allowed to grow continually; the beard is unshaved; the hair of the head, never combed, is tied in a large knot on the crown, or is loose, and hangs down the back; a rag fastened before and behind to a cord which goes round the loins is often the only covering used, sometimes even this is dispensed with, and the devotee is stark naked.

Undoubtedly many of these devotees assume the appearance of extraordinary piety to attract the admiration of the multitude, to live on alms and avoid the necessity of labour, to perambulate the country in safety as dealers in precious stones, to free themselves from the restraints which society imposes on licentious habits, or to cloak the deeds of spies, robbers and assassins; yet not a few, it must be admitted, are really in earnest, and enter on their self-denying course with no sinister object in view; renouncing the ties, interests, and pleasures of the world, and mortifying the body in every possible way, they are wholly absorbed in a conscientious discharge of their religious duties.

Their austerities have perhaps never been surpassed, probably never equalled. Vast numbers proceed on long, perilous pilgrimages, of whom many perish by the way. About 40,000, it has been estimated, yearly scale the heights of the Himalayas, till they arrive at the fane of Bhadrinath;³

¹ The Boiragees, the votaries of Vishnoo, do not use the skin.

² The votaries of Shivo wear a rosary composed of thirty-two or sixty-four berries of the Roodrakhyo tree, *elæocarpus ganitrus*. The votaries of Vishnoo wear a rosary composed of 108 beads made of the root of the Toolsee plant, a plant sacred to that divinity, the holy basil, *ocimum sanctum*.

³ Situated in lat. 30° 43' N., long. 79° 39' E.; 80 miles north from Almora, in Kumaon.

some ascend to the temple of Gongotri,¹ where they behold the sacred river issuing from beneath the eternal snows; a few penetrate the passes of the central range till they reach the Manasa Lake,² deemed the most holy of waters. Others, crawling on the ground, make the circuit of a widely-extended region; fall lengthways on the ground, with the hands make a mark at the place which the head reaches, rise, and putting the toes to the mark, prostrate themselves again, and thus measure several hundred miles, the road to Jogonnath and other shrines; stand in one posture till the legs become swollen and ulcerous; hold the right hand stretched out above the head till, from inaction, it becomes rigid and withered; turn the head over one of the shoulders, and gaze at the heavens till they lose the power of resuming their natural position, when, from the contortion of the neck, nothing but liquids can pass down the throat; sit a whole day in the hot season exposed to the scorching heat of the sun; in the wet and wintry seasons remain without shelter from the cold, the rain, and the tempest; impose on themselves vows of perpetual silence, abandon the habitations of men, and dwell in the forest.

They are required to abstain from all savoury food, and to subsist like the holy sages of ancient times. The law says: "Let them eat green herbs, flowers, roots, and fruit that grow on earth or in water, and productions of pure trees, and oils formed in fruit. Let them not eat the pro-

¹ Situated 12,914 feet above the level of the sea, lat. 31° 4' N., long. 78° 55' E.; 62 miles north by east from Scrinagor. "Go," means cow. That animal being held sacred, is honoured with the rites of divine worship. Superstition gives to the cavern from which the waters rush the shape of the mouth of this goddess, hence it is called the cow's mouth. It is nearly 300 miles above Horidwar, the Gate of Hori, where the river enters the plains of Hindostan from the northern hills. Hori is a name of Vishnoo, and "dwar" means door.

² In lat. 31° N., long. 81° E.

duce of ploughed land, though abandoned by any man who owns it, nor fruit and roots produced in a town, even though hunger oppress them. They may eat what is mellowed by fire, and they may eat what is ripened by time; and either let them break hard fruits with a stone, or let their teeth serve as a pestle."¹ These articles they must beg of reputable persons, who reverence the Vedas, present the accustomed oblations, and live a devout life. To obtain them by labour, or from the charity of the wicked, would be degrading—yea, even criminal. They are to keep in subjection the passions of lust, anger, covetousness, pride, and envy, and never to take intoxicating liquors or drugs. This victory over nature is to be achieved by stoical apathy, self-government, mortification, patient endurance, reverential faith in the scriptures, abstracting the mind from external objects, and fixing it in deep meditation on the Deity. "Let them," it is said, "not wish for death; let them not wish for life; let them expect their appointed time, as a hired servant expects his wages."² Many conform, as far as possible, to this rigorous code, and in consequence are little more than breathing skeletons; but others, perhaps the greater number, live rather sumptuously; and by spirituous liquors and intoxicating drugs not unfrequently raise themselves to a state of frenzy. Instead of never soliciting alms from the ungodly, they beg from persons of every shade of character; and when refused (which, being held in much reverence or terror, is seldom the case), resort to physical force, array themselves against the people, and actually rob houses, shops, and markets at noonday. When proceeding on pilgrimage to shrines and waters of great sanctity, they sometimes travel in large companies, and lay the districts through which they pass under contribution.

¹ Monoo, vi. 13, 16, 17; 5, 11.

² Monoo, vi. 45.

Such libertines become, it will be readily imagined, a pest to the places they visit; and, to get rid of them, the authorities have been known to adopt singular expedients. "On one occasion more than two hundred crossed over from a temple on the mainland to Bombay—fine-looking young men, athletic, bold, and impudent beyond what is usual even with their impudent brotherhood. As they quickly rendered themselves a nuisance even to the Hindoos, the governor became desirous of removing them from the island without offending the Brahmons, who are the natural patrons of all imposture. The ditch surrounding the fortifications, of great extent and considerable breadth, at that time requiring cleaning, an order was issued that all vagabonds who could not give a proper account of themselves should immediately be employed in this labour. The next morning not a travelling Jogi, Gosain, Sonnyasee, or any of the fraternity was to be found upon the island."

Women, if so disposed, are permitted to join their relations in bearing the austerities of an ascetic life. This we learn from the counsels of Monoo, who says: "When the father of a family perceives his muscles become flaccid and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him."¹

Female ascetics are not numerous, but are now and then met with. On one occasion, when preaching in the open air in Khagra, a female ascetic, about fifty years of age, joined the congregation, and attentively listened to an explanation of Christian doctrine. At the close of the service, Gooroo prosad and I spoke to her. We learned from the conversation that, in going on pilgrimage to different holy

¹ Monoo, vi. 2, 3.

places, she had heard the Gospel in several towns through which she passed, and was much pleased with the words and life of the Redeemer. She was born in the city of Benares, the Jerusalem of the Hindoos, and had never been married. Her father and mother were Sonnyasees, religious mendicants, who are worshippers of Shivo, and she became one in her seventh year. She commenced to hold up her right arm above her head when about seven years of age, and had not, she said, since then taken it down. It was stiff, but not withered. The hand was closed, and the nails were long.

The nail of the thumb measured 5 inches.

„	1st finger	„	3	„
„	2nd	„	4	„
„	3rd	„	3½	„
„	4th	„	4	„

19½ inches.

In ancient times, devotees eminent for their austerities were raised above the condition of mortals, and honoured with the rites of religious worship. Even kings trembled at their curse, and believed no enterprise could be successful without their blessing. In the Podmo Pooran,¹ their reception by a great monarch is thus described, enabling us to form a pretty correct opinion of the homage which it was customary to pay them :—“Penetrated with joy and respect beyond expression, he prostrated himself at full length before them. When he rose, he made them sit down, and washed their feet. He then poured the water that had been so used upon his own head. This was succeeded by a sacrifice of flowers, which he offered to their feet. Then,

¹ The Poorans are books much revered by the Hindoos. They are eighteen in number.

with both hands clasped and raised over his head, he made them a profound obeisance, and addressed them in these words: 'The happiness which I enjoy this day in seeing your holy feet is a sufficient reward for all the good works I have yet performed. I possess all happiness in beholding those blessed feet, which are the true flowers of the blue water-lily. Now is my body become wholly pure. Ye are the gods whom I serve, and besides you I acknowledge no other on earth. Nothing is purer than I shall henceforth be.' "

The respect paid to them in the present day is somewhat less extravagant, but still very great; for though not universally, they are generally held in reverence, and administering to their necessities is deemed by most persons a religious and meritorious duty. Hence multitudes of ascetics are to be seen in every part of India; but their aggregate number, in the absence of statistical records on the subject, it is impossible to compute with exactness. They have been supposed to be several millions, and at the lowest estimate cannot be less than half-a-million. Reckoning the alms each receives, in food or money, at not more than five shillings a month, they will come to £1,500,000 a-year. Yet what is distributed in charity to ascetics is a small amount when compared with what is expended in the general support of Hindooism, which is probably not less per annum than twenty millions sterling. It may be anticipated that a nation which provides such ample revenues for upholding paganism will not, when converted to Christianity, suffer the institutions of its adopted faith to languish, but will dedicate to their service the treasures which it now lavishes on the fanes of idols.

CHAPTER XIII.

EDUCATION.

PRIVATE SCHOOLS.

THESE schools are held in verandas and court-yards, in separate buildings of brick or stone, and in humble structures with thatched roofs and earthen walls. Pupils of the Sanskrit seminaries are conducted through an extensive course of study, comprising most, sometimes all, of the following branches: grammar, poetry, rhetoric, logic, law, geography, astronomy, astrology, philosophy, and theology. The common schools are taught in the vernacular, and generally confine their attention to reading, writing, and accounts. To these subjects some add a little instruction in legends relating to popular deities.

The scholar sits on a mat spread on the floor, with his legs crossed and drawn under him like a tailor. He learns his letters by making them on the ground with his finger, or with chalk; and, after some proficiency has been thus acquired, writes them on a palm¹-leaf in ink with a reed²-pen. The leaf is supported on the middle finger of his left hand, and kept steady by being held between the thumb and the forefinger; on a word or two being finished, he moves it from the right hand towards the left, and in this way proceeds till he comes to the end of the line.

¹ Palmyra palm—*borassus flabelliformis*.

² *Saccharum fuscum*, and *saccharum sara*.

Plantain-leaves are used for the same purpose. Learning to draw up (which is done on paper) petitions, bonds, acquittances and leases ; also appropriate letters to relations and friends, to tradesmen, merchants, landholders, and Government authorities, forms an important part of education. In such compositions many lads acquire great facility.

The school-hours vary a little, but not much, with the season of the year. The time in the morning is from six or seven till ten or eleven o'clock, and in the afternoon from two or three to sunset, which in India is never so late in summer nor so early in winter as in England. Generally, both in the morning and evening, just before closing the school, all the boys stand up and recite the multiplication table. The most advanced begins, and the others repeat after him till the task is ended. It is probably owing in some measure to this practice, that so many of them become excellent arithmeticians, equal in quickness to the best in the world. The fees vary from a penny to fourpence a-month. Some masters do not take any. They receive gifts from parents of pupils who are well off, and from the community on the celebration of festivals, marriages, and funeral obsequies.

The condition of these schools depends on the character of the masters. Some are inefficient, idle, and cruel ; others, who are nearly all that could be wished, teach well, secure the reverence and affection of the pupils, not only during the period of tuition, but through the whole of after life. Wise, loving, and patient, they ever remember this sage counsel of Monoo : " Good instruction must be given without pain to the instructed ; and sweet, gentle speech must be used by a preceptor who cherishes virtue." ¹

The number of scholars in these private institutions, on the 31st of March, 1882, was 1,807,170.²

¹ Monoo, ii. 159.

² Information obligingly communicated to the Author by the Indian

GOVERNMENT SCHOOLS.

The Government of India is now making wisely-directed efforts to educate the people. Formerly its efforts were of a different nature. Danger was apprehended to British rule, not only from the diffusion of Christianity, but even from Western literature and science; therefore, from the seminaries which were established, all light from Europe was carefully excluded. The education patronised was of an Oriental character, Arabic and Sanskrit were the media of tuition; English and the vernaculars may be said to have had no place in it, they were so little regarded. The leading subjects taught were false history, false geography, false chronology, false science, and false philosophy; and, if we say false religion and morals, we shall probably be correct. Unwittingly, the State spent its treasure to thicken darkness and stereotype error. The further the pupils advanced, the less they knew, and the less they were fitted for the duties of life. This is a grave statement, but not rashly made; it is founded on fact. In 1834, several ex-students of the Calcutta Sanskrit College, who had received stipends from the State for twelve years, while prosecuting their studies, and who had earned certificates of great proficiency in Hindoo literature and science, presented a petition to the Committee of Public Instruction. In this they said that, notwithstanding their high testimonials, they were looked upon with indifference by their countrymen, and had little prospect of obtaining a livelihood. They therefore prayed to be recommended to the Governor-General for places in his gift, not of high dignity or great emolument, but such as might just enable

Office. This return of private schools excludes those for Europeans and Eurasians, but includes all other schools not under Government, both the Christian and the secular. The Educational Department of Protestant missions is noticed in another portion of the chapter.

them to exist. They had wasted the best years of life in learning what procured for them neither bread nor respect.¹ Deeply impressed with the evils inflicted on the country by such an education, some of the members of the Committee of Public Instruction advocated a sweeping change ; but others, who were Oriental scholars, deprecated the least innovation. In 1835, the controversy, which had been long and very ably conducted, was closed. Both parties wrote elaborate minutes, stating at great length their opinions, which were submitted to the Governor-General in Council, Lord William Bentinck, who, on the 7th of March of that year, pronounced in favour of a radical alteration in the system."² It was considered advisable, in a political and intellectual point of view, to teach English to the people of India, and mainly rely on it as the medium of instruction. This pre-eminence was given to it because it is the language of the governing body, and, as a depository of learning, occupies a position in relation to the vernaculars of the country similar to the position which at one time Greek and Latin occupied in relation to the vernaculars of Europe. However, no discouragement to the cultivation of the vernaculars was contemplated. It was hoped that many youths, on completing their studies, would go forth as instructors to their countrymen, and become the instruments of diffusing in the native tongues the inestimable benefits of a sound

¹ For more details of this petition, see Lord Macaulay's Educational Minute, dated the 2nd of February, 1835.

² The Committee consisted of ten members, divided into two parties of equal strength ; five were Orientalists, and five Anglicists. The Orientalists were the Hon. H. Shakespear, Messrs. H. F. Prinsep, James Prinsep, W. H. Macnaghten, and T. C. C. Sutherland, the Secretary to the Committee. The Anglicists were Messrs. Bird, Saunders, Bushby, Trevelyan, and J. R. Colvin. Though appointed, on his arrival in India, to be the President of the Committee, Lord Macaulay declined to take any part in its proceedings till the decision of the Governor-General was pronounced on the important questions laid before him.

education, and of creating, in the course of time, a vernacular literature of a highly useful character. It was believed that in this way the learning which was cultivated in the capital would rapidly spread to the extremities of the empire. But these laudable objects have not always been kept in view, for after making proper allowances for the difficulties which have presented themselves, what has been done in vernacular education, considered as the work of nearly half-a-century, is very little indeed; and, when contrasted with what yet remains to be accomplished, is insignificant.

During a long period the rural parts of the country were much neglected, while vast sums were expended on colleges in cities. The cost to the State of the education of a student in them varied from twenty-one to fifty-eight, and averaged £33 a-year; yet most of the recipients of this aid were able to pay for their education. This misdirected benevolence would have furnished money to support in several thousand villages, where the people were poor, good elementary schools. Of late years some improvement has taken place in the appropriation of the educational fund; still the rich get the lion's share of it.

The education given in the Government colleges is but little inferior to that which is obtained in the celebrated seats of learning in Europe; and to the lower branches of the several subjects which are taught in them the pupils of the high schools have their attention directed.

The primary schools teach, in the language of the province or district in which they are located, reading, writing, and arithmetic; grammar, geography, and history.

The State wisely considers the giving of sacred instruction not within its province, and, therefore, towards the respective religions of the country adopts a neutral policy. Hence, in the institutions under its auspices neither the doctrines of Christianity nor of Hindooism are inculcated, nor are caste distinctions ever recognised. Scholars of the priestly

and the servile orders are grouped together in the same classes, and sit together on the same benches. Such amalgamation in ancient times would have been deemed impious, and subjected the parties to severe penalties ; yet now it is followed by no punishment, or any social degradation. Hardly a whisper is heard against it.

On the 31st March, 1882, the number of pupils in Government schools was 709,942.¹

MISSIONARY SCHOOLS.

Besides several thousand primary schools taught in the vernacular, missionary societies have English institutions of a high standard ; and to form an accurate opinion of them, as agencies for propagating the Christian religion—a point on which much controversy has arisen—it will be necessary to discriminate between what is in their power to effect and what is beyond it.

The scholastic department of missions needs, and well deserves, the sympathies, the energies, and the treasures of the Church ; but arguments both for and against it have been advanced, not always distinguished for soundness. Some of them may be briefly noticed.

Much valuable time and a large amount of money are devoted to the teaching of several branches of secular learning ; and these, however useful to the pupils, are not, even remotely, connected with the doctrines of redemption, the diffusion of which is the grand object of missionary societies. But they are taught, it is said, in a Christian way, and this justifies so much attention being given to them. Languages, history, geography, mathematics, philosophy, and political economy, are included in the annual course. To teach these in a Christian way is just as possible as doing any other worldly business in a Christian way,—as grinding corn, making bread, and churning butter in a Christian way ; and

¹ Information obligingly communicated to the Author by the India Office.

it is not more likely that secular studies will raise the soul to Christ than that millers, bakers, and dairymaids will by their occupations become pious; for, though not unfriendly to Christianity, these labours are quite distinct from it. Secular education is intrinsically excellent, indispensable in conducting the business of life, and brings in its train great temporal blessings. Still, the knowledge it communicates, whether relating to literature, science, or art, does not of necessity check the progress of evil, subdue the passions, or create virtuous and heavenward aspirations. High culture, refined tastes, and elegant manners distinguished the Greeks, while they indulged in licentiousness of the grossest nature. The philosopher and the clown were alike in their love of sin. Modern as well as ancient times furnish men highly and deservedly honoured for their marvellous attainments in science who discard Christianity, avow their belief in the self-creation of matter, and in the non-existence of the Deity. About the intrinsic value of secular learning, among thinking men, there cannot, perhaps, be two opinions; but the question which presents itself is this—What is its value as the means of propagating the Christian religion? Is a high state of mental culture a prerequisite to the reception of divine truth? It has not been found to be so among the aborigines of America, the South Sea Islanders, the Karens of Burma, the hill-tribes of India, nor even among the Hindoos and Mohammedans on the plains; for the converts from among them have hitherto consisted chiefly of the poor and lowly. Still, it is contended that, “whatever may be the case of rude, uncultivated tribes,” yet “in the ordinary Hindoo the very capacity to understand the truths of the Christian doctrine needs to be generated, and this requires time and preparation.”¹ The greater degree of

¹ Paper on “High Education,” by the Rev. S. Dyson, “Report of the Allahabad Missionary Conference,” p. 94.

civilization, or the more exalted position to which the ordinary Hindoo has attained, may, by opening up new sources of indulgence, tend to corrupt his heart ; but surely it does not diminish the number or force of his mental faculties, nor can his strangely-organised system of faith unfit him for taking in fresh ideas, and comprehending the plain statements in the gospels. The polite, learned, and superstitious inhabitants of the cities of Greece were gathered into the apostolic churches by the simple means of preaching. All the great conquests of Christianity, whether achieved in primitive times, at the period of the Reformation, or in the recent revivals which have taken place in England, Ireland, Scotland, and America, have been won by the words of Christ, and not by the text-books of universities.

Missionary schools of a high standard are said to be necessary, that the pupils who are educated in them may influence their countrymen in the inferior grades of society ; but great movements in the religious world have generally taken a different course—have worked from below upwards, and not from above downwards. It was not the rich or the learned, as a class, that heard the words of the Saviour with gladness, but the common people ; and it has been so in every country and in every age.

Apostolic example is said to be condemnatory of ministers who are engaged in the scholastic department of missions.

That the work which the Saviour assigned the apostles was preaching the Gospel, and not the conducting of schools, must be admitted ; but their sacred calling did not interdict business of a secular nature. The little which is recorded of their lives makes this very apparent. St. Paul, in order that he might not be chargeable to his converts, followed the craft of tent-making with Christian friends at Corinth, who were engaged in the same occupation.¹ As it cannot be

¹ Acts xviii. 3.

supposed he was less obedient to the instructions of our Lord than his colleagues, it may be presumed that he did not think those instructions, either expressly or by implication, condemned the course he adopted ; but believed, that plying a mechanical art to gain a subsistence and defray the expense of his travels, that without cost he might spread abroad the news of salvation, was approved by his Divine Master. The justification of his course of action is found in the motive which influenced him to adopt it. The handicraft was not his primary object, but made subservient to it ; nor is instruction in literature, languages, and science, the primary object of missionaries. Education in these branches is wanted and prized by the natives of India ; it is therefore given to secure their attendance, that opportunities may be gained of making known to them the doctrines of redemption.

The Gospel and secular education are not opposed to each other ; the former is the divine instrument of evangelization, and the latter is an important human auxiliary. Secular education loosens the affections of the people from the ancient superstitions of the land. As nearly all branches of it are taught in the higher classes of missionary institutions, it may be reasonably supposed that not a few become respectable scholars. The education which they receive has the direct tendency of showing the folly of Hindooism, and the profound ignorance of its celebrated sages, so that a thorough change, respecting a religion which has been venerated from time immemorial, is eventually produced in the sentiments of a large portion of the pupils. They discover that the principles of true science, and the records of authentic history, falsify the tenets relating to these subjects which are contained in their Shastros. This detection of error in history and science leads them to suspect the truth of their own theology, to despise the dogmas of Brahmonism, and shake off the shackles which held their minds in bondage

to a degrading and demoralizing superstition. Thus, with slow but sure step, they are led to abandon a religion whose social and civil institutes stupefy the understanding, and harden the heart, whose pantheon contains personifications of every vice, and examples more destructive than the plague. So far the influence of such education is beneficial ; it disposes the mind to receive truth instead of error on all subjects of human learning, and brings to light the gross absurdities of a system which were fully believed to be eternal verities. Though now under the control of their parents, and therefore possessing very limited influence, ere long these young men will be in circumstances widely different ; they will be the fathers and guardians of the next generation, and, infusing the knowledge derived from Western literature and science into the minds of their children, will cause the tide of opinion to run with an increasing swell against Hindooism and every kindred superstition.

Some good men, however, look to the future with forebodings of evil. As many educated Indian youths have renounced the religion of their fathers, and embraced no purer faith in its stead, they fear the country will be deluged with infidel opinions. In things respecting which revelation does not enlighten our darkness, we can anticipate the future only by reading aright the history of the past, whose pages inform us that since the beginning of the world a nation of infidels has not yet existed ; that there has been but one national attempt to rid the universe of God, and when only partially awoke from her delirium, France called back the Deity, and acknowledged not only His presence, but the duty of attending the solemnities of His worship. A little attention to the workings of the human mind in liberating itself from the dominion of error, will enable us to ascertain the cause of educated Indian youths hesitating to believe the Bible. Guided by the lights of secular learning, they have

been constrained to renounce the religion of their fathers ; they therefore enter on the study of Christianity, resolved to subject everything to the test of reason, and to consider what rises above reason as contrary to it. The powers which demolished the gigantic fabric of superstition are applied to the examination of the Scriptures ; and it is found that while reasoning is destructive to a belief in Hindooism, it is in some measure an impediment to a reception of the Gospel. Persons born and educated in a Christian land, and who have never left its shores, will hardly be able to realise this ; because, in one sense, their religion has always, as it were, formed part of themselves,—it blends itself with their thoughts, feelings, and actions, their manners, customs, and habits, their domestic and public life ; pervades their literature, laws, and Government ; and, in short, attends them from the cradle to the grave. The consequence is that the number of infidels is small ; and most men, though not pious, reverence the Bible as a revelation from heaven, and dispense with many inquiries which a Hindoo is led to make in studying its pages. Everything is foreign to his associations, therefore each step he takes he asks himself the questions, What is the reason of this, on what evidence is it founded, and how can it be proved ? And as there are some things in the Gospel above reason, though not contrary to it, that understandings of the highest order cannot grasp, with reference to which the mind of a Newton and that of a ploughman are on a level, and that must be received, if received at all, with the docility of a child, the sacred volume appears to some educated Hindoos as it did to some learned Greeks, and their rejection of the scheme of redemption which it propounds has the same origin—pride of intellect, and pride of heart. At this we may grieve, but can hardly be surprised ; for to the reception of Christianity the difficulties are marvellously great, and cannot be brought

within the grasp of unaided reason. Can we think of God, who laid the foundations of the earth, spread out the heavens as a curtain, and gave life to all creatures in the universe, taking the form of a babe, and lying in a manger, and say we are able to understand it? Can we see the Saviour nailed to the cross, witness the deep agony of His soul, and His blood shed for the remission of sin, while as God, even amid these scenes of pain and woe, unbounded and uninterrupted felicity glowed within Him, and say we are able to understand it? We cannot do otherwise than agree with the Apostle, "Without controversy great is the mystery of godliness, God manifest in the flesh."¹ Here Christians believe and adore, but do not comprehend; not learning, talent, or genius, but faith and love, inspired by the Holy Spirit, lead them to revere the mysteries of redemption. This has been the experience of Christians in India, as elsewhere, and will, it is to be hoped, be the experience of their countrymen who are now seeking the way of salvation.

Infidelity, it should be remembered, is rather a transition state than one of a permanent character. Nor is it peculiar to India; many persons in Europe pass through the regions of doubt and unbelief to a cordial reception of the Gospel, and some who impugned the Bible are now its able defenders. The forces at work in native society are carrying the people in a way, more or less direct, towards Christianity. The progress is slow, and to themselves perhaps imperceptible. One part after another of their ancient faith is abandoned. Most of the persons in the educated classes, now numbering many thousands, are either Vedantists or intuitional Brohmoists; the former renounce Pooranic idolatry, and the latter set aside the authority of the Vedas. Whither all these changes tend, he who has mingled much in native society, and carefully read what the respective parties have

¹ 1 Tim. iii. 16.

published in exposition of their views, will be at no loss to determine. In their speeches, lectures, books, and manuals of prayer, he finds large importations from the sacred volume. Phrases, opinions, sentiments, moral rules, and trains of reasoning but little altered in language, frequently meet his eye, and numerous instances come under his notice of similar homage paid to excellent Christian compositions of human origin.

It is objected to the system generally adopted in missionary schools that English, though not the sole, is the chief medium of instruction.

The vernacular of every country is almost as necessary to the great body of the people as the food they eat and the air they breathe; in all the affairs of this world, and in those which relate to the next, it is the channel of thought. In the vernaculars of India the historical, doctrinal, and preceptive parts of Christianity—and, indeed, everything else—can be as fully and clearly expressed as in any of the languages of Europe; therefore, as far as religion itself is concerned, a knowledge of English is not necessary either to Hindoos or Mohammedans. It is affirmed that the tendency of the system adopted is to impede and discourage European masters in their study of the vernaculars. Mr. Rogers says: "Generally, an institution is under the superintendence of a missionary. If this superintendence be properly performed, at least four hours a-day are taken up with school-work. If the school be large, then the young missionaries of the station are employed as teachers part of the day. Thus the whole mission-staff are indented upon daily for some portion or other of school-work. Now, any man teaching four hours daily should, at least, calculate on two hours for reading up for that work. I have known young missionaries, fresh from college at home, sit down to the Calcutta Entrance Course and spend at least four hours

daily in preparing for the next day's teaching. At the end of two years such men, as a rule, are very ignorant of the vernacular. All they know is their classes in school, which are the upper ones containing a few pupils. Hence, we see that the young and ardent missionary has his sphere of usefulness contracted to a portion of a school, and with respect to the future his way of usefulness is barred."¹ Admitting the above to be, on the whole, a correct representation of the system adopted in conducting the educational department of missions, that system may not necessarily produce all the evil here attributed to it, for some missionaries, much occupied in schools, have been eminent Oriental scholars, and others eloquent vernacular preachers. It is certainly unwise to thrust upon young missionaries so much school-work as to leave them little or no time to learn the language of the people among whom they live ; for without a knowledge of it they will neither be able to communicate their own thoughts nor understand what is said to them, and will consequently labour under all the disadvantages of persons who are both deaf and dumb. That European masters should learn the vernacular, even though it be not employed as the medium of tuition, since it would enable them to hold closer intercourse with their pupils, and make them more efficient and useful, one would think could hardly admit of any reasonable doubt ; yet some good men have considered its utility not an adequate compensation for the time and trouble of acquiring it, and counselled young missionaries who were engaged in studying it, "to throw it overboard," to quote their own energetic words. They say : "We have long come to the conclusion that it is of no use preaching to the adults of

¹ Paper of C. J. Rogers, Esq., Principal of the Umritseer Normal School, read before the Mission Synod, assembled at Allahabad, in November, 1871 : *Illustrated Missionary News*, 1st April, 1872, p. 40.

Bengal; all efforts should be directed to the education of the young." Such attacks on vernacular preaching are generally made by persons who are ignorant of the native languages, and can hold no direct intercourse with the people; consequently, the opinion which they may form is not entitled to much deference. Facts lend no countenance whatever to it. In the decade between 1852 and 1862, the Barisal mission, which is a preaching one, and had only 115 children under instruction, received into the Church, on a profession of piety, 391 members. The educational missions in Calcutta, whose pupils aggregated 3196, realised, during the same period, an increase of 117 communicants, which, divided by three, the number of the missions, gave an average of 39—hardly more than a tenth of the increase at Barisal.

Appreciating the great importance of the vernacular language, some societies insist upon young missionaries undergoing examinations in it, allow them two years to acquire it, and, in the event of failure, make the dispensing with their further service a subject for grave consideration. Though in Europe, Greek and Latin are taught, and a knowledge of them considered an essential part of the education of the upper classes, they are not made the medium of tuition; all instruction in literature, science, and art is given in the vernacular, and parents would hardly be willing to send their sons to a school or college in which a different course was taken. If the zealous Protestants of Britain resolved to diffuse the doctrines of the Reformation in France by the means of schools, French would be employed to teach the pupils; and if the Catholics of Spain laboured to bring Holland into the Church of Rome, Dutch would be used. If either adopted their own language, and not the vernacular of the country as the channel of communication, it would create surprise. It is therefore asked,

What satisfactory reason can be assigned for making a foreign tongue the medium of instruction in India ?

Perhaps no reason which would be deemed quite satisfactory can be offered, but this may be affirmed, that missionaries are in no way responsible for the system ; they did not introduce it, nor have they any power to abolish it. As stated in a previous page, the English language was introduced into the schools and colleges of India, and made the chief medium of instruction, by an order of the Governor-General in Council ; but the real origin of the change must be sought elsewhere,—in the growing desire for the literature and science of Europe, which the higher and middle classes of the people had long cherished ; had they been otherwise disposed, the order would have become a dead letter. If they were somewhat influenced by self-interest, it can hardly be a matter of surprise. In all nations there are, it is true, a few who accumulate knowledge from an ardent love of it, and with no ulterior object in view. In countries which have been long prosperous and in a high state of civilization, the number of such persons is gradually augmenting ; but this noble feeling is often blended with one of a less elevated character, and learning is pursued as a means of worldly advancement. The most remunerating knowledge in India is an acquaintance with the English language. In all the departments of the Government service, in the learned professions, and in every branch of trade and commerce, its use is daily extending, and by lucrative places the acquisition of it is substantially rewarded. The monetary profit it yields accounts for so many thousands studying it.

As the State and missionary societies have different ends in view, from the partial failure of the former to accomplish its designs, the failure of the latter does not necessarily follow. The object of the State in establishing schools is to educate the people, and this can never be thoroughly and

extensively done, except through the vernaculars. Education is the secondary object of missionary societies in establishing schools, and made subservient to their primary one—which is, to make the people Christians. The secular education which the natives want and prize, is given to secure their attendance, that opportunities may be gained of imparting scriptural knowledge to them. In every institution a portion of each day is devoted to the Bible, and the scheme of redemption propounded in its pages. If among the students the doctrines of the Cross and the rules of an exalted piety be not always cordially approved, and something like antipathy be exhibited, it must be remembered that this is the case, and perhaps not less frequently, when the Gospel is proclaimed from the pulpit, and in the streets and lanes of the city ; which proves that, however modified by circumstances, human nature, in its great characteristic features, is the same in every country and age, and requires a divine power to create it anew. Had many years been spent on schools without any of the pupils being converted, those engaged in conducting them might doubt the propriety of the course they are pursuing, but in nearly every institution some have renounced idolatry, and openly professed the Christian faith ; and among eminently useful teachers, catechists, and ordained ministers, converts from schools occupy a distinguished place. Not only in institutions in which religion is taught, but even in those from which it is excluded, pupils have renounced their ancestral faith, and become disciples of Christ. Indeed, Christianity so permeates Western literature, science, and art, that it is hardly possible to advance far in learning without becoming more or less acquainted with the Bible and the way of redemption made known in its pages, and the knowledge thus obtained leads to further thought and inquiry. Mohesh Chandro Ghose, Kali Kumar Ghose, Joygopal Dutt, Beni Madhob

Mujamdar, Gopee Nath Mondey, and Krishno Mohan Banerjee, all zealous in missionary labours, were pupils in secular institutions—in the Calcutta School Society's Institution, the Medical College, the Hindoo College, or Mr. Hare's School. Who, it may be asked, was Mr. Hare? David Hare was a native of Scotland, and by trade a watchmaker. He came to Calcutta in the year 1800. Having, by diligence and probity, obtained a competence, he retired from business, and devoted the remainder of his life to the laudable purpose of promoting the material, intellectual, and moral improvement of the youths of Bengal; and there was but one subject of regret concerning him,—he was not on the side of Christianity. At the public examination of all colleges and schools, both the religious and the secular, he was sure to be present, taking a lively interest in the proceedings. With him the education of the people became an absorbing passion, waxing stronger and stronger. Nor was it unappreciated. Thousands regarded him with filial love, and at his death felt they had lost a father. He died of cholera, on the 1st of June, 1842, aged sixty-seven years, and was buried in the Hindoo College Square, where a monument, with his statue placed on it, was erected by the native community, expressive of their veneration and gratitude. Still some Europeans, probably not less ill-natured than ill-informed, declare the natives of India have no gratitude, and are even incapable of the feeling. This grave charge, often refuted before, is again refuted by their reverent and affectionate remembrance of David Hare. His name is a household word, and will continue to be so not only with the present generation, but with their children's children. It is associated with many tender memories of faithful, earnest admonitions to restore rich delinquents to virtuous courses; of loving, helpful, compassionate deeds in the homes of the poor and the friendless.

To make education a substitute for the Gospel is little less erroneous than to allow it no influence whatever in facilitating the work of evangelization. The greatest mistake ever made is to regard schools and preaching as antagonistic,—they are friendly and indispensable to each other. Besides good vernacular schools in the surrounding villages, every mission located in a city or large town should have an English institution of a high grade. The establishment of a mere elementary school in the neighbourhood of superior ones conducted under the auspices of the State or of private gentlemen, will not answer the object contemplated by missionary societies. That object is to bring boys and young men under the influence of Christian teaching, hoping it may be blessed to their conversion; but, as both Hindoos and Mohammedans come to missionary schools to be prepared at a small expense to fill lucrative situations and rise in life, and have nothing of a higher character in view, their attendance cannot be secured without giving them, in addition to religious instruction, the secular education which they want and prize. This is the principle on which missionary schools were at first established, and on which they continue to be conducted. It is, it will be said, the principle of expedience; this is readily admitted. But was it not on the same principle that St. Paul worked at tent-making in the city of Corinth? And if in his case the labour were dignified by the motive which led him to resort to it, is it not allowable to the clergy of the present day to impart secular knowledge to gain opportunities of speaking of the glorious things of an immortal life? Is it consistent to praise the apostle, and in the same breath blame those who are animated by his spirit?

The necessity for the scholastic labours of missionaries is doubted.

It is contended that education would be carried on were ministers not to engage in it, and devote the whole of their time to the preaching of the Gospel. For though vast numbers attend missionary institutions, yet it is not owing to their being agencies for the propagation of religious truth, but to the excellent education which is given in them being cheap. Both Hindoos and Mohammedans go to missionary schools not because they prefer them to others, but because they can be prepared at a small expense to fill lucrative situations, and rise in life;—for the sake of the secular learning to be obtained, they submit to listen to the religious instruction which is given.¹ In this there is nothing peculiar,—many people in other countries are governed by no higher motives, and in the same circumstances would adopt a similar course. For instance, were an excellent classical, mathematical, and commercial academy opened by Roman Catholics in any city or town in England at which the fees were only a tenth of the sum paid in Protestant institutions, it is probable, nay, almost certain, that notwithstanding the character of the religious teaching, it would command a large number of pupils; for, generally speaking, parents feel a more lively interest in their children getting on in this world than in their preparation for the next. They would not wish them to believe the dogmas of Popery, but, fully aware of the danger of their doing it, they would run the risk for the sake of obtaining for them, on the lowest pecuniary terms, a good secular education. The cheapness of the academy would be the secret of its success, and it is the secret of the success of the missionary schools in the cities and towns of India.

¹ The impatience and restlessness exhibited by students in missionary schools while under Christian instruction have been brought before the Calcutta Missionary Conference, and how to obviate them and produce a better state of feeling made the subject of inquiry.

Hindoo parents, like others, are influenced by worldly principles, and in securing temporal advantages pay as little regard to the lessons of the Vedas as nominal Christians pay to the instructions of the Bible. They have no desire that their sons should become Christians, and would consider their conversion a great calamity ; yet they willingly send them to missionary institutions, though they know Christianity is daily taught, and there is consequently a danger of their imbibing its spirit, and renouncing the religion of their fathers. The reason of their conduct is found in the cheapness of the education, which costs little more than a third of the amount paid in Government seminaries. Were it raised to the same sum, parents would withdraw their children ; for, with no pecuniary advantage to gain, they would no longer expose them to the danger of being turned from their ancestral faith,—and consequently most missionary schools would have to be closed for the want of pupils. But while they continue to be what they are at present, excellent and cheap institutions, the number attending them, instead of diminishing, will be always increasing.

The cost of the scholastic department of missions is urged as an objection against it.

Missionary societies expend on their colleges and schools in India about £70,000 a year, besides the amount which they receive in fees and Government grants.

As the sacred Scriptures and non-inspired Christian books greatly facilitate the spread of the Gospel in heathen countries, and at the same time confirm, strengthen, and guide the converts in their newly-adopted faith, teaching the art of reading will be allowed to be the province of missionary societies, and the money expended on it worthily laid out. But as the weekly subscriptions of artisans, factory people, husbandmen, and Sunday-school children,

form a large portion of the income of missionary societies, the question is raised, Is it a right appropriation of these offerings to devote them to the diffusion of scientific and polite learning, that Hindoos and Mohammedans may be prepared for university degrees? Is it in accordance with reason or Scripture, to require the labouring poor, who live by the sweat of their brow, to contribute out of their scanty earnings towards the secular instruction of persons who are able to pay for their education themselves, some of whom ride to missionary institutions in palanquins, gigs, and carriages? There can be but one answer. The gifts of the labouring poor to foreign missions ought not to be thus applied; and if common-sense and a spirit untinctured with bigotry be allowed to guide evangelistic efforts, a temptation to such misappropriation can never present itself. Secular education will be the means not only of destroying error and diffusing sound knowledge, but will cease to be a monetary burden, and may even yield a profit. If all sections of the Church crowd to the city or town where success has been realised, and, in numbers out of proportion to the real wants of the people, open English schools, the cost will be very great. Pupils will be drawn from the long-established flourishing institutions to fill the new ones, and as this can hardly be done by offering a superior education, it must be accomplished by a reduction of fees, which are already much too low, consequently though there be no more scholars, the expenditure may go on every year increasing. To prevent this waste of the funds of the Church, let missionary societies forego the ignoble work of rivalry, and commence schools only where they are needed—and there are thousands of such localities,—the fees will then admit of being augmented at stated periods, and in the course of time, sufficient income will be obtained to defray most, if not the whole, of the charges.

As in the comparative smallness of the fees lies the inducement to natives to attend religious institutions, they must be regulated by the pecuniary means of the middle and the poorer classes, and can probably never exceed half the amount paid in Government seminaries. If a few boys, sons of wealthy parents, come to be educated, and instead of walking, ride in carriages, they cannot be rejected, nor with prudence can any financial rule which is in force be altered or rescinded to suit their special case; and as the object contemplated is to bring, if possible, all ranks under the influence of Christian teaching, their presence is an event to be welcomed rather than deprecated.

The scholastic department of missions, in receiving grants of money from the State, is subject to a measure of State control which is pronounced to be a hindrance to the diffusion of the Gospel.

This connection with the Government, it is said, limits the freedom of missionaries as to the course of study to be pursued in their schools, and the time to be apportioned to the respective branches of learning. In the curriculum, a more prominent position is assigned to what is secular than to what is of a sacred character. Absorbed in the secular subjects, which promise honours and substantial rewards, the pupils if not hostile, which is sometimes the case, are nearly always indifferent to Bible instruction, and, considering the time devoted to it as lost to the great object which they have in view, bestow upon it as little attention as possible. The missionaries, anxious, on the one hand, to promote the spiritual welfare of the pupils, and, on the other, to see them distinguished in the university examinations, feel distracted by interests of a conflicting nature. By the standing of the pupils in the university examinations the reputation of an institution rises and falls in the opinion of the public, and as successful competition for degrees

certificates, and pecuniary prizes depends solely on attainments in literature and science, and not at all on scriptural knowledge, there is a temptation to make one of first and the other of secondary importance. To this temptation the scholars wholly yield themselves, and the teachers, though they be the best of men, can hardly help being more or less influenced by it. Thus, connection with the Government tends to secularise missionary institutions, and consequently lessens their value as agencies for propagating the Christian religion. This is acknowledged and deplored by most of the ministers engaged in the scholastic department of missions, as may be seen by turning to their papers and speeches contained in the report of the conferences held in Madras, Calcutta, Benares, Allahabad, and Lahore.

But, admitting connection with Government tends to secularise, and therefore lessens the value of missionary schools as agencies for propagating the Christian religion, yet the severing of that connection would produce a result little contemplated by those who advocate the step to be taken. To see clearly the tendency of such a grave step, it will be necessary to know the views which the people form of education, and what the Government, after much neglect, is now doing for them.

The area of British India, measuring 897,608 square miles, contains a male population of 104,432,227.

Those under instruction number . 2,487,697¹

And those not under instruction,

but able to read and write, . . . 6,310,273

8,797,970²

The number of uneducated males amounts to 95,634,257

Total male population, . . . 104,432,227

¹ Including 42,007 girls attending boys' schools.

² Report of the Indian Education Commission of the year 1883, p. 27.

The proportion to the total male population of those under instruction is 1 in 42; and the proportion to the total male population of those who can read and write but are not under instruction, is 1 in 16.¹

The course of education prescribed by the State is sanctioned by the people, and the honours awarded are highly prized; they raise the holder in the estimation of the public, facilitate his entrance into the Government service, and into the professions of law, medicine, and engineering. Hence the examinations which precede the bestowal of them have acquired an extraordinary degree of importance. Speaking on the 7th of March, 1866, on the assembling of the convocation of the Calcutta University for conferring degrees, the Vice-Chancellor, Sir Henry Summer Maine, said: "The thing must be seen to be believed. I do not know which was more astonishing, more striking,—the multitude of the students, who, if not now, will soon have to be counted, not by the hundred, but by the thousand; or the keenness and eagerness which they displayed. For my part, I do not think anything of the kind has been seen by any European university since the Middle Ages; and I doubt whether there is anything founded by, or connected with the British Government in India, which excites so much practical interest in native households of the better class, from Calcutta to Lahore, as the examinations of this university." Now there are universities in Madras, Bombay, Allahabad, and Lahore. At matriculation examinations, papers have been set in as many as nine languages, besides English, which shows that the tendency of universities is to encourage vernacular education, as well as the diffusion of literature and science through the medium of a foreign tongue. In 1881-82, at the entrance examinations of

¹ Report of the Indian Education Commission of the year 1883, p. 27.

the Calcutta, Madras, Bombay, and Pongab universities, 8285 candidates presented themselves. In the same year the students who obtained the degrees of F.A., B.A., and M.A., numbered 1099.¹ Whether stimulated by a passion for learning, or by nothing more elevated than a determination to get on in the world, their desire to gain university distinctions grows stronger and stronger.

Such being the state of things, it must be the dictate of wisdom to make the best of it. Missionaries are not in a position to determine what branches of learning shall be taught, but are asked whether they will give the kind of education which will be accepted; if they refuse, their institutions will be deserted, the pupils will go elsewhere to be prepared for the university examinations, attend schools in which religion is ignored. Then 131,244² students who, for a longer or shorter time, are now taught in the sacred Scriptures, will cease to be so. This would be deplored throughout the whole of Christendom. Let us hope the step likely to bring it about will never be taken, and that the Church will continue to support, and with increased vigour, the scholastic department of missions, which has everywhere been, more or less, divinely blessed in the conversion of souls.

¹ Report of the Indian Education Commission of the year 1883, pp. 272, 297.

² STUDENTS.	1851	1861	1871	1881
In India, ...	52,850	60,026	95,521	131,244
In Burma, ...	No Returns	4,802	5,229	7,223
In Ceylon, ...	11,005	10,047	10,622	30,531
Total, ...	63,855	74,875	111,372	168,998

² Statistical Table of 1881 of Protestant Missions, p. 14.

Some gentlemen in America and Europe, not sparing, but liberal in their gifts to every object they deem worthy of support, have raised a cry against schools and against their devoted teachers, representing the one as, in a religious point of view, nearly, if not quite useless, and the other as engaged in labours foreign to the missionary character. Could these gentlemen, who are actuated by the best of motives, know what it is to be educated in the filth of heathenism, how it debases the mind and fills it with the foulest images, which flutter before it through the whole of life, and which no after training can entirely remove, they would see the importance of pre-occupying the mind with Christian principles, and saturating it with Christian knowledge; could they witness in the interior of the country, far away from the metropolis, the effects of schools in mitigating this tremendous evil, they would be less assured, and have some misgivings about the correctness of the judgment which they have pronounced; could they hear the pupils relate their experience,—tell how, when in the class listening to the scriptural lesson, they were awakened by the Holy Spirit, led to mourn over sin, and believe in the Redeemer; hear them speak of their trials in renouncing the religion of their fathers (of which the most intelligent European residents can form but a very faint conception); and see them now, some, in the ordinary avocations of life, performing their duty with diligence and honour; others, teachers, catechists, and pastors, much beloved for their character and labours; and the memory of the dead, who bore the burden and heat of the day, affectionately cherished,—they would not only cease to be against schools, but be disposed to think that it is scarcely possible to form too high an opinion of the influence they are exerting on the work of evangelization, and be thankful to God for raising up men who conduct them with so much ability.

CHAPTER XIV.

NATIVE CHRISTIANS.

PREACHING is admitted to be a divine institution. Whatever questions may have been propounded about the scriptural nature of other modes of promoting the spiritual welfare of men, none has been raised concerning this,—from the most remote age to the present day, its sacred character has continued undisputed ; but it is not, as is sometimes represented, antagonistic to education, nor will any person who is acquainted with the state and wants of India ever deem it so ; such an individual will consider that schools are important auxiliaries in bringing about the moral and religious amelioration of the country. The converts they have already been the means of producing have generally been young men of respectable attainments and good position in society ; some of them are engaged in business, and by a consistent deportment honour the Gospel ; others are evangelists, or preside over native churches, and by their ministry have greatly contributed to the enlargement of the Redeemer's kingdom.

Before proceeding further, it may be proper to say a word or two about India itself. It has an area of one million two hundred and fifty thousand square miles ; climates ranging in variety from the torrid to the frigid zone, intense heat and intense cold, sun-scorched plains and

mountains covered with perpetual snow ; its population forms almost a fifth of the human race ; its laws, customs, and fashions which are observed to-day, have been observed several thousand years. When our forefathers went unclad, painted their bodies, and lived the lives of savages, India had a knowledge of letters, manufactured the finest cloth, and was in a high state of civilisation ; yet the gods of this wondrous land are of clay, wood, and stone,—so Christianity is as much needed as in the darkest places of the earth ; but the mere thought of diffusing it among the people created at one time great alarm. The consequence, it was feared, would be rebellion and the overthrow of British rule ; therefore missionaries were forbidden to preach in our territories ; some were deported, and others found an asylum in the Danish settlement of Serampore.¹ On the occasion of renewing the charter of the East India Company, in the year 1813, Parliament removed the prohibition, and allowed missionaries to disseminate the Christian religion.

What has been the result of missions? “A nation has not been born at once,”² but a gradually increasing number of souls has been gathered into the fold of Christ. Of the progress of missions in the early period of their history in the Presidency of Bengal, full and accurate information cannot be obtained, because some Churches did not always mention in their reports the number of persons they had baptised and received into Christian fellowship ; consequently, more conversions took place than were known to the public, but how many more no one can now tell. Under the ministry of the Rev. John Zachariah Kiernander,

¹ Serampore is on the western bank of the Hooghly, about twelve miles to the north of Calcutta. In the year 1845, the Danes sold Serampore to the English, and also Tranquebar, situated on the Coromandel Coast.

² Isaiah xvi. 8.

who came from Cuddalore to Calcutta in 1758, a Christian community was formed, whom he taught in the vernacular, and that, in 1776, numbered 684 persons, but whether all, or only a portion of these were communicants, is not stated. Mr. Kiernander was a man of property, and not only rich but munificent,—he built a church, at a cost of seven thousand five hundred pounds, in which he preached in English to the European residents. In his congregation might be seen the Governor-General, the Members of Council, the judges, magistrates, merchants, and seamen and soldiers, with their respective officers. This sacred edifice still bears the name then given it, Mission Church, and the adjacent street is called Mission Row. Being surety for his son, who failed as a builder, Mr. Kiernander's wealth was eventually taken from him. In his honourable poverty he was made chaplain of Chinsurah, where he ministered to the people in the Dutch language, and was much beloved. He died in Calcutta, at the advanced age of eighty-eight, after a residence in India of nearly sixty years.

From 1793, when the Serampore missionaries commenced their labours, to 1845, the communicants amounted to 3096, and the annual increase averaged 59. The relative proportion which communicants then bore to the congregation cannot be ascertained,—it was probably very large. It is now only about a fourth, because in numerous Christian families all the sons and daughters have not yet become members of churches. In the early history of missions such families did not exist.

In India, Burma, and Ceylon the number of native Christians¹ is at present 528,590, and that of communicants 145,097.

However, as success must be estimated not so much by the number as by the character of converts, the following

¹ See Tables on following page.

question will naturally suggest itself to every inquiring mind, What evidence do those who have entered the Church afford of true piety? Respecting their moral qualities different opinions are held, and this must necessarily be the case, because the conclusions arrived at greatly depend on the point from which the reasoning begins. If compared with the divine standard, the example of Christ, they fall, like other people, much below it; but this admission

NATIVE CHRISTIANS.

	1851	1861	1871	1881
In India, ...	91,092	138,731	224,258	417,372
In Burma, ...	No Return	59,366	62,729	75,510
In Ceylon, ...	11,859	15,273	31,376	35,708
Total, ...	102,951	213,370	318,363	528,590

COMMUNICANTS.

	1851	1861	1871	1881
In India, ...	14,661	24,976	52,816	113,325
In Burma, ...	No Return	18,439	20,514	24,929
In Ceylon, ...	2,645	3,859	5,164	6,843
Total, ...	17,306	47,274	78,494	145,097

Statistical Tables of 1881 of Protestant Missions, p. xiii. The Roman Catholic population in India and Ceylon, including both Europeans and Natives,—and in Northern India European soldiers form the bulk of it,—is computed to be about a million.

does not enable us to form any definite opinion concerning them. The subject must be looked at from another point of view. When compared with the heathen living around them, from whom they came on making a profession of Christianity, are they found to be superior? In truthfulness, rectitude, purity, and compassion to suffering humanity they rise much above them. Persons guilty of gross crimes are as rarely to be found among them as among the communicants in the Churches of Britain, and the appearance of one in a court of justice to be tried for a breach of the laws would excite great astonishment; yet the daily occurrence of hundreds of Hindoos and Mohammedans being convicted and punished creates no surprise whatever. That in the moral proprieties of life they are in an eminent degree superior to the followers of the prophet and disciples of Brohma will be admitted by all who know them.

It may be affirmed that as a body they have been uninfluenced by worldly considerations, have, in temporal matters, rather lost than gained by making a profession of the Gospel, and foresaw this would be the consequence of renouncing the religion of their fathers. In following the convictions of conscience they have withstood the prayers and exhortations of weeping parents, of brothers and sisters, which often weaken the purposes of strong men, and turn them from the course of action upon which they were resolved to enter. In breaking the chains of caste, leaving friends, kindred, and home for ever, they have afforded one of the best proofs of sincerity which could possibly be furnished. Generally speaking, they show a great interest in each others' welfare by the performance of kind offices,—every person, from whatever quarter in India he may come, if known to belong to any Christian community, is sure to be welcomed as a guest, and entertained in the most hospitable manner the means of his host will permit. In

this friendly social intercourse, in supplying the wants of the needy, comforting the troubled in mind, and attending on the sick and the dying, affectionate sympathy prompts them to do all that lies in their power. Thus, of one of the essentials of the Christian character, the love of the brethren, they afford very pleasing evidence, and the entire absence of a sectarian spirit among them is what is not always to be seen in religious communities at home. Most of them are poor, and consequently able to give to religious and other objects only very small sums. I know a Christian village where, with three exceptions, the average earnings of the families that compose it do not exceed four shillings a-week; and in villages where agricultural labourers are better off, the average earnings of families are rarely double that amount. In such circumstances, however liberally disposed, their offerings in money cannot be large. The few well-conditioned among them, and they are only few, may have been wanting in benevolence, spent less in supporting Christianity than they did on Hindoo rites and ceremonies, and therefore cannot be exonerated from blame, but they now contribute to the payment of the salaries of pastors, the funds of missions and works of charity, and every year witnesses an increase in the sums devoted to these and similar purposes.

CONTRIBUTIONS (IN THE YEAR, NOT DECADE.)

	1851	1861	1871	1881
		R	R	R
In India, . .	No Returns	About 40,000	85,121	121,929
In Burma, . .	"	" 12,000	42,736	69,170
In Ceylon, . .	"	" 8,000	31,267	37,418
Total, . .		60,000	159,124	228,517 ¹

¹ Statistical Tables of 1881 of Protestant Missions, p. xiii.

Conversion, it may however be said, is not mere generosity; it is not mere reformation of manners, nor is it a mere routine of ceremonies; it is a work of heavenly origin; and of such conversion, wrought by a Divine Power, the native Christians of India afford in their life evidence of a satisfactory nature. They grieve over sin, revere God, and strive to keep His commandments. To spiritual joy they are not strangers. It appears in the language which they use when speaking of the Saviour, His love, and service; in the devout thoughts and feelings poured out in prayer; and in the hymns written for the house of God, which, though not always equal in style to the finished compositions of the bards of the sanctuary at home, are not inferior in those qualities which render the anthem acceptable to Him in whose praise it is sung. It is also manifest in seasons of trouble; for trials which nearly overwhelm their Hindoo and Mohammedan neighbours they bear with some degree of composure. I have heard the sick, even while suffering great bodily pain, speak of the realization of this sacred joy, and seen it beaming in the countenance when the tongue failed to give it utterance, and the spirit was passing away. To give some idea of their hymns, which express fervent love to the Redeemer, and the full hope of eternal life, two verses, though they suffer in being translated into English, may be here quoted from that well-known hymn, composed by Krishno Pal,¹ beginning, "Je jon apon pran deya papi oodhari":—

"O thou, my soul, forget no more
The Man who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget Him not!

¹ This, and the translation of another native hymn, are given in the *Calcutta Christian Observer*, December, 1846, page 873. This pro-

“ Ah, no ! till life itself depart,
 His name shall cheer and warm my heart ;
 And lisping this, from earth I ’ll rise,
 And join the chorus in the skies.”

Surrounded with paganism, they have to resist its enthralling power. That Hindooism possesses such power is evident from its having subjected to its dominion so large a portion of the human race. Its festivals are seasons not only for the performance of religious ceremonies, but for family gatherings, gaiety, and joy ; yet neither its social, its austere, nor its licentious rites move converts from their steadfastness. They eschew idolatry in every form. Few apostatised in the most terrible of national calamities ; only six did so during the Mutiny. Then native Christians died, like their European brethren, animated with the spirit of the ancient martyrs. Such triumphant love and enduring faith, in sorrow, agony, and death, diffused holy joy through all Churches in America and Europe ; for in no previous great national calamity, testing the sincerity and the fortitude of Christians, had there been so few apostates and so many heroic souls. In England, during the reign of Mary, thousands changed their religion to save their lives, and on her death changed it again to avoid persecution.

It is, however, important to remember that uniformity in the developments of the inner religious life of native Christians does not necessarily follow from the reality of their conversion. The appearance of virtue in different

duction of Krishno Pal has found favour in England, especially among his Baptist brethren. It forms the 176th hymn of the book used by the Rev. C. Spurgeon’s and other congregations. Krishno Pal was the first convert of the Serampore missionaries, and was baptised in the year 1800. Eminent piety and zealous labours distinguished the whole of his Christian career, which caused him to be much honoured and loved.

degrees is compatible with true piety, and strict uniformity in its outward manifestations is hardly to be expected. The formation of the Christian spirit and character is a gradual work. In England, it is facilitated by the services of the sanctuary, the instruction and example of parents, by education, the state of society, the literature, laws, and government of the country, and especially by public opinion—a teacher that speaks with more authority than kings. These separate agencies, acting for centuries on individuals and the collective body of the nation, have largely contributed not only to check the progress of vice, but to form and elevate the character of religious men. The members of the Church of India, like those of the primitive Churches that came from the Gentile world, never felt the power of these agencies. The domestic and social life which they led prior to their conversion, generally speaking, rather vitiated than improved them. Public opinion, as far as it may be said to have existed, was nearly always on the side of evil. The tendency of the instruction which they received, whether given by example or precept, was to confuse and degrade the mind by presenting to it low and conflicting views of moral duties. Laws claimed their obedience which have a sliding scale of punishments, and lay the heaviest upon the ignorant and the poor, who are most to be pitied; laws framed not to secure an impartial administration of justice, but to subject one class to another, the people to the dominion of the Brahmons. They saw that the commission of certain crimes was allowed, and even praised, while an easy atonement removed the guilt of others; but a simple breach of etiquette, relating to the institution of caste, hardly admitted of pardon in this life or in the next. The influence of such institutions and laws Christians may long continue to feel. To this influence may be traced some of those imperfections in the members of the primitive

Churches of which the apostles complain in the letters they addressed to them. Recollections of the doctrines, rites, and impurities of heathenism, which they could not drive away, now and then rising up in the mind, lowered the tone of thought and feeling, and thus retarded the progress of their spiritual improvement. This influence has not affected the character of Christians in Britain during many centuries; and in a few generations it will cease to be felt in India. The religion of the Brahmons, like that of the Druids, will be effaced from the memory of the people.

That spirit of enterprise and boldness which animates a nation long accustomed to freedom was crushed in India by ages of subjection to tyranny; and only in a very gradual way can it be revived under the just and clement rule of the British. Hence native catechists and ministers have in some degree the infirmities of their countrymen; they are timid, afraid of difficulties, distrustful of themselves, and disposed to rely on others, and therefore seldom exhibit that energy and enthusiasm in propagating the Gospel which are shown by the converts of some other nations. Their religion is rather of a retiring than of a demonstrative character, but it is not the less real; for, though allowed only a pittance compared with the salaries they might obtain in secular employment, yet, with rare exceptions, they continue to pursue their sacred calling, patiently bear the reproach of the cross, and faithfully proclaim its doctrines to the close of their lives. The following, distinguished for ability, piety, and devotedness, who have finished their course, and whose memories are affectionately cherished, I had the privilege to know: Soojaatali, Radhanath, Gongadhor, Mohindro Lal Baisak, and Koilas Chondro Mookerjee. Among the living, there are men, like them, possessing much of the mind of Christ, and doing good service in their respective spheres of labour.

In India, native Christians now number	417,372
Communicants,	113,345
Churches or Congregations,	3,650
Foreign and Eurasian ordained ¹ agents,	586
Native ordained agents,	461
Native lay preachers,	2,488
Foreign and Eurasian lay preachers,	72 ²

In 1812, the Government of India expelled missionaries from the country, apprehending their preaching would lead to breaches of the peace, anarchy, and war. After watching their proceedings for sixty years, a period long enough to form a correct judgment, what a change has taken place in its opinion ! It now says it "cannot but acknowledge the great obligation under which it is laid, by the benevolent exertions made by the missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way better men and better citizens of the great Empire in which they dwell."³

¹ Eurasians are the descendants of European fathers and native mothers.

² Statistical Tables of 1881 of Protestant Missions, p. xiii.

³ Statement exhibiting the Moral and Material Progress and Condition of India during the Year 1871-72, printed by the order of the House of Commons, pp. 128, 129.

CHAPTER XV.

ITINERATING.

BESIDES preaching at their stations and in the immediate neighbourhood, missionaries and catechists visit distant parts of the country, where they promulgate the Gospel. The months which I have spent in camp would make in the aggregate about five years.

MANNER OF PROCEEDING.

We take provisions with us, and also a tent to live in, because there are no houses on the way in which we can find accommodation. The tent and baggage are conveyed from stage to stage in carts drawn by oxen. In the immediate vicinity of cities and towns the roads are formed of substantial materials, and kept in good condition, but in the rural districts they are composed of earth, raised a little higher than the adjacent ground. Travelling on them after heavy rain is slow and difficult. In some places the oxen sink up to the knees in mud, and the cart has to be helped on by men putting their shoulders to the wheels. It is, however, only now and then we are thus impeded on our journeys, for in the cold season, the usual period for itinerating, we are generally favoured with fine weather. The length of our stay in the respective localities where we encamp is regulated by circumstances, and may vary from

two or three to ten days. We go out in the morning to the towns and villages within a distance of four or five miles, and in the afternoon to those which are nearer, and in marching from one encampment to another, visit the hamlets situated on the road. The places of preaching are many and various, being in the streets, lanes, bazaars, markets, and fairs, under the shade of trees, at public ghats, on the banks of rivers, and near celebrated Hindoo temples and Mohammedan mosques ; and, when invited, which is sometimes the case, in the verandas, courtyards, and halls of the houses of native gentlemen. We generally commence with reading part of a tract or a portion of Scripture, or making a few casual remarks on common topics ; but if we find the attention of the people fixed, we begin by giving an explanation of a particular passage or fundamental doctrine of the Bible, which is heard without interruption, or numerous questions are asked concerning it, with the view, it may be, of removing doubts, or gaining additional information. Sometimes, however, the truth of our statements is denied, when a discussion ensues, which is nearly always conducted on the part of the natives in respectful language, and without the least manifestation of angry feeling,—the occasions are rare on which they give way to passion. Persons belonging to hostile sects will now and then argue against each other, and severely censure those parts of Hindooism to which they themselves are not attached ; and some individuals will even point out with force and boldness the evils pertaining to the whole system, and contend for the superiority of the Gospel, declare that its doctrines and precepts are more conducive to the welfare of man than those which are taught in their own shastros. Forty years ago the state of things was different, the people were less favourably disposed to listen, and outbursts of rage not unfrequently happened.

CONGREGATIONS.

According to the parts of the country being thinly or densely inhabited, the number of our hearers is large or small, varying from a few individuals to seven or eight hundred persons. They consist of all ranks and conditions, but the greater portion is formed of those who are actually or comparatively poor. In fairs and crowded markets we divide ourselves into several parties, and have at the same time as many congregations, which collectively may comprise between one and two thousand people. The fairs have a religious origin, being established to commemorate the wonderful achievement of some saint or god, and bowing before his shrine, thousands supplicate the special benefits for the reputed bestowal of which he has become renowned, but most persons in attending them have no higher object in view than to do business or make holiday. From the fatigue of travelling, exposure to the heat, and sleeping at night in the open air, stretched on the ground and wet with the dew, many sicken and die. The assembly of such multitudes for days, and sometimes for weeks, leads to much improper intercourse. So well is this understood by the proprietors of the land on which the fairs are held, that a large space is allotted for the erection of booths of pleasure, and a high rent received from it out of the wages of iniquity.

DISTRIBUTION OF BOOKS.

The books which we take with us consist of tracts, separate portions and entire copies of the Scriptures, printed in several languages. In the mind of every one interested in the evangelization of heathen lands the following question will naturally arise, Are the books read? It is impossible to speak with certainty respecting every individual book, but from circumstances which come under

our notice, we have reason to believe that the sacred volume is examined, and in a measure appreciated, both by Hindoos and Mohammedans, because they raise objections and make inquiries of a character which show they have carefully perused its pages ; often quote long passages from it, and correctly state its leading doctrines, and sometimes refer to the chapter and verse bearing on the subject under discussion. Entire copies of the Old and New Testaments we sell, but to the poor, who are unable to purchase, and to those who are perfectly unacquainted with the Christian faith, and have consequently no inducement to buy, we present a small part of the Word of God, gratuitously distribute single gospels and other portions of the Scriptures. There are, it is to be feared, yet many millions in India who have never heard even the name of the Redeemer, and to whom the Bible is an unknown book. Thus enveloped in gross darkness, it is scarcely reasonable to expect they will be disposed to purchase the sacred volume when its doctrines are preached to them for the first time. It may be said, if the article for sale be worth buying it will find a market. However appropriate such language may be to the affairs of commerce, it is inapplicable to the affairs of the soul. Temporal wants are known and felt by all ages and classes, and the instincts of nature lead us to use proper means to supply them ; spiritual wants are unknown and unfelt, till we come under the operation of a divine power ; and in proportion to the magnitude of our necessities is our ignorance and insensibility. It is the avowed object of Christians to remove darkness by emitting light ; not merely to give a few verbal directions which may be soon forgotten, but to place in the hands of the heathen a written guide which they may open and consult at every stage in their journey through life ; to withhold a gospel, when they are unable from poverty, or unwilling from ignorance of its worth, to give its pecu-

niary value, is to leave them to grope their way in the dark, with little hope of ever reaching heaven. The tracts, embodying the grand fundamental doctrines of redemption, and breathing an unsectarian spirit, are excellent epitomes of the Christian faith, and have been eminently useful in the conversion of souls. Some being much distinguished for vigour, elegance, and chaste simplicity, are read with equal pleasure in the hovels of the poor and the dwellings of the rich; particular ones are frequently asked for, and persons desirous of possessing them, should we have left their neighbourhood, sometimes come a long way to camp to obtain them. We, of course, give books to those only who can read; and, if doubtful of their ability to do it, ask them to peruse a line or two before the present be made. Among the rural population the number of readers is small. Sometimes there are not more than three or four in a large village. Indeed, the advantages of education are placed within the reach of only a very few of the peasantry. On one journey, out of 446 villages which we visited, 211 had no schools, nor were there any means of instruction at a convenient distance; on another, out of 209 places, 159 were thus situated; and on a third, out of 327, the number equally destitute was 239. Details of a similar character might be adduced which would fill pages, but these may be sufficient to prove that education is in a very backward state, and being so, it presents a great impediment to every part of the work of evangelisation, especially to the diffusion of the sacred Scriptures, for were this wide-spread ignorance of the art of reading removed, where there is now only one, a hundred copies of the Bible might be put in circulation.

SPIRIT OF THE PEOPLE.

Nearly everywhere the people are courteous, and pay us little attentions which betoken a spirit of kindness, some-

times send us presents of flowers, fruit, milk, vegetables, or fish, and on making our appearance in the villages very often manifest, according to their circumstances, a disposition to oblige, by bringing us chairs, stools, rice-mortars, mats, or grain-bags to sit upon. Great numbers both young and old and of all classes visit us in camp, with whom we have long and interesting conversations; some come to show respect, as they would do to any other European strangers; some to have objections answered, difficulties removed, or to hear an explanation of a particular portion of Scripture which they have been reading: and others, begging us to renew the subject on which we happened to speak when in their neighbourhood. In every direction the country is open to the free exercise of Christian effort, and not a single impediment is thrown in the way to arrest the progress of our labours. Whatever may be the hidden sentiments of a few of the sacerdotal order who are apprehensive that the diffusion of scriptural knowledge will in the course of time affect the revenues of their shrines, temples, and mosques, even these show not the least violence either in their demeanour or language, persons of all creeds and classes give us a friendly reception. We meet with considerable numbers of young men who have been educated in missionary institutions, and are generally well pleased with their deportment and conversation. They speak affectionately of the ministers under whom they have been instructed, and ask for news respecting them and their families. Those of them who are not yet Christians are no longer what they were before they entered Christian schools. For even when education does not immediately result in conversion, it effects a favourable change, and exerts an influence which is felt through life; it expands and elevates the mind, and rectifies the false opinions which are entertained respecting geography, history, physical science, theology, and every other branch of learn-

ing. As the pupil prosecutes his studies, he gradually obtains on all subjects that engage his attention an increase of knowledge, and is thus voluntarily led to throw aside one piece of paganism after another till there is not a fragment left; all belief in his ancestral faith is at last destroyed. He may not take the direct road we could wish, but a roundabout one, and loiter in the regions of deism; yet there is little probability of his remaining there,—stones cannot be substituted for bread, nor can the soul continue to live on negations. This statement is not founded on mere conjecture; I could point to many living proofs in confirmation of its correctness, to native brethren who have passed through a similar state of transition to a cordial reception of the Gospel, and who are now exemplifying its truth and holiness in their lives.

Through the whole length and breadth of the land, from Cape Comorin to the Indus, and from Kurrachee to Assam, the missionary may travel with safety, preaching in all cities, towns, and villages, and will find the people rarely otherwise than civil and friendly, disposed to listen with more or less interest to the doctrines of the Cross.

Is, then, it may be asked, the state of things all that could be wished? It can hardly be pronounced to be so. A real, spiritual work has been done, but it is of very small dimensions compared with what yet remains to be accomplished. The population of India now amounts to 255,891,823. Native Christians number only 417,372; of whom 113,325 are communicants. Hence, respecting the manner of conducting missions, many questions have arisen, and many changes been suggested. It has been proposed that the missionary should be unmarried, find his pecuniary resources in the country, have no settled habitation, constantly travel, and in every place be the guest of the heathen to whom he carries the message of eternal

life.¹ This proposal exhibits a very defective knowledge of native society. A European travelling in India, whether carpenter, tailor, shoemaker, weaver, or blacksmith, could not, as in England, obtain a livelihood by working at his trade in the respective places he visited, in few of them would he find employment, and where fortunate enough to do it, the wages he would earn would hardly be sufficient to supply him with one meal a-day. The Hindoo is courteous, and naturally not less kindly disposed than other people, but the institution of caste prohibits him from showing hospitality to foreigners. Allowing the Christian preacher to dine with him would unfit him for further social intercourse with his countrymen, cause him and all his children to be banished from society, to be loathed and shunned wherever they made their appearance. The Creator has provided for marriage, made it a law of the divine government, and deigned to bless it through all ages. To require the missionary to forego it, to take a vow of celibacy as a pre-requisite to his work, would be condemned by Scripture,² by reason, and by the history of the Church, be a grave encroachment on his freedom, and a species of interference likely to be productive of nothing but evil. Moreover, it is often the case that in schools, in visiting the sick, and leading on inquirers, the wife of a missionary is as useful to the heathen as her husband; and besides these labours she can make known the Christian religion in zenanas, into which the usages of the country do not permit him to enter.

Some devoted Roman Catholics located in the Presidency

¹ The proposal was made in the year 1869, in a speech delivered in Exeter Hall, by the Rev. Dr. Landels, at the annual missionary meeting of the Baptist Society, and was commended in a paper put forth by the secretary, Dr. Underhill.

² 1 Timothy iv. 3.

of Madras wore the Hindoo dress, and likewise, two excellent Protestants in the Presidency of Bengal, the Rev. Messrs. Bampton and Johnson. Mr. Bampton, who was a very eloquent Oorya preacher, laboured and died in Orissa. Mr. Johnson, who possesses a small private fortune, commenced life as an officer in one of the regiments of the line, and served gallantly through the Crimean campaign. His corps went to India during the Mutiny, and was stationed in Calcutta. There he changed the life of a soldier for that of a missionary, and, under the auspices of the Baptist Society, zealously laboured in the counties of Jessore and Burbhoom, and afterwards in the country of the Santals, one of the aboriginal tribes, where he had the misfortune to lose an arm in an encounter with a tiger. Compelled by sickness, he came home. Returning to India on the restoration of his health, and working for some time in the metropolis unconnected with any denomination, he ultimately joined the Wesleyans. Recently he endeavoured to make his way into Kafiristan, clothed in the native garb, and the newspapers contain interesting particulars of his journey. All Europeans who have adopted the native costume have doubtless been led to do so by the hope that they would gain in a greater degree the confidence and good-will of the people, and thus facilitate the accomplishment of the grand object which they had at heart; but it rather hindered than furthered that object, because they were often misunderstood. Some imputed to them impure designs; others regarded them with suspicion, believed they were spies sent to ferret out information for the Government; better natured persons thought they were insane, and commiserated their condition. Apprehensive their being foreigners was a hindrance to the prosperity of the sacred work in which they were engaged, the Jesuits of China shaved their heads and beards, wore long robes with large

sleeves, and collars that crossed over the breast, like the Booddhist monks of the country. The imitation was perfect, and taking them for the persons whose appearance they assumed, the inhabitants regarded them with the contempt they felt for the Booddhist ecclesiastics. So instead of gaining respect, the Catholic missionaries lowered themselves in the estimation of the people, and rendered their labours increasingly difficult by wearing the Bonzo costume ; they consequently laid it aside, adopted that of the literary class, and allowed their hair and beards to grow again.¹ Indeed, if usefulness is to be sought only in the path of eccentricity, missionaries will be outrun by Indian enthusiasts, for some, as an indication of their religious eminence, lay aside all clothing and go stark naked. It should never be forgotten that the Hindoos esteem Europeans for those qualities for which they themselves are not particularly distinguished, especially for their courage and straightforwardness ; therefore, to attempt to ignore the fact of our being foreigners is unwise,—it is not possible to succeed, and if it were, we have nothing to gain by it, but much to lose.

PAUCITY OF MISSIONARIES.

Owing to the fewness of the labourers, but little of the empire is brought under Christian teaching, vast regions remain unvisited. In confirmation of the truth of this statement a few facts, out of a multitude bearing on the subject may be here mentioned. On one journey the number of towns and villages in which we preached was 209, and in 95 of them the Gospel had not, as far as could be ascertained been previously made known ; yet some of these places, in

¹ "Christianity in China, Tartary, and Thibet," by M. L. Abbé Hue vol. ii., p. 103.

which the voice of a minister had never been heard, contain as many as 1000 houses and probably not less than 5000 inhabitants. On another journey, we entered 137 villages in which a missionary had never been before; and on another, we preached in 446 towns and villages in 196 of which the news of salvation was then proclaimed for the first time. Indeed, there are tracts of country that contain a larger population than Scotland, in which there is only one missionary, and others in which there is none at all. Had the whole of Scotland only one minister, what cries, what floods of eloquence, in sermons, speeches, and pamphlets, would be poured forth to arouse the Christian world to relieve that spiritually destitute land; yea, what devout, earnest, and importunate supplications would ascend to the Lord of Sabaoth that He would remember His covenant. But India awakens little commiseration; yet there, owing to the means of evangelization being exceedingly limited, millions close their earthly career without having had one single opportunity of learning the way to heaven.

CHAPTER XVI.

THE UNION OF MISSIONARY SOCIETIES.

SOME religions are intended for particular communities or nations, and rather check than encourage a proselytizing spirit.¹ Christianity is for the whole of the human family ; and to carry it to the ends of the earth, and proclaim it in every tongue, is a duty assigned the Church.² This duty is discharged in the present day by the means of societies, whose directors gratuitously devote to them much valuable time, and contribute in a generous manner to their revenues ; and, in a greater or less degree, the divine blessing rests on the fields of labour occupied by the ministers they have sent abroad. These societies are affectionately regarded by all classes of Christians, and no one would wish for a change in them, unless it promised to augment their usefulness. Is such an alteration possible ? Candour gives to this important question an affirmative answer. But let it be distinctly understood that no reflection is intended to be cast upon men whose piety, zeal, and munificence place them among the excellent of the earth. If by a different organisation the usefulness of missionary societies can be augmented, no persons will rejoice more than the directors of those institutions ; and

¹ Hindooism is such a religion.

² Matt. xxviii. 19, 20 ; Mark xvi. 15.

from them especially is anticipated for the following remarks an unprejudiced hearing.

The union of missionary societies must be preceded by a closer union than exists at present between the respective branches of the Church, by a greater readiness to allow zeal for the denomination to give place to zeal for Christ. To furnish convincing proof of the divine character of the Redeemer's mission, and thus facilitate the diffusion of His word and the establishment of His kingdom, the union of His followers is needed.¹ This union, cemented by affection and good offices, is to be the outward sign of the religion of Christians to the end of the world ;² yet, strange as it may appear, bitter sectarian hostility is sometimes exhibited by people whose piety one dare not question—so great is the influence of bigotry to warp the understanding, and check the feeling of brotherhood. The less important the subjects be on which opposite views are taken, the wider is the breach that keeps parties asunder ; for, contrary to the course of reason, prejudice gathers strength rather from small than from great matters.

It must be allowed that in creating the human mind free, unrestrained in the exercise of its faculties, God foresaw there would be differences of opinion even among good men,—and differences He permits. Diversity is the natural result of mental activity, perfect agreement on every point is impossible, for nothing except stagnation of thought can produce it ; but to union such agreement is not absolutely necessary. To confirm this every one may draw proofs from the scenes around him. In all ranks and conditions of people he may see that life-long friendships, glowing with increasing ardour, subsist without uniformity of opinion ; and that members of families, taking dissimilar views of important topics, cherish for each other a love

¹ John xvii. 21. ² John xiii. 34, 35.

which, instead of diminishing, becomes more intense with the lapse of time; therefore, differences of opinion, and especially when most of them relate to subjects on which the sacred volume is as silent as the grave, can afford no valid reasons to justify the existence of so little union between Christian communities in Britain. The paralysing effects of sectarianism are everywhere apparent. In the relative position of Catholics and Protestants little change has taken place during the period of three hundred years. The forces which for a while swept everything before them stopped in their course. As a victorious army weakened by unnecessary divisions ceases to be a conquering host, the Reformers, separated into numerous sects, ceased to be fitted for aggressive war. Hence it has happened that since the death of Luther and Calvin not a single nation has been delivered from the bondage of Rome. There are now in England and Wales more than a hundred sects,¹ and were a census taken of the rest of the kingdom, the list would be greatly augmented. In foreigners, and even in Englishmen who have been long abroad, few things in this country create more surprise than the great number of its taverns and churches, and the striking contrast which the crowded state of the former presents to the thin attendance in the latter.²

¹ The various religious bodies in England and Wales, whose places of worship are certified to the Registrar-General, will be found mentioned, as described by themselves, in Whitaker's Almanac, year 1884, p. 204. It may be proper to remark that some are entered twice under different names; for example, "Moravians and United Brethren," who are the same denomination of Christians; "Peculiar and Strict Baptists," who are the same branch of the Baptist community; "Ranters and Primitive Methodists," who are the same section of the followers of Wesley. The Shakers are not comprised in the list, and probably others have not registered themselves. However, the number recorded is large—168,—and from it a pretty correct idea may be formed of the sectarian spirit of the age.

² More than half of the sittings provided in places set apart for

The noble piles reared by our forefathers were built in places in which sacred edifices were needed. Now, churches are erected where, within a few hundred yards, many already stand half-empty; several sects may be found in the same street acting as rivals, or quietly ignoring each others' existence. In certain parts of Wales there is a separate chapel for about every 200 people; in the Machynlleth district, for every 184; and in the Dolgelly district, for every 164.¹ In all the counties of England there are to be found places whose population is hardly sufficient to fill one sanctuary, yet have several, besides the parish church. The Rev. W. M. Paul, of Romsey, says: "I was one Sabbath evening being driven into a village of some 300 inhabitants, where I had engaged to preach, when, as I entered the green, I saw, to my surprise, three chapels all in a row, and a-blaze with oil-lamps. On asking which of these was to be my sphere of duty, I was told none of them, and that the Independent Chapel was farther down the street. I need not say that I had a scanty audience, although my informant told me, with evident pride, that it was the best of the four, and accompanied his statement with sundry depreciating remarks upon the quality of the other congregations."² The spirit which pervades Scotland is not of a less sectarian character. "In a scattered hamlet in the parish of Walls, there are to be seen three churches standing side by side—a Methodist, an Independent, and an Established,—and over the hill, a Free Church. The minister of the Free Church passes over to the island of Foula, where there are only 200 people,

Divine worship were empty on the Sunday the census was taken in 1851; 45 per cent. was the highest number occupied by any body of Christians.—"Official Report of the Census," p. 92.

¹ *Public Opinion*, Saturday, 13th April, 1872, p. 467.

² "The Congregational Year Book for 1871," pp. 121, 122.

and dispenses the sacrament to 14 persons ; the Established minister goes to the same island, and dispenses the sacrament to 12 ; and the Independent minister attends to his own people there too. Lerwick, with a population of 3000, has no less than eight churches and eight denominations.”¹ What are the results of such a state of things ? A vast amount of money, which, if wisely appropriated, might have been of great service to religion, is sunk and irrecoverably lost in rearing a superfluous number of sanctuaries. Many pastors, distinguished for learning, piety, and devotedness, are doomed to penury. In all parts of the country, and especially in the rural districts, there are to be found in every Christian community ministers with families who have to subsist on salaries considerably less than an artisan’s wages. Several clergymen preaching in several separate buildings to small congregations, which, without the least inconvenience, could be accommodated in a single edifice, causes a great waste of mental power throughout the whole kingdom every Sunday in the year. Several churches being erected where the population is barely sufficient for one, their pecuniary resources soon begin to fail ; then a struggle for existence ensues, in which each is tempted to resort to unworthy means to get out of its difficulties—to try to strengthen itself by weakening its neighbour ; zeal for the denomination takes the place of zeal for Christ ; in contentions the spirit of Christianity is lost, and its name dishonoured. Devout persons of education and refinement stand aloof, apprehensive of meeting in such scenes with impediments to a religious life.

In consequence of this great waste of mental and material

¹ Speech of the late Rev. Dr. Guthrie at a meeting, held in Edinburgh, 29th March, 1872, of members of the Free Church in favour of union with other bodies.—*The Times*, Monday, 1st April, 1872, p. 4.

resources on sectarianism, comparatively little is done to improve the spiritual condition of the world. Nearly as many heathens live in the metropolis, within the sound of the Cathedral bells, as modern missionaries have gathered into Christian churches in foreign lands.¹ What the latter were before their conversion, the former to all intents and purposes are now ;—they show no reverence for the authority of Jehovah, no obedience to His laws ; ignore all the present duties of religion, as well as its awful and glorious revelations of a future life ; begin, continue, and finish their course without any recognition of God ;—and the state of London, with but slight modifications, is the state of the towns and cities in the provinces. Probably two-fifths—more than fourteen millions—of the population of the United Kingdom, live in the habitual neglect of divine worship. They consist mainly of the industrious classes, who have great temptations, necessities, and sorrows, and are therefore much in need of the gospel to counsel and console them ; and as they do not go to church to hear it, what course could be more appropriate than the clergy going to them to preach its doctrines. On finding the mountain would not come to him, Mohammed obviated the difficulty by going to the mountain. If all Protestant communities rose above the influence of prejudice, and allowed zeal for Christ to take the place of zeal for the denomination, 16,000 of their ministers might every Sunday be relieved from the duties of the sanctuary to the labour out of doors, or in buildings to which the public would resort ; and if these be too few to do the work, there is suitable lay agency to help them to carry it on. Almost everywhere are to be found eminently pious, much-esteemed, and well educated laymen who are

¹ Their converts now number 1,650,000 ; of these, communicants or adults in full Christian fellowship form between a third and a fourth.

good speakers. In the letters which the sacred writers addressed to the primitive Churches, such persons are commanded to use their talents for the furtherance of the gospel. Estimated at only one in every two hundred attendants at church, they would number fifty thousand ; and if able to devote a portion of every other Sunday to preaching, the aid they would render would be incalculably great. About the certainty of success there can be only one opinion, for history tells us that earnest men, by the simple proclamation of the Gospel, have again and again moved the masses. It was not political sympathy, parochial influence, charitable doles, or a gorgeous ceremonial that drew tens of thousands in every part of the kingdom to listen to the ministry of Wesley and Whitefield. Whether they preached in sacred edifices, in barns, on high-roads, on commons, in markets, or fairs, the words which they spoke fell not on inattentive hearers. The vast assemblies in Moorfields, the rough miners of Cornwall, the cotton-spinners of Lancashire, the wool-combers of Yorkshire, the Kingswood and Newcastle colliers, the inhabitants of towns and of rural districts everywhere eagerly gathered around them, feeling religion, as they never felt it before, to be a great reality, and grasping its cardinal doctrines with extraordinary energy. In this way prophets, apostles, reformers, and martyrs instructed the people. Indeed, the greatest Person that ever trod the face of the earth preached in the open air ;—the wisdom, purity, and sublimity of His doctrines, the power, pathos, and unction with which they were taught, drew from listening crowds the best of plaudits : “ Never man,” said they, “ spake like this man ; ”¹—and can there be ministers who would think it undignified to do what the Creator and Redeemer of the world did ?

Those who nearly despair of separate communities being

¹ John vii. 46.

amalgamated in England, deplore the divisions of the Church at home, and would deprecate their being perpetuated abroad by the agency of missions. For surely, if nowhere else, in the face of the terrible religions of the pagan world Christians should hear with reverence the injunctions of the Saviour, and breathe the catholicity He strove to inculcate;¹ remove from their vision the film of prejudice; rise in thought and affection above whatever is one-sided, petty, and paltry; and labour together as brethren, presenting not a caricature, but a living picture, of the faith they go to propagate. In such union there is nothing of an impracticable nature. Some of the home-missions established in the towns and cities of America and Europe breathe this catholic spirit. Different communities cordially unite in conducting them, and are eminently blessed in their labours. For disseminating the sacred volume, all Churches unite in one great institution, whose usefulness reaches to the ends of the earth. The pence of the poor and the silver and gold of the rich flow into its coffers, and it is impossible to say which religious community loves and serves it most. For each sect to have its own institution is a project of which no one dreams, and the mere mention of it would everywhere be offensive. But suppose all religious communities had their Bible societies, with their separate depositories, committees, executive offices, and anniversary meetings—leaving out of consideration the feeling of estrangement likely to be engendered, a feeling obstructive to the growth of elevated personal piety—a large portion of the funds would be consumed on establishments which the experience of eighty years has proved to be quite unnecessary. The foregoing observations apply to foreign missionary societies; for these societies are in a state of isolation in every part of Christendom, and, though conducted with economy, the

¹ John xv. 12.

aggregate expenditure on their home establishments is a large percentage of their revenues.

Besides the important consideration of economy, the saving of many thousand pounds, now expended on home establishments, which, in the event of societies amalgamating, would cease to be needed, there is another light in which this subject is to be contemplated. It is to be considered in its bearing on the spiritual life of the countries for whose conversion missionary societies are established. Is this grand work likely to be facilitated by a sectarian spirit, that tends to blight everything on which it breathes? Are the simple and beneficent doctrines of the gospel likely to be more acceptable by being associated with conflicting systems of ecclesiastical polity? Is the example of the Redeemer, embodying every excellence, human and divine, which the devout, the wise, and tolerant of every age have striven to imitate, likely to be commended by differences among His followers about things which they all acknowledge to be in no way necessary to salvation, and which are rather European growths on Christianity than Christianity itself? There appears to be an idea prevailing in large circles, found in every part of the kingdom, that the inhabitants of idolatrous lands are necessarily barbarians, and, therefore, unable to form an accurate judgment of the men and the things of Christian countries. Into a greater mistake than this it is hardly possible to fall. India has been in a high state of civilization for many ages. Thousands of her sons have studied the respective branches of Western learning; are well acquainted with the language, the literature, science, philosophy, and religion of England; and when they visit its shores, how are they affected by what they witness? One who has done much to reclaim his countrymen from polytheism, thinking of Christianity as he reads of it in the New Testament, and as he saw it

developed in modern Churches, felt, amid numerous sects, great perplexity, and said, "Not one of them fully represented Christ's idea of the kingdom of God."¹ Such was the impression which Church divisions made on the mind of Kishub Chondro Sen during his visit to Britain, and, no doubt, they make the same impression on the minds of his countrymen in India. The petty and paltry distinctions of sects draw off the minds of the heathen from the essentials of religion, and thus retard their conversion, the grand object which all Christians profess to have at heart. Perhaps not one person in a thousand desires to establish in foreign lands all the sects that exist in Britain. Few would give their money with the design of kindling abroad the prejudices and antipathies which prevail in religious communities at home; but if this incidentally happen, it is almost the same as if it were purposely done, and the present state of things rather tends to bring it on than ward it off. In the locating of missionaries, the denominational spirit is developed. All branches of the Church not only send out their separate missions, but frequently to the same places. There are seven distinct societies in Calcutta, with their respective staffs of foreign and native agents; while there are large counties which have only two missionaries, some which have only one, and regions, whose population is a million and a quarter greater than that of Scotland, which have none at all. Consequently, the want of other spheres to labour in has not been the reason of so many societies congregating in a single city. With but slight change, the above remarks apply to Madras and Bombay. The latter has five, and the former seven societies. Christian harmony has occasionally been interrupted by this proximity of sects, and if not so often as might be apprehended, it has been owing to the excellent temper of the missionaries of the

¹ Kishub Chondro Sen's "Visit to England," p. 368.

respective communities. "The sectarian form in which Christianity has been introduced is a stumbling-block to many who have become somewhat acquainted with its principles."¹ Speaking of Church distinctions, the Rev. R. Johnston, of Grahamstown, observes: "Such rude, barbarian people as the Kafirs are not to be expected to know, much less understand, these differences. But being a quick, shrewd people, they take notice of them; they inquire about them; and the very fact and necessity of explaining them once and again necessarily gives a prominence to them in Christian teaching which is above their importance; and thus the genuine quality of the Christian power is interfered with, and it is less fitted to accomplish the work for which it was intended."² On this subject the late Dr. Gray, Bishop of Capetown, says: "Read several numbers of the *Missionary Register*, which gave me as much pain as pleasure. If England and America are converting the heathen in Africa, the West Indies, and elsewhere, they are at the same time carrying with them the schisms which are the disgrace of our age, and the canker-worm of our religion."³ The late Dr. Milman, Bishop of Calcutta, says: "Our divisions are certainly saddening, and a greater stumbling-block than people fancy."⁴

This subject is also to be viewed in its relation to the converts gathered from the heathen world. Must they take up our prejudices, badges, and shibboleths; "be grouped and stereotyped into Episcopal, Presbyterian, Lutheran, Methodist, Baptist, or Independent Churches, and adopt as

¹ "Hindooism and its Relations to Christianity," by the Rev. John Robson, M.A., p. 304.

² "The Chronicle of the London Missionary Society," November, 1872, p. 67.

³ "Life of Bishop Gray," vol. i. p. 78.

⁴ "Memoir of Bishop Milman," p. 190.

their respective creeds the Confession of Faith, the Thirty-nine Articles, or some other formula approved by our forefathers, and the separating sign of some British or American sect? Whether any Church seriously entertains this design I know not, though I suspect it of some, and I feel assured that it will be realized in part as conversions increase, and at last be perpetuated, unless it is now carefully guarded against by every opportunity being watched and taken advantage of to propagate a different idea, and rear up an independent and all-inclusive native Indian Church.”¹ The converts naturally follow the opinions of the community by whose instructions they have been benefited, and, as increasing years strengthen the feeling of gratitude to their fathers in Christ, they continue to observe the ecclesiastical peculiarities to which they have been habituated, and to invest them with something of a sacred character. In this way all sects will eventually spread themselves over the fields of labour, and with the progress of missions there will everywhere be the progress of denominationalism. Already there are sixty-nine different societies in Great Britain and Ireland,² besides the American, the Danish, the German, the French, the Swiss, and the Dutch societies. Different societies are at work in our Colonies, in the Turkish empire, in Madagascar, and in many other portions of the earth. There are about a dozen high ecclesiastics in Jerusalem, bishops and patriarchs, “speaking many languages, observing various rites, in hostile communions, and not without some difference of creeds.”³ In memory of the great traveller and the great catholic Christian, Livingstone, six

¹ Dr. Norman Macleod’s “Account of his Visit to India.” See his “Memoir,” vol. ii. p. 430.

² Canon Scott Robertson’s “Summary of Foreign Missions,” the *Daily News*, 21st November, 1877, p. 3.

³ The *Times*, Saturday, 31st May, 1879, p. 11.

societies have established separate missions amid the scenes of those geographical discoveries which will immortalize his name.¹ All classes and all creeds followed the remains of Livingstone to Westminster Abbey, the resting-place of the illustrious dead, because it was felt that he belonged not to one community but to the whole of Christendom. How appropriate would have been the same absence of the denominational spirit in the efforts to evangelize the new fields of labour he opened up to the Church. There are twenty-six societies in China : eleven American, thirteen British, and two Continental societies.² Thirty-five societies have been imported into India, and there are fresh importations almost every year. Their proximity, even when harmony is preserved, which is not always the case, causes a great waste of mental and material resources ; and drawing of the mind to things which are of no vital importance retards the spiritual advancement of the members of the respective Churches. For, if able theologians in Europe find it difficult to determine what are the peculiar merits or excellences of different religious bodies, how is the poor convert³ in Asia to do it, who has only the Bible to guide him, where Christians are a household, a family, a brotherhood,⁴ and where sectarian distinctions, if ever named, call forth the language of condemnation. True piety is of divine origin, and the common portion of the whole body of the faithful, and as the gift of God is to be spoken of with

¹ Church Missionary Society, University Mission, London Missionary Society, Scotch Missions, United Methodist Mission, Baptist Missionary Society.

² "Conference on Foreign Missions," Mildmay Park, London, 1878, p. 171.

³ Hitherto, the converts have mainly consisted of the industrious classes ; a few, but only a few, of the rich and the learned have yet embraced Christianity.

⁴ Gal. vi. 10 ; Eph. ii. 19 ; Eph. iii. 15 ; 1 Peter ii. 17 ; Rom. xii. 5.

reverence whatever may be the denomination of its possessors.¹ The Church is a spiritual edifice, and not to be confounded with the scaffolding used by the various workmen, for that, like other scaffolding, will be taken down, and the builders, gazing at the finished structure, will weep for joy, will emulate each other in self-renunciation and in ascriptions of praise to the Redeemer. Notwithstanding the caricatures produced by theologians of conflicting schools of thought, Christianity, as it came from the lips of its Founder, has no narrowness, no hardness, no bigotry, no intolerance; it is like Himself, just, compassionate, self-sacrificing, and comprehends within the range of its sympathies the whole of the human race. Its love is like parental and divine love, it is not diminished by the number that share it. The Saviour assured His followers that oneness and love would be evidence to the world of their discipleship and of the divine character of His mission.² In the place of oneness there is diversity in creeds, formulas, worship, and in the administration of baptism and the eucharist. This is a great hindrance to missions; it perplexes the minds of the heathen, augments their difficulties in understanding Christianity, and, it is to be feared, repels many from embracing it. Moreover, it is objectionable not only to Mohammedans and Hindoos, but to a considerable number of excellent native Christians. They deprecate the conflicting systems of ecclesiastical polity set up among them and yearn for a united Church. Some of the more advanced belonging to the respective communities in Bombay have formed the "Western India Native Christian Alliance," and their brethren in Calcutta have formed the "National Christian Church of Bengal."

Baboo Tarini Churn Mitter, a highly respected Deputy-

¹ Eph. ii. 8; John vi. 44, 65; James i. 17, 18.

² John xvii. 21; xiii. 34, 35.

magistrate, asks : "Is it because we have received Christianity through the agency of the Western churches that we are to perpetuate among ourselves their church polity ? It should not be so. It is necessary for our edification that we should be united together, and form ourselves into one Native church. We have all been rescued from idolatry and false religions ; we all profess to be brethren in Christ ; we all jointly believe certain fundamental truths of the Gospel ; and we know that divisions in the Church give rise to strife and unpleasant feeling. We have not received Christianity from our forefathers, so that we must keep up certain historical associations. The churches of Europe and America may please themselves by keeping up their historical associations, but fortunately we have none. Christianity has come to us through foreigners, and while we are to be thankful to them for what they have done for us and our country, we are not bound to perpetuate their divisions. As a United Native Church we shall be able to present a bold front to the heathenism of our land. We must bear in mind that 'unity is strength.' The division of the Christian Church in this country, I fear, is one of the great obstacles to the spread of Christian truth among our countrymen, for they cannot understand that there is anything like love among men who are divided into so many sects."¹

Speaking of native christians, Lord Northbrook, late Viceroy and Governor-General of India, says : "I believe that they will go farther back, and get rid of much of the dogma which has overlaid the foundations of Christianity for nearly 1800 years ; and some of us may live to see them adopt a form of Christianity more nearly approaching the simplicity of the Apostolic Church than any which now

¹ A paper read before the "Bengal Christian Association," on "The Necessity of a United Native Christian Church," pp. 6, 7.

exists.”¹ To build up such a Church most people will devoutly wish that missionary societies may amalgamate, rise above the denominational distinctions of the age, shake off sectarian prejudice, and publish the gospel among the nations of the earth in a catholic spirit, presenting to the world, in their union and love, a convincing proof of their own discipleship and of the divine character of the Redeemer’s mission.²

¹ Speech at Falmouth, *Homeward Mail*, Friday, 18th August, 1876, page 941.

² John xiii. 34, 35 ; xvii. 20, 23.

CHAPTER XVII.

THE INDIAN ORIGIN OF THE GIPSIES.¹

SCATTERED in nearly every region of the globe and forming, no permanent alliances with the nations among whom they wander, the gipsies continue, like the Jews, a distinct and peculiar people.² Praiseworthy endeavours to ameliorate their social and moral condition have wrought but little radical change in their character, and the spirit of tyranny, breathing banishment, confiscation, and death, has failed to exterminate their race, or repress its wild, adventurous daring.

The gipsies generally lead an out-door life, taking shelter from the snow, the rain, the heat, and the cold, in small tents or rudely formed vans, and have a strong prejudice against dwelling in houses. Their antipathy to it, and

¹ The gipsies are variously designated in different countries. In France, they are called Bohemians; in Spain, Gitanos; in Portugal, Cygana; in Germany, Zigeuner; in Holland, Heidew; in Sweden and Denmark, Tartars; in Italy, Zengari; in Hungary, Cygani, Czygani, and Tzygani; in Russia, Tzingani; in Turkey and Syria, Chingani; in Persia, Luri and Kanli; in Hindoostan, Nuts and Bazeegurs.

² According to Sir Thomas Browne they appeared or were first noticed in Germany in the year 1400, but Munster and Spelman fix their appearance in that part of the world seventeen years later. They were noticed in Bavaria in 1411; in Saxony, in 1417; in Italy, in 1418; in France, in 1427; and in England, laws were framed against them in the reign of Henry VIII., from which it is highly probable that they had then been in that country many years.

unwillingness to avail themselves, even in the most trying circumstances, of the comforts which it affords, are exhibited in a remarkable incident related by Dr. Leadbeater of Overton in Hampshire. "I was," he says, "sent for to attend Barbara Ayres in her accouchement. I found her under one of their usual tents; and in the space of an hour after my arrival she was delivered of a female child. The first thing which suggested itself to me, was the necessity of removing her into a house, where she might receive the attention her situation required. A horse and cart with a bed were sent to convey her to the parish workhouse, but on reaching the tent, to my great surprise she was very indignant at our thinking that under any circumstances she would ever sleep under the roof of a dwelling-house—her words were, 'She never had, nor never would.' The following night a tremendous storm of wind, rain, and thunder came on, the tent under which she lay was blown over the hedge, and for two hours she was exposed to the violence of the storm, without suffering the least after inconvenience."¹

Most gipsies follow occupations which do not render permanent residence in a place necessary, and are compatible with a wandering life. They make rugs, nets, mats, and brooms; wicker chairs, stools, baskets, and sieves; wooden toys, spoons, trenchers, and dishes; play on the harp, fife, and fiddle; tell fortunes and perform the feats of legerdemain; are tinkers and grinders of razors, scissors, and knives, and occasionally follow, it is alleged, occupations of a less respectable character.

The Bajeehors,² some of whom are thought to bear a close

¹ Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. ii. part i. pp. 522, 523.

² Bajee, legerdemain, an exhibition. Bajeehor, a person who exhibits legerdemain tricks or feats of activity.

affinity to the gipsies, are Indian jugglers, whose fame is widely spread. In their feats, and especially as reputed charmers of snakes, they deceive, by wonderful skill, the most vigilant spectators, so that not only Hindoos and Mohammedans, but nearly all European residents, give them credit for the possession of extraordinary powers. I have carefully watched them, but could never detect the artifice practised. One day I paid a juggler to let me into the secret. He went with me into my study, and there showed me, fastened to the cord which natives usually wear round their waist, several bags, made of strong cotton cloth, and in shape like a garden hose, tied at the mouth with a string, in each of which there was a snake, whose fangs had been extracted. While in the compound,¹ where he caught, or rather pretended to have caught, four snakes, he wore a coarse red cloth, folded round his loins and reaching to his knees, which covered the bags. He played on a flute, bustled about, made much noise, frequently gave expression to great surprise, and while stooping down, which he often did, as if descrying something a little before him, managed to loosen the string of one of the bags, when, glad to escape from such close confinement, out rushed the snake, and without being perceived he placed it near a hole in the ground, and, pointing to the spot, shouted, "There it is, there it is;" the people gazed at it, and then cheered him, really believing it had been drawn from its concealment by the sounds of the flute. Of the great skill of the juggler some idea may be formed by the proofs which he gave of it while in the study. With four persons within a yard or two of him, watching his movements, and who knew the snakes were in the bag round his waist, he put a cobra,

¹ "Compound" is a corruption of the Portuguese word *campones*, and is used by the English in India to signify the grounds or inclosure in which a house stands.

several feet long, on the anti-macassar of an arm-chair without any one of us seeing it till he pointed it out to us. By this instance of successful dexterity our vigilance was much increased, but he contrived to elude it, produced another snake, which we did not see till he asked us to look at the writing-desk in the middle of the room, on which it was crawling.

On their first appearance in France they were received as Christians, and treated with respect and kindness, but losing, by their conduct, the good opinion of the Government, they were banished from the realm, and in the event of returning, sentenced to the galleys. In Spain, they were commanded to lay aside every distinction that marked them out as a peculiar race, to leave those parts of towns where they lived together, to amalgamate with the rest of the inhabitants, and to attend Christian worship in the church of the parish in which they resided. If they wandered about the roads, or in the solitudes of forests and mountains, the police seized and dragged them to the nearest judicial officer, who had authority to order them to be fined, flogged, imprisoned, reduced to slavery, driven from the kingdom, or suspended to the gallows. In Austria, an ordinance was issued, enjoining that they should dwell in settled habitations, occupy themselves in manual labour, clothe their children, and send them to school; and that "new peasants" should be substituted for the name by which they had hitherto been known. This edict proving ineffectual, recourse was had to severe and despotic measures: the children were taken from their parents, taught the catechism, and forced to conform to the Christian religion. As might have been foreseen, instead of being productive of good, this indefensible and cruel policy strengthened the deep-rooted prejudices of the vagrants, and confirmed them in their evil courses. The statutes of England described them as an outlandish people, going in

great companies from shire to shire, perpetrating many heinous crimes, and deluding the inhabitants of their money by palmistry. On one occasion, at the Suffolk Assizes, as many as thirteen were executed.¹ The laws which were promulgated to reform the hordes that roamed over the Russian dominions were of a mild and beneficent character, but they failed to accomplish the object contemplated. In Holland, Denmark, Sweden, Switzerland, Germany, and Italy, the treatment the gipsies received varied, as in other countries, with the spirit of the age, and the character of the men at the head of affairs ; sometimes wise and benevolent exertions were made to render them useful members of society, at other times the whole power of the constituted authorities was directed against them, framing sanguinary laws, and executing them to the very letter.

Though the vast majority of the gipsies live in the habitual neglect of divine worship, some not only go to church, but are truly pious, and among these there are preachers of the gospel. In the summer of 1882, in a large crowded tent, belonging to an evangelistic society, I heard two of them relate the story of their conversion in simple words, earnestly spoken. No self-laudation marred the story, the great spiritual change was attributed to its proper source, and praise given to the Redeemer. They commended religion to the serious consideration of the audience in language of passionate fervour ; enforcing their appeal by the elevating, holy, and happy influence it sheds on the present life, and by its promise of future bliss and glory. The service was of a deeply interesting character, and contained not anything at which the most fastidious person could take offence.

¹ The barbarous laws enacted in Great Britain against the gipsies were repealed by Statute 23 Geo. III. c. 51, which ordains that the gipsies be treated, not as felons, but as vagrants.

The best conducted researches to ascertain the origin of the gipsies can establish little more than probability. The most that can be done is to examine the respective hypotheses which have been advanced, and give credence to the least extravagant. Apprehensive, when they first made their appearance in Europe, that their lives, perhaps, would have been in danger had they revealed their pagan origin, and hoping to excite the sympathy of Christians, they declared themselves to be disciples of Jesus whom persecution had driven from the banks of the Nile. From this statement the opinion of their being Egyptians most probably arose; but the fact that they are regarded in the land of the Pharaohs as foreigners, and live there as in other countries quite separate from the rest of the inhabitants, preserving all their peculiar characteristics, shows that the opinion is not well founded.

Ferdusi¹ informs us that, at the request of Bahram, the Persian monarch, the gipsies were sent from India by Shankal, king of Canouj,² and the reason of his soliciting them to visit his dominions is thus assigned: "The king addressed letters to the priests of each province, inquiring who was distressed, and where the poor were afflicted, demanding of them every information relative to the state of his empire, that the same might be communicated to the royal heart. Each robed and noble sage replied that the face of the country was populous, and on every side thanksgivings were heard:

¹ Ferdusi, a celebrated Persian poet, was born in Shadab, in Khorassan, about 930 A.D., and died in his native town in 1020; his great poem, the Shah Nameh, is a history of the Persian monarchy from its foundation till the year 641 A.D.

² Canouj is situated to the west of the Ganges, about sixty-five miles north-west from Lucknow. It was a place of great renown, the capital of a powerful empire, and is said to have been built more than a thousand years before the Christian era. It now consists of only one street.

the indigent alone complaining to His Majesty of the hardness of the times ; that the opulent drank wine, and ornamented their heads with chaplets of flowers, quaffing their liquor to the sound of music, without reflecting on their poorer fellow-creatures. The king smiled at the complaint, and to remedy the evil despatched an envoy with the following message to Shankal, King of Canouj : ‘ O prince, attentive to justice, the indigent classes here drink wine without music, a circumstance of which the wealthier cannot approve. Therefore, of those Luri choose and send me ten thousand male and female who play upon the lute.’ The Luri were accordingly sent to the Persian king, who assigned them an appropriate residence, and gave to each individual a cow and an ass. He desired them to nominate a village chief, and bestowed also a thousand loads of wheat on such as were most deserving, to the end that, labouring with their kine and asses they might reap in due season the seed of their wheat, and thus enable his poor subjects to have their music gratuitously performed. The Luri departed, and heedlessly consuming all their wheat as well as their cows, towards the end of the year were left shamelessly destitute. The king rebuked them for their lavish conduct in wasting the corn, and neglecting to harvest any crop, and then dismissed them with an order that, taking their asses, they should load them with their chattels, and support themselves by means of their songs and the strumming of their silken bows, and that each year they should travel over the country, and sing for the amusement of the high and the low. The Luri, agreeably to this mandate, now wander about the world seeking employment, associating with dogs and wolves, and thieving on the road by day and by night.”

Among those who believe in the Eastern origin of the gipsies no unanimity prevails either respecting the class

from which they descended, or the cause and period of their emigration. They are, it is said, the illegitimate issue of Hindoos, the identical bastards of whom the sage Monoo speaks in his institutes of sacred law;¹ a race of beings sprung from an adulterous commerce carried on between the disciples of Brohma and heterodox mountain tribes; descendants of certain scavengers who, among other carrion upon which they occasionally fed, ate the carcass of the cow, an animal deemed sacred, for which they fell under the displeasure of the Brahmons, and were obliged to leave the country; a gang of notorious robbers who left the East to escape the gallows; refugees who fled from the barbarous ferocity of Timour,—this last hypothesis is supported by some degree of probability, for between the invasion of India by that monarch and the earliest notice of the gipsies in Europe, there intervened little more than one year, the period from October 1398 to 1400, which it is not unreasonable to suppose was passed in Persia, Arabia, and Egypt, countries through which the emigrants most likely took their route in journeying from the land of their fathers.² But whether they fled as unclean persons from

¹ The Institutes of Monoo, x. 20, 21, 22, 23.

² The history of the wars of Timour is little else than a chronicle of crimes. One of the most atrocious deeds ever committed he perpetrated at Delhi, on the 12th of December, 1398. The camp was full of prisoners, and fearing they would, in the event of a reverse, rise against him, he commanded that all above fifteen years of age should die; and, in less than an hour after the order was given, Ferishta, the Moham-medan historian, tells us, as many as a hundred thousand were put to death. Subsequently to this awful atrocity the troops plundered the city and massacred the inhabitants, the blood of the slain ran in the streets like water. On the 17th of December, 1398, Timour was proclaimed emperor. The invasion of India occupied him little more than five months, but those months were months of blood, and that some of those who then fled from the country travelled to Europe is not an unreasonable supposition.

the reproaches of men of pure caste, as criminals from the sword of justice, or as conquered people from the power of the oppressor, their language points to India as the place of their birth. The following list of words, though short, is perhaps sufficiently long to show that it bears a resemblance to the Sanskrit and its off-shoot tongues too close to be the work of accident, and can be accounted for only on the supposition that these vagrant tribes originally came from the Land of the Sun.

NUMERALS FROM ONE TO TEN IN THE GIPSY, HINDOSTANI, BENGALI, AND SANSKRIT LANGUAGES.¹

English.	English Gipsy.	English Gipsy.	Scottish Gipsy.	German Gipsy.	Hungarian Gipsy.	Hungarian Gipsy.	Turkish Gipsy.	Spanish Gipsy.	Norwegian Gipsy.	Hindostani.	Bengali.	Sanskrit.
	Hoyland.	Smart.	Simson.	Grellman.	Bright.	Borrow.	Hoyland.	Borrow.	Smith.			
One	aick	yek	yaik	ek, ick	jig	jek	yeck	yeque	jikh	ek	ek	eko
Two	doees	docey	duie	duj, doj	dui	dui	duy	dui	dy	do, du	due, dwi	dui
Three	trin	tring	trin	tri, trin	tri	trin	trin	trin	trin	tin, tri	tin, tri	tri
Four	shtar } staur }	star	tar	schtar }	stah	schtar	schtiar	estar	shtar	char	chotoor, chari	choter
Five	panji	panch	punch	pantech }	paunch	pansch	panch	pansche	pansch	panch }	panch }	pencho
				pansch }						ponj }	poncho }	
Six	shove	shov	shaigh	schow, sof, }	schof	tschov	shove	job, zoi	sink	chho }	choy }	shot
				tschowwe }						shosh }	shot }	
Seven	heftan	afta	..	efta	epta	efta	efta	hefta	sytt	sat, hof	sopto, sat	sopto
Eight	ochto	oitoo	..	ochto	opto	okto	otor	hescht	okto	ath, hosht	at, oshto	oshto
Nine	benya	enneah	..	enja, eija	ennia	eneja	enia	esnia	engia	nou, nuh	nob, noy	uovo
Ten	deah	desh	..	des, desch	desh	dosch	desh	deque	..	dos, doh	dosh	doso

¹ The Gipsy words have been taken from the following works:—"A Dissertation on the Gipsies," by H. M. G. Grellman, translated into English by M. Roper; London, 1787. "An Account of the Bajeehors, Bazergurs, or Nuts," by Captain David Richardson, "Asiatic Researches," vol. vii. p. 451; London, 1803. "A Historical Survey of the Customs, Habits, and Present State of the Gipsies," by John Hoyland; York, 1816. "Travels through Lower Hungary," by Richard Bright, M.D.; Edinburgh, 1818. "The Zinicali; or, An Account of the Gipsies in Spain," by George Borrow; London, 1841 and 1846. "The Dialect of the English Gipsies," by B. C. Smart, M.D., F.E.S.—Appendix to the Transactions of the Philological Society for 1862-63. "A History of the Gipsies," by Walter Simson; London, 1865. "Tent Life with English Gipsies in Norway," by Hubert Smith; London, 1873. There is a difference among the authors in their writing of Gipsy words, the same individual sounds strike the ear of different persons in a dissimilar manner, and this leads to the adoption of different modes of spelling.

WORDS IN THE GIPSY, HINDOSTANI, AND BENGALI LANGUAGES.

English.	English Gipsy.	Scottish Gipsy.	German Gipsy.	Hungarian Gipsy.	Spanish Gipsy.	Norwegian Gipsy.	Hindostani.	Bengali.
	Richardson, Hoyland, Bright, Smart, Simson, Smith.	Simson.	Grellman.	Bright. Borrow.	Borrow.	Smith.		
Belly	per, pur	.....	per	.....	....	....	pet	pet
Black	kalo, carlo	callo	kalo	.....	....	kalo	kala	kalo
Cow	gunny, groovny, gourumin	gournie	gurni	gourumin	....	gurni	gao, goru	go, goi, gabhu
Day	devus, divous, davies	davies	dives	dives	chibes	dives	din	din, dibos
Ear	kan, can	.....	kan	kan	can	....	kan	kan
Eye	yok, yock	yak	aok	jakh	aquia	....	ankh	rhokh, chokhyuh
Far	dur, door	.....	dur	....	....	....	door	door
Fear	trash	.....	....	....	....	trash	....	tras
Feather	por, pur	.....	por	por	porumia	por	por	pakha
Fire	jag, jeg, jog, yog	.....	jag	jig, vag	yague	jag	ag	agun
Fish	matcho, matey, matschee, mutchee	yak	matschee	maczo	macho	matjo	machh, mochli	machh, motsyo
Flesh	mas, mass	mas	mas	....	....	mas	mans	mango
Foot	peero, peroe	peerie	piro	pir	piro, pindro	piro	paye, pair	pa, pod, paya
Gold	somekar, soonakey, soonakye	sounakie	souna	soukai	souacai	souneka	sona	sona
Great	baro	.....	baro	baro	baro	baro	bora	boro
Head	schero, sherro, chero	sherro	schero	tschero	jiro	schero	sor, sir	shir
Hair	bal, balo, ballan, ballow	.....	bal	bala	bal	bal	bal	bal
Horse	gra, gri, grie, grye	grye	gra, grea	....	....	grie	ghora	ghora
Hot	tato, tatto,attoo, tuttoo	.....	tatto	....	....	tatto	totta	topto
House	gur, ker, kehr, kair, care	kair	ker	cer, kehr	guer	ker	ghor	ghor

[illegible]

In holding intercourse with the nations among whom they wander, the Gipsies speak the current language, but among themselves use what they yet retain of the language of their fathers. During their sojourn in Europe, which has exceeded four hundred years, much of this language has been corrupted, and much forgotten, it is marvellous that any of it has been retained so long among an uneducated people.

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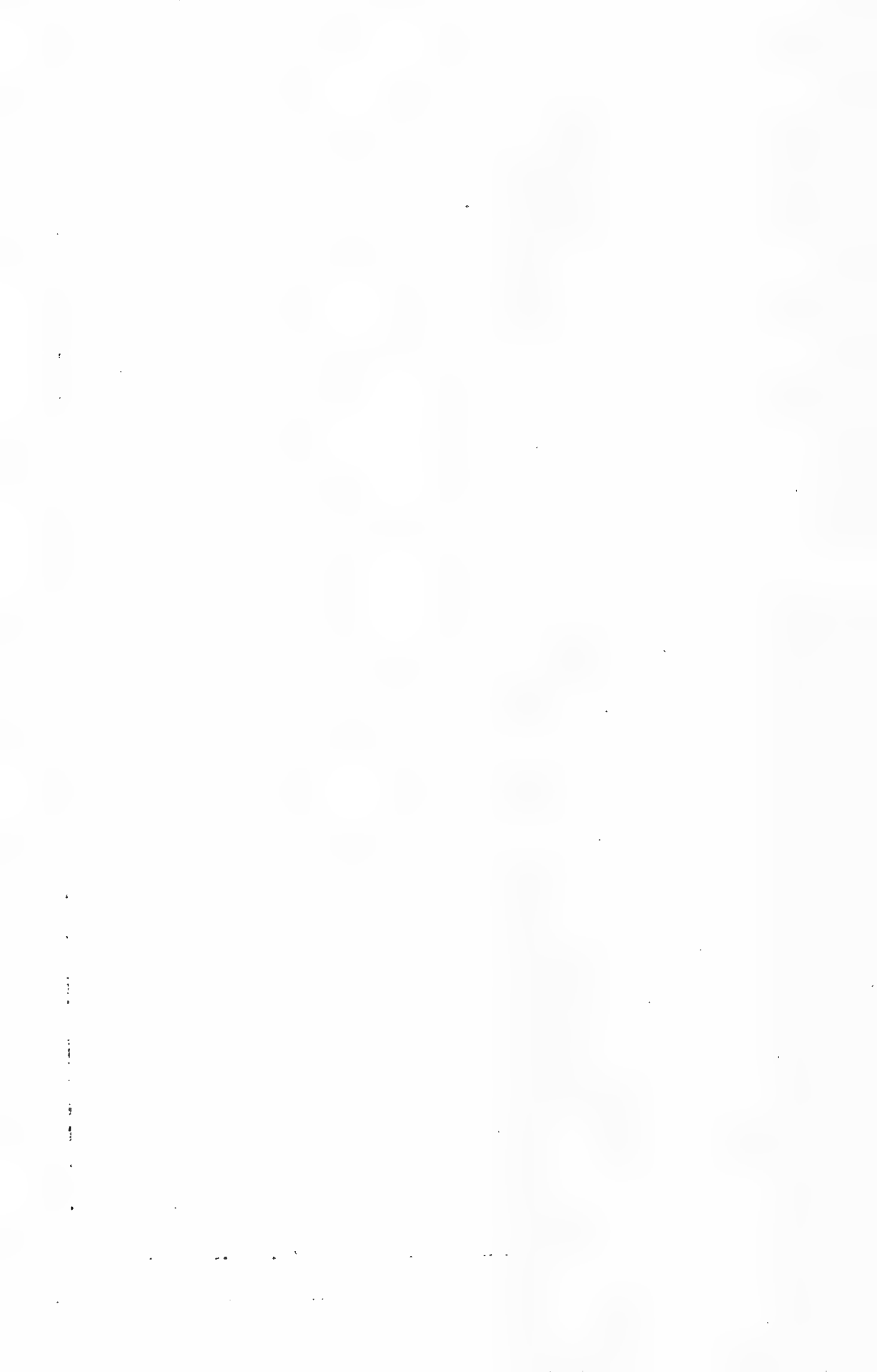
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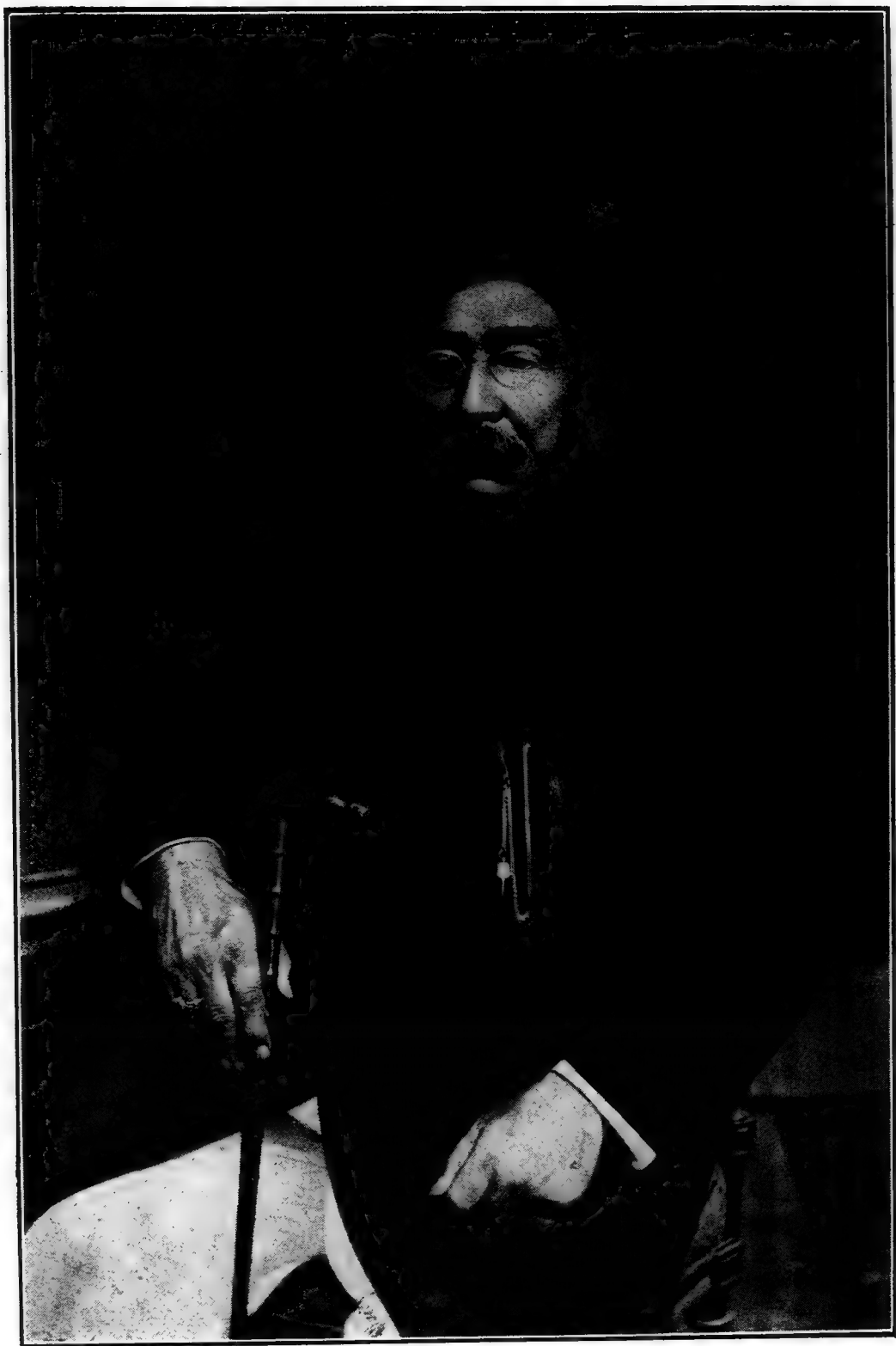
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THE LATE RAI BAHADUR NORENDRO NATH SEN.

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FOREWORD.

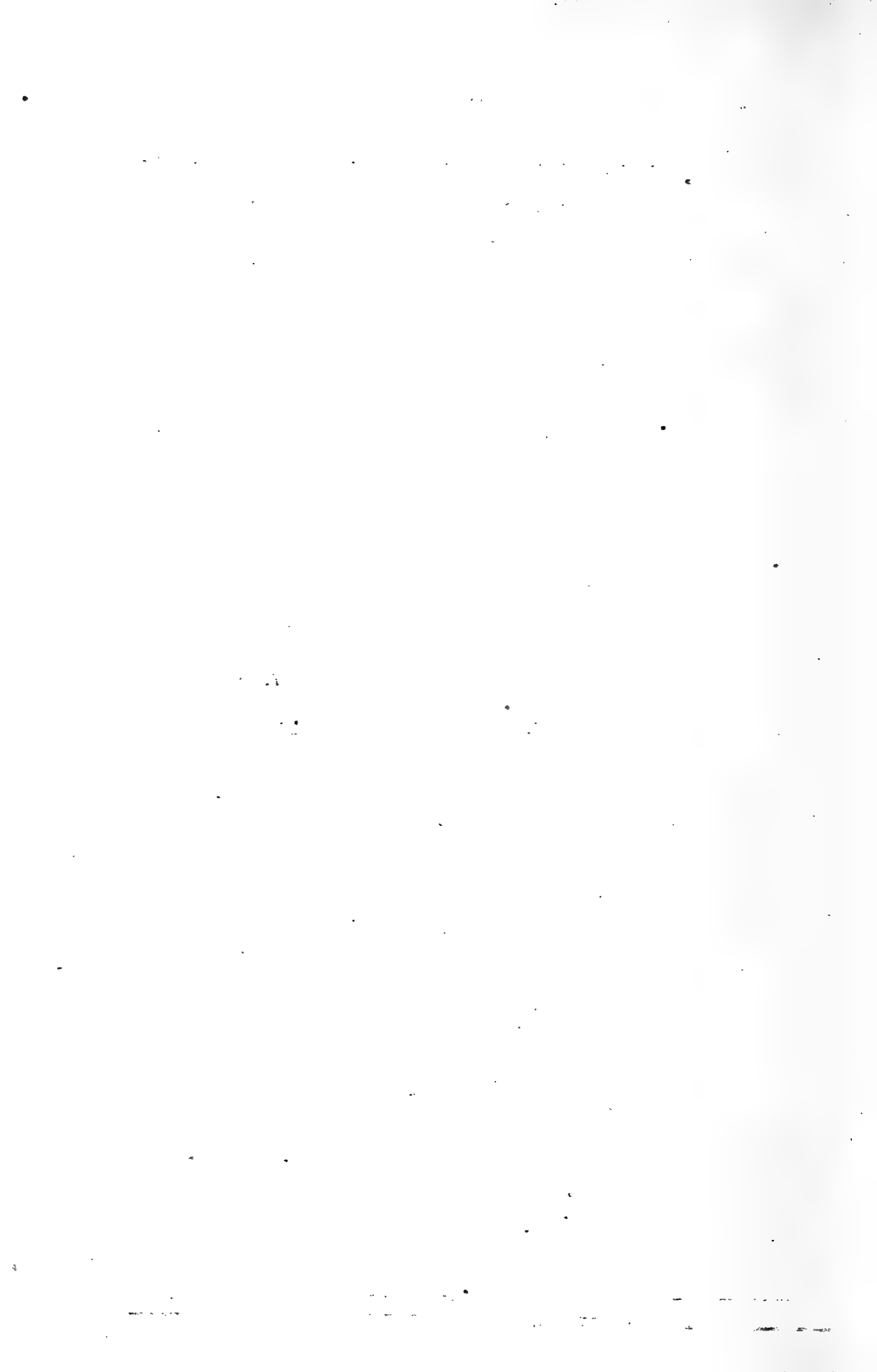
Brother Anagarika Dharmapala has asked me to write a foreword to the pamphlet which he proposes to publish as a loving tribute to the memory of my late revered father and I gladly accede to his request. Any narrative of the revival of Buddhism in India during the latter end of the Nineteenth Century which did not contain a reference to the memorable part taken therein by the late Rai Bahadur Norendro Nath Sen would not only be incomplete and inaccurate but unjust and unfair to his memory in view of the rare courage and conviction with which he espoused the cause of Buddhism in India at a time when Buddhists had so few friends in this country. "In Buddhism lies unity" he used to say and although his labours were heavy and his activities many sided, the sacred cause of Buddhism was ever foremost in his heart. He was always ready to extend the hand of Brotherhood to individual labourers in the field as well as to the propaganda itself. Buddhist pilgrims who passed through Calcutta on their way to holy shrines blessed Norendro Nath Sen for the encouragement and help they received from him. He befriended Buddhism with unflinching and unwavering earnestness so that there was never an endeavour in the Buddhist field in India that did not receive his whole hearted support. The Mahabodhi Society had no

truer friend; undaunted by the jeers and gibes of his more orthodox countrymen he lent the whole weight of his influential support in popularising that movement amongst his Hindu Countrymen. Since the inauguration of the sacred Wysaka day in Calcutta under the auspices of the Society he did not allow a single occasion to pass without taking a prominent part in its celebrations. The columns of his Journal, the *Indian Mirror*, were freely thrown open to all who desired to say a good word for Buddhism and Buddhists. He wrote powerful leaders in its columns advocating the union of Hinduism and Buddhism and never concealed his conviction that in the final fusion of the two great faiths lay the future salvation of India. The fact that Buddhism has gained a firm footing in Bengal today is in no small measure due to his earnest, able and powerful advocacy. A most influential Hindu nobleman of unimpeachable orthodoxy was so highly impressed by his annual utterances that he wrote to express his admiration for the new light in which he had presented the religion of Goutama Buddha to the Hindu public. Norendro Nath Sen's interest in Buddhism was not academical. He made daily homage to the great Tathagato using for the purpose a small bronze image which had been given him by the Rev. Anagarika Dharmapala. Placing the image above his head he made a daily confession of his allegiance to the great Cause and consecrated himself anew to its service. One of the dreams of his life was to see a large and beautiful

temple erected in Calcutta but unfortunately he did not live to see it realized. But such whole hearted and untiring devotion could not remain without result and if the Mahabodhi Society has at last been successful in arranging for the construction of a beautiful Vihara for enshrining the Taxila relic of the Great Teacher it is undoubtedly due to the blessings of one of its greatest friends and benefactors who has not forgotten his work on earth but still directs it with his strong will.

SATYENDRA NATH SÉN,
Editor, Indian Mirror.

Dated the 13th April, 1918. }
 BENGALI NEW YEAR'S DAY. }



DEDICATION.

As a tribute of sincere love I dedicate this first of my lectures delivered in English to an Indian audience, to the beloved memory of the late Rai Bahadur Sri Norendra Nath Sen, Editor of the *Indian Mirror*, and President of the Literary Section of the Maha Bodhi Society, a true hearted friend of the Buddhists, who often times expressed his spiritual conviction that the sufferings of India will not be removed until the long forgotten teachings of the Lord of Compassion are again assimilated by her children.

The Anagarika Brahmachari
H. DHARMAPALA.

Maha Bodhi Society Head quarters,
4-A, College Square,
Calcutta, 8th April, $\frac{2461}{1918}$.

"BUDDHISM IN ITS RELATIONSHIP WITH HINDUISM."

On Sunday, the 25th October 1891, at 6 P.M., a lecture on the above subject was delivered by Mr. Dharmapala Hevavitarna, a Singhalese gentleman of note, at the Albert Hall, before a fairly large audience. Babu Norendra Nath Sen was in the chair.

The chairman said he had great pleasure to introduce to the audience the lecturer of the evening, Mr. Dharmapala Hevavitarna. He was a leading representative of the Buddhists of Ceylon. He had come to India as their chosen delegate for the express purpose of seeing that Buddha Gya was made over again to the legitimate claimants, the Buddhists, and that Buddhism might once more flourish in India, its ancient home. So earnest were the Sinhalese Buddhists in their desire in this respect that they had established a society at Colombo, called "the Buddha Gya Mahabodhi Society," of which their High Priest Sumangala, was the president, and the lecturer was the Secretary. The chief object of this Society was to take every practical step for restoring Buddha Gya to the Buddhists. The Society had the sympathy and support not only of the Buddhists of Ceylon, but also of those of China, Japan, Burmah and Siam. A Conference of delegates from different Buddhistic countries was to take place very shortly at Buddha Gya itself, and these delegates proposed to meet His Honor the Lieutenant-

Governor of Bengal on the subject at Gya, during his present tour in Behar. The earnestness of spirit, which animated the Buddhists in this matter, was a most significant sign of the times, and one worthy of note by the thinking portion of the Community. The wave of Indian progress had begun to roll on in its course. No earthly power was capable of resisting it. The lecturer brought a message of love and peace to them from his Buddhistic brethren. They should remember that they were once members of the same happy family. India, which was the birth-place of Lord Buddha, and the original home of Buddhism, was looked upon by all Buddhists with such sanctity that nothing was so near their hearts as to be able to lay down their bones on the soil on which their Master lived, preached, and died.

Mr. Dharmapala Hevavitarna then delivered the following lecture :—

Nineteen centuries ago, St. Paul, the Christian Initiate, speaking to the cultured Athenians, said "that they worshipped him whom they knew not—the unknown God." The Athenians listened to his interpretation, and St. Paul preached Christ to them. Six centuries previous to this, for the first time in the history of the world, a Greater Reformer—nay the Greatest the world has ever seen, preached to the Indian Aryan, not an abstract principle, but a realistic doctrine, and promulgated a system of religion, free from all superhuman agencies, and devoid of all anthropomorphic conceptions.

The message that I bring to you is one of love, of purity and of self control a simple re-echoing of the idealistic doctrine that was preached twenty five centuries ago in the Deer park, at Rishipatana in Benares to a company of five Ascetic Brahmans. It was Prince Siddhartha who, after acquiring the stored wisdom of ages by deep and careful study, and examining asceticism in all its phases for six long years, discovered the law of Truth for the attainment of beautitude by liberating the human being from his own acts.

The day in which this grand discovery was made, opened a new era in the history of man and thought. The doctrine of supreme purification and intelligence, the panacea, which was revealed to this world, has given relief to hundreds of millions of human beings, converted many of them into sages and saints, and has given a thorough moral tone to the religions of the world. To many of you, the subject may not appear new, but there is a novelty in the delivery of it. It is nearly after seven centuries of silence that the tocsin is to be struck, and therefore I say that this message has a significance to the spiritual-minded. Some of you may not care to listen ; but the time has come to clear away the misconceptions that exist in the minds of the educated regarding Buddhism. Those who attach an importance to the theory of cycles, may better understand and realize the significance of what I shall have to say. Buddhism has been forgotten during the last seven centuries by the

people of India, not a vestige of it is to be found in Buddhistic shape in the length and breadth of this great country, though it existed and flourished for centuries. It is a problem that has not been yet satisfactorily solved and the strangest misconceptions prevail about the disappearance of Buddhism from India. A religion, that moulded the destinies of the Indian nation in its brightest, palmiest and most glorious days to have been so absolutely forgotten, every vestige of it effaced,—this seems the more strange the more we think of it. The other fact is that during the past centuries India never progressed, but retrograded intellectually and spiritually. The best historians and the most impartial writers of India have admitted that at no time was India more in her glory than when the Buddhistic system was prevailing, and the startling fact remains that with the loss of Buddhism a reign of inanition set in. The darkest days of India were during the Mahomedan period, and the religion of enlightenment was nowhere to be found. Bigotry, intolerance, persecution worked heavily during this period, and this lasted till the advent of a more humane and tolerant nation. The past one hundred years had been a kind of filing off the rust which had accumulated during the dark period, and we see now a spirit of tolerance setting in. Education is spreading and with it the expansion of intellect. With the progress of thought man aspires to independence to grapple with the mighty problems to which theology gives no consistent and satisfactory answer. Looking back

we find that in the unprogressive and undeveloped state of the mind of man, he always looks for extraneous help. The powers of nature seem to him so grand and awe-inspiring that in his poverty of intellect to solve them, he apotheosises and commences adoring them. Hence we find polytheism in the early days. With the gradual expansion of the intellect he soars high and finds that the gods are not outside the laws of nature. Polytheism gives place to monotheism which again gives place to crude pantheism. This gradual evolution of thought we find in the Vedas and the Upanishads. An ideal pantheism next enters the arena of thought whose philosophy we find in the Bhagavat Gita depicted here and there in its perfectness. The metaphysic of the Upanishads seems contradictory, because we see there in the gradual evolution of thought as exhibited by different writers. The Vedas, however sublime, were unsatisfactory for the solution of deeper problems hence we see the monotheistic conceptions giving way to pantheism as embodied in the Upanishads. The older the Upanishads, stronger is the colouring of monotheism, until we see a gradual disappearance of that theistic conception in the later Upanishads. From this monotheistic pantheism was developed the more idealistic phase of thought culminating in the promulgation of the highest system of philosophy "which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of

human freedom" (Sir Edwin Arnold's *Light of Asia*.)

"The object of Upanishads was to show the utter uselessness, nay the mischievousness of all ritual performances, to condemn every sacrificial act which has for its motive a desire of hope of reward, to deny, if not the existence at least the exceptional and exalted character of the Devas and to teach that there is no hope of salvation and deliverance except by the individual self recognising the true and universal self." This is what Max Muller said in his Hibbert Lectures on the Upanishads.

It is almost generally admitted that the Bhagavat Gita contains a Philosophy more comprehensive and compact than the Philosophy of the Upanishads. Now it will appear strange to those who take Buddhism as a system of materialism to be pointed out the remarkable identity of doctrines in the Buddhist Books and the Gita. But Buddhism goes deeper into the mysteries of life.

No better authority can be quoted than that erudite scholar the translator of the Bhagavat Gita, Mr. Justice Telang of Bombay. He says. "Buddhism is perfectly intelligible as an outcome of that play of thought on high spiritual topics which—in its other and, as we may say, less through going manifestations we see in the Upanishads and the Gita..... The Upanishads with the Gita and the Precepts of Buddha appear to me to be the successive embodiments of the spiritual thought of the age."

The absurd idea that Buddhism is *Nastika* was first started by Professor H. H. Wilson. The key note was struck by him, and other Orientalists, who followed him, simply reiterated the assertion, until it was contradicted by Mr. Telang. Allusion was made in the Gita to the Charvakas ; and Professor Wilson in his ignorance of the doctrines of Buddhism had taken it for granted that the Charvakas were Buddhists.

The *Charvakas* were the sensual materialists of India. I am of opinion that Professor Wilson got the idea from his Sanskrit teachers who were likewise ignorant of the philosophy of Buddhism. If there ever was a teacher who systematically combatted the views of materialists, it was the Buddha. Even to-day Brahmin scholars have put down in the most careless way Buddhism as a *nastika* system. They may as well condemn the Upanishads and the Gita wherein the uselessness of ritual performances is demonstrated.

Buddhism is the highest expression of philosophic thought. The highest spiritual conceptions are to be found therein. "Its moral code is one of the most perfect the world has ever known," says Max Muller. And in the opinion of the late Professor Kunte "the Buddhistic Yoga Philosophy is more transcendental than the yoga system of Patanjali. In its comprehensiveness in ethics, transcendental metaphysics and yoga, no system can compare with the Buddhistic one, because it is the highest aspect or rather the climax of Aryan Philosophy." Some of

the more sympathetic writers on Buddhism have attempted to shew that it is a system of agnostic philosophy, others take it as a pessimistic doctrine, while still others find in it nothing but a doctrine of blank negation and annihilation ! That distinguished Pali Scholar, Dr. Rhys Davids, calls Buddha the agnostic philosopher of India. He says: "There has always arisen at last a school to whom theological discussions have lost their interest, and who have sought for a new solution in a new system in which man was to work out here, on earth, his own salvation. It is their place in the progress of thought that helps to understand how it is that there is so much in common between the agnostic philosopher of India, the Stoics of Greece and Rome, and some of the newest schools in France, in Germany and among ourselves." Because the first of the four truths which Buddha taught was based on the idea that existence is misery Buddhism was condemned as a pessimistic system. But Buddhists are in safe company both ways: Spencer and his school on the one hand, Schopenhaur and his school on the other. Buddha was never an agnostic, neither did he preach a pessimistic doctrine. The former idea is based on the silence that Buddha observed when Malunkya questioned Him as to the origin of the universe. Where is the pessimism in a system which teaches a realistic idealism? Where is the pessimism of the Nirvanee swimming in the sea of calmness and delight as exemplified in the life of Buddha and the Arhats? That Buddhism is

materialistic and nihilistic is also the cry of the superficial Orientalist. Max Muller has exploded this theory, still the cry is continued that Nirvana is annihilation. Time and a better knowledge of the doctrines of Buddhism will alone remove this misconception.

With the progress of education and development of intellect, the barriers raised by priestcraft and selfishness, between man and man, will be removed; and man breathing a purer air of love, will see that it is far better that a spirit of brotherliness should be fostered for the elevation of humanity. Then and then alone, will Buddhism be appreciated.

What did the Tathagata Buddha promulgate as the basic doctrines of Buddhism? The Four Noble Truths and the Noble Eight-Fold Path. He began: "There are two extremes, O Bhikkhus, the one of sensuality, and the other of asceticism. The one low, ignoble, sensual, unworthy and unprofitable for the attainment of spiritual happiness; the other painful, unworthy and unprofitable. There is a middle Path (Majjhima Patipada) discovered by the Tathagata—a path which leads to peace of mind, to the (higher wisdom) to full enlightenment, to Nirvana.

Before proceeding any further, I wish to lay stress on the fact that the Buddhists of Ceylon have come to the conclusion that the time has arrived for them to revive the relationship, that existed a long time ago, between Ceylon and India. In an evil hour, India passed into the hands of the Moslems, and

with it the friendly feeling that existed between the Buddhists of other countries and Indian was forgotten. I shall presently shew you with what bigotry the Mussulman Conquerors destroyed the Buddhist as well as the Hindu shrines. The best of the former were destroyed nevertheless, some were utilized or rather altered to suit their own purposes. Dr. Sherring, in one of his elaborate papers, contributed to the "Journal of the Asiatic Society of Bengal," has shown the number of Buddhist shrines, destroyed by the Mahomedans in Benares, whilst he mentions how a few were converted into Musjids. Mahomedan writers themselves have commented on the work of destruction, initiated by Mahammad of Ghazni and others. The late Dr. R. L. Mitter, in his "Orissa Antiquities" wrote thus. "The belief is pretty common that a general persecution headed by Sankaracharya was the main cause of its (Buddhism) disappearance, and that a long and protracted war was carried on to effect that object. There is nothing however in the records of the Buddhists and Hindus to support it. Volumes upon volumes have been read and analysed, but as yet without affording a single trace of any thing like a protracted war between the two sects. The two lives, extant of Sankara are perfectly silent on the subject, and nowhere show that great Vedantist and reformer ever used other than legitimate polemical weapons to overcome his opponents, and his character of a mendicant afforded him but scant opportunities to persecute rival sects." Professor

Wilson is of opinion "that it is popular to ascribe to Sankara the work of persecution; he does not appear at all, occupied in that odious task, nor is engaged in particular controversy with any of the Bauddhas, the most prominent objects of his opposition are the Mimansakas, as represented by Madana Misra, with whom he holds a long and rather acrimonious discussion, and the Nyayakas and Sankhyas; and the vulgar sects of Vaishnavas and Saivas; he is especially hostile to the latter and particularly to the Kapalikas, a class of Siva worshippers, who again are his most active enemies, and on one occasion assail his existence."

It is generally admitted that Sankaracharya lived in the early part of the ninth century, and in his time Buddhism had a living existence in Bahlika country, a region identified by name and geographical position with the modern Balkh, and in Cashmere, also in Magadha, Bengal, and other provinces. Alberuni, who lived in the early part of the eleventh century, says: "The Mahomedans laterly ruined their prosperity and performed those wonderful exploits by which the Hindus became like atoms of dust, scattered in all directions. This is the reason why Hindu sciences have retired far away from those parts of the country conquered by us, and have fled to places where our hand cannot yet reach—to Cashmere, Benares and other places. In Elliot's "History of the Mahomedan Period" we read that the Buddhist religion was evidently the one prevailing in Sindh, when the Musulman

first came in contact with Indian superstition. There are several indications of the Buddhist religion prevailing at that period in the Valley of the Indus, not only from the specific announcement of the Chinese Travellers, and the declaration of Ibn Khurdeba to the effect, but from certain incidental allusions of the Arabic writers made without any particular reference to the opposite factions of Brahmins and Pandits. To this may be added the negative evidence, afforded by the evidence of any mention of priestcraft or other pontifical assumption, of widow burning, of burnt sacrifice, of cow-worship, of ablutions, of penances or of other observances and ceremonies peculiar to the tenets of Brahminical faith." Al Biladeru, the Mohamedan historian, who lived in the middle of the ninth century, says Mohamed, destroyed the water courses, destroyed the men capable of bearing arms, but the ministers of the temple to the number of 6000 were taken captive."

In the eleventh century Buddhism was still flourishing in Cashmere, Magadha, and other places in India. Our authorities are the Tibetan records or rather the Indian records, now lying in the temple archives of the Bod Yul (Tibet) "Isolated among inaccessible mountains, the convents of Thibet have remained unregarded and almost unvisited by the scholar and the traveller. In complete preservation the volumes of Buddhist faith, in their original Sanskrit as well as in faithful translations which might be sought in vain on the continent of India, are to be found

in Thibet," said the great Hungarian traveller Korosi.

In the beautiful life of Srijnana Dipankara, the great Buddhist hierarch of Magadha, translated from the Thibetan by Babu Sarat Chandra Das, and published in the "Journal of the Bengal Asiatic Society," it is written that the "King Lama Yesehed of Tibet sent seventeen young monks to Cashmere, Magadha and other places of India where pure Buddhism still prevailed." This was in 1025. Srijnana was born of a royal family in Bengal, and was known throughout Siam, Burmah, Thibet and Ceylon for his great learning and holiness. At the repeated requests of the king of Thibet, he visited that country in 1038 A. C., and during his residence of 13 years there, he wrote several works on the Mahayana Buddhism. He died in 1053 near Lhassa at the age of 73. He is remembered with deep veneration all over high Asia. Bogle, who visited Thibet in 1779, in one of his interviews, heard the Grand Lama making the following observation :—"The Lama had temples in Benares and Gya, and at other places that their priests used to travel there to study the *Shastras* and the religion of the Brahmins, that about eight hundred years ago, Bengal was invaded and conquered by the Mussalmans who destroyed and pillaged the temples and plundered the people, so that such as escaped returned to these mountains along with some Brahmins, who fled from persecutions, since which time the inhabitants of Thibet have had little connection with Bengal or

"Southern countries." The last massacre took place in 1202 A. C., at Odentapuri where two thousand Buddhists monks were put to death by Bakhtiyar Khilji. After this event, Buddhism disappeared from the land of its birth. Though efforts were made one or two centuries later to plant colonies of Buddhist Bhikshus at the central shrine of Buddha Gya, all of them failed. You will, therefore, see that it was the iconoclastic Mahomedan that destroyed Buddhism in India.

The spread of education naturally liberalizes the mind of man and, as a matter of fact we see the results. The seed of Buddhism takes root only on the healthy soil of a freed intellect. Buddhism is for the thoughtful alone. After an exile of nearly seven centuries, Buddhism has been brought again back to its home. Whether it will flourish in the modern soil of young India, remains to be seen. It was in January last in the company of a Japanese Buddhist priest that I visited Buddha Gya. As ordinary pilgrims we visited the sacred site; but seeing the place neglected and uncared for, we decided to remain, pledging ourselves not to leave the place, until we saw that it was put under the care of its legitimate custodians—the Buddhist Bhikshus. I opened up communication with some of the most eminent Hindus, asking their sympathy, and one and all sent me the most sympathetic letters, wishing us all success in the work. My friend, the Japanese priest, and I sent a joint letter to the Buddhists of Japan, and I wrote to the Buddhists

of Siam, Burmah and Ceylon. A few European officials, to whom I wrote sent sympathetic replies. Newspaper editors promised us help. The opportunity once lost never comes again. I therefore started off to Ceylon, and on the 31st May last, the Buddha Gya Mahabodhi Society, under the presidency of the Maha Nayaka Sumangala, the High Priest, was organised. On the 17th of July, four Bhikshus were sent from Ceylon to permanently reside at Buddha Gya. A plot of ground was purchased near the sacred shrine for the erection of a monastery for their residence. At present the shrine at Buddha Gya is neglected, and it is painful to see the desecration that is daily going on without a protest from any body. The legal custodians are the professors of the faith; but so long as they are not allowed to hold guardianship over the shrine, desecration will continue on. I appeal to you whether it is right that the most "antique memorials" of India should be allowed to rot and decay. Some of the most graceful statues of Buddha are lying under rubbish. Asoka columns depicting the life and manners of the people of India 2,000 years ago, have been utilised by the Mahant to build his kitchen.

As Buddha is held at least by the Hindus as an Avatar there should be no hostility shown to the Buddhists in their attempt to re-occupy the place. For nearly seventeen centuries, Buddhism flourished in this sacred soil and the peaceful civilization that she enjoyed under the Buddhist kings helped to develop her arts, sciences and commerce. The Greek

historian and the Chinese Buddhist pilgrims have described in their works what they saw in ancient India. Megasthenes, Hwen Thsang, Fa-Hian and others who visited India in the early centuries have all testified to what they had found in Buddhistic India. That contentment, that simplicity, that gentleness which were the characteristics of the ancient Aryan were observed even by the Mahomedans. Alidrisi writing in the 12th century about the Indians says: "They are naturally inclined to justice, and never depart from it in their actions." The noble edicts of Asoka the great, show with what ardent devotion he promulgated that spirit of gentleness and tolerance. The Buddhist sculptures at Sanchi and Ajanta Cave paintings bring before us the panorama of a gentle, peaceful people in the Buddhist times. A more joyous, contented race, it is impossible to imagine. The Aryan Buddhists in that spirit of altruism to spread humane precepts of the Master, penetrated to the then known regions of China, Tibet, Burmah, Cashmere, Graeco-Bactriana, and other Countries. Wherever they went they gave the impulse for the development of science and literature. Dr. Edkins says; "That the Hindu Buddhists should have taught the Chinese how to write the sounds of the language by an artifice which required nothing but their own hieroglyphics, and rendered unnecessary the introduction of new symbols, is sufficient evidence of their ingenuity, and is not the least of the services they have done to the sons of Han. Tibetans and

probably the Coreans also owe their alphabets, which are both arranged in the Sanskrit, to the Buddhists." Mr. Basil Hall Chamberlain, the eminent sinologist, says:—"The oldest Japanese books were written after the introduction of Buddhism. Japan owes her formation as a nation to Buddhism. It was in the train of priests that all arts were introduced."

For nearly seventeen centuries, this religion of love had a home in this land, and the Aryan nation was then still a living nation, developing its arts, sciences and literature. "It is to Buddhist impulses that Indian architecture owes its development. Medicine studied at its best in the centres of Buddhist learning. Public hospitals, which the Buddhist Princes established in every city, were probably the true schools of Indian medicine. On the decline of Buddhism, public hospitals were abolished and everything that tended to further progress came to an end. All arts declined with the decline of Buddhism. Much of what was achieved was also under Buddhist influences, and bore the mark of Buddhism," (Dr. Hunter). In that splendid "*History of the Civilization of Ancient India*," Mr. R. C. Dutt says:—"It was in the Buddhist age that the most brilliant results were achieved in Astronomy.....for six centuries after 1200 A.D., the history of the Hindus is a blank." It was Korosi, the great Hungarian traveller, who wrote the prophetic words that in the Temples of Tibet were to be found in a state of complete preservation the volumes of Buddhist faith in their original Sanskrit.

The gems of Indian literature now lost may yet be obtained, if the long lost religion is again welcomed by the sons of India. The Milton of India, Khemendra, who lived in Kasmir, whose incomparable epic on the life of Buddha which for its sublimity and expression has no rival, was a Buddhist. His unique poem, "Avadana Kalpalata" is now being published under the orders of the Government of Bengal. Babu Sarat Chandra Das calls it the 'Lost Gem of India.' It will be for the good of India, and the world, if her educated sons welcome back their ancient faith, which teaches the grandest, noblest, and the most elevating doctrines. The characteristics of the teacher are given in the Tevijja Sutta of the Digha Nikaya thus: "Know, Vasettha, that a Tathagata is born into the world a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a Blessed Buddha. He by himself, thoroughly understands, and sees, as it were, face to face this universe—the world below with all its spirits and the world above, of Mara and of Brahma—and all creatures, Samanas and Brahmanas, gods and men, and he then makes his knowledge known to the others. The truth doth He proclaim, both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation, the higher life doth he make known, in all its purity, and in all its perfectness". Rhys Davids.

For the first time in the history of the world, Buddha proclaimed a salvation, which each man could gain for himself and by himself in this world during this life, without the least help from a personal God or Gods. He strongly inculcated the doctrines of self-reliance, of purity, of courtesy, of enlightenment of peace and of universal love. He strongly urged the necessity of knowledge, for without the wisdom psychic insight could not be got in his life. Desire not to be re-born again and again ; nor for a cessation of existence in this one life ; desire not for the enjoyment of sensuality. Lead a life of purity, seek only the fruits of the Fourfold Path of Holiness which lead to Nirvana. These were the teachings of Buddha. A system, so pre-eminently practical and anti-ritualistic, had never been promulgated before by any religious reformer. Metaphysical speculation, hair splitting discourses, the Buddha condemned as useless and profitless. Having found out that happiness consists in the realization of Truth and working for the welfare of others, He preached that a life of active altruism was the best and noblest which a man could lead. He taught that good should be done for its own sake, and for the sake of others, and by his example of absolute self-sacrifice, he showed his followers what they should do. The most exalted virtue was the ideal that Buddha held up before the world. The Four Noble Truths that He promulgated were—

1. Corporeal Existence is misery.

2. Desire is the producing cause of sorrow.

3. Happiness consists in the extinction of all egoistic desires.

4. The way to get that happiness lies in the noble eight fold Path. Buddhism is a causative philosophy in that it discourages vain search after a Creator, or the origin of the world and of Man. "As to the origin of the Universe with all its unceasing changes, Buddha, taught men to stand before this overpowering problem in silence. This doctrine of a continuous change has, moreover, within the last fifty years, received the sanction of Science, under the name of conservation of energy." In the Pratitya Samutpada dharma, the law of causation, the Buddha showed that *every thing* is subject to the law of cause and effect. And that *every thing* is constantly and yet imperceptibly changing. The whole cosmos is subject to this law, and Gods and men form no exception. The highest point in the scale of evolution is Man, according to Buddhism. So long as man yearns to enjoy pleasure, yearns for continued birth, yearns to cease to exist, so long shall he continue to suffer. To emancipate oneself, he has to tread the noble eight-fold Path viz.

(1) *Samyak Drishti*.—He has to believe the Law of Moral Retribution (karma) that every cause has its corresponding effect; and the Law of Reincarnation.

(2) *Samyak Sankalpana*.—Leading a religious life in the forgetfulness of Self, and benefiting Humanity; and loving all beings as one's self.

(3) *Samyak Vachana* :—speaking truth regardless of consequences ; to abstain from slander, abusive language, vain and idle talk.

(4) *Samyak Karmanta* :—Abstention from taking life, stealing, committing adultery, and taking intoxicating liquors.

(5) *Samyak Ajiva* :—Avoiding vicious professions, dealing in murderous weapons, poisons, flesh of animals and human beings.

(6) *Samyak Vyayama*.—To engender good thoughts deeds and words, and to develop and foster them. To extinguish bad thoughts, etc., already developed. To abstain from engendering them.

(7) *Samyak Sati*.—Right thoughts consist in meditating upon the impermanence of matter, of sensations, of volition of the mind, and keeping the mind free from impure thoughts.—

(8) *Samyak Samadhi*.—Right concentration of the thinking principle. This is the goal of the Buddhist.

In the state of Samadhi, the Yogi realises the bliss of Nirvana.

The following virtues must necessarily be cultivated :—

Dana.—Charity.

Sila.—Altruism and living a pure life.

Naiskrammya.—Renunciation of self.

Pragna.—Wisdom.

Virya.—Dauntless energy that fights one's way to Nirvana.

Kshanti.—Untiring patience, under the most trying persecution.

Satya.—Truth under all trials and difficulties.

Adhithana.—Will power to create, and carry out one's pledges in the upward path.

Maitri.—Universal love and kindness to all living beings.

Upeksha.—All tranquil perfect indifference to pain and pleasure, praise or blame.

The cultivation of these ten virtues is absolutely necessary for the attainment of Nirvana. The highest *Brahmaloka*—the “*Nevasanna Nasannayatana*”—though its duration is for numberless *kalpas*, yet the Buddhist is asked to shun it, for woe be to him who is born there, for after the termination of that long, long period, he has to begin life again, probably from the lowest state. He who treads the noble eight-fold Path, Nirvana is his.

The upward path is not difficult to him who observes the precepts. Self-control and purity of life are the essential qualifications, required of him who walks in the path.

In ancient Buddhistic India, the highest form of freedom was enjoyed by woman equally with man. The highest path of spirituality was open to her. The history of Buddhism gives a beautiful picture of the state of women in that glorious era. The hymns composed by Buddhist nuns, show the wonderful insight, they had into human nature. The beautiful stories of

Visakha, the noble woman and lay devotee of Buddha, affords no parallel in modern times. The philosophic learning and the exalted life of Prajapati Gotami, Khema, Uppalavanna, Dharmadinna, Nanda, Sona, Yasodhara and a host of other pure-minded women, were the index to the state of womanhood in those days. Here is an extract from the Tibetan Dulva, (the Book of disciplinary rules) and I ask you whether the ideas conveyed therein may not compare with the best utterances of the intellectual woman of to-day. The words were spoken by Yasodhara, the wife of Prince Siddhartha :—"Sitting, standing and walking, those that are venerable are pleasing when not concealed. A bright gem will give more lustre, if put on the top of the standard. The man, excellent in virtue is pleasing when he speaks. As an example, does not the Kuravika bird appear more beautiful when she chanteth her lovely song. They who have put off all vices are venerable. Fools committing vices, how-much-soever they be adorned, are never pleasing. Fraught with bliss is the gift of men who have renounced the company of the wicked. They that have a cunning heart are impudent and shameless, and having not the required qualities do not speak the truth :—though they should cover their body even with thousand clothes, they would go about in the world more naked than the unclothed. They that subjugate their passions, and are chaste and are contented with their own husbands, and think not of any other, such women, when not concealed by

a veil shine forth like the sun and moon, for such to what purpose is the veiling of the face."

In the Sigalowada Sutta the duties of a wife are set forth. She is taught to show her affection to her husband, to look after the household affairs, to entertain kinsmen and friends, who visit her husband and show them hospitality. The child was taught to obey the parents and to be tender to all animal life ; the man to love his neighbour as himself ; to be true and just in all his dealings, and to look beyond the vain shows of the world for true happiness. Every shade of vice was guarded by special precepts. Dr. Beal in his "Chinese Buddhism" says : "Buddhism tended to promote a love of morality and a healthy state of society by guarding it against vice of profligacy, and it has helped to raise the mind to a love of the beautiful in nature, and assisted in the advancement of art and literature. Buddhism not only supplemented the national faith, but it added to the strength of the morality of the people, raised and elevated their conceptions."

The civilization that India enjoyed before the Mohamedan conquest was suited to her nature, and Mr. Seeley in his "Expansion of England" thinks rightly that a "Native Government, like that which preceded the Mahomedan invasion, not the threatened Mahratta domination, would suit India better." Then it must be based on a Buddhistic polity, and then alone will India be united into a compact whole. Then the doors of Tibet, closed for the last 800 years,

will be again opened to India, and the blessings of 475 millions of Buddhists will descend on her. "If there is anything in the intellectual, religious and moral legacies of our ancient forefathers, of which we can feel proud, it is that sublime, pure and simple conception of a religious and moral system, which the world owes to Buddha. Educated Hindus need not hesitate in helping Buddhism to find a commanding and permanent footing once more in their midst, and to live in invigorating and mutually purifying amity with Hinduism itself." With these thoughtful words, which appeared in the *Hindu* of June 16th last, I conclude this address in the hope that educated India will work in sympathy with their Sinhalese Aryan brothers of Ceylon.

A cordial vote of thanks to the lecturer was given.
—*From the Indian Mirror, 29th October, 1891.*

The following leading article on the above speech appeared in the *Indian Mirror* on 3rd November, 1891 :—

FUTURE OF THE HINDU RACE.

Our Readers will, we trust, forgive us for reverting over and over again to the question of the future of the Hindu race. This is a question of such magnitude, and so many important issues are involved in its solution, that we should be doing less than our duty, if we keep ourselves quiet after what we had already said on the subject. As one of the Hindu people, their prosperity, happiness, and advancement are very near our heart, for we, a small unit, cannot separate ourselves from the whole body, without infinite misery. But our sorrow, as it is, is great enough to find the Hindu people come to a pass, when they must either go forward or drop down by the way side of human progress, unable to carry themselves where they should lead. The Hindus have been their own greatest enemies. Discord, jealousy, hatred, and social and religious feuds have made them what they are. They have long deserted their best and highest ideals, and the ancient altruistic faith has been replaced by the worship of self. It is this besetting sin, we cannot point out too often, which has consummated the complete degradation of the Hindus. But the turning

point may come to every one, the lost chance is given to all, and, we think, the turning point has come for the Hindus; and we also believe, they are just now being given a last chance for reform and advancement. That has been our conviction for some considerable time, and many subsequent signs and events have confirmed the belief. All of us must have noticed a revival of religious and spiritual activity among the Hindus, and not only among them, but in almost every part of the civilised world. The most careless watcher of contemporary events cannot but have been struck with the fact that the religion of Lord Buddha, the ninth *Avatar* of Hinduism, is being more widely studied, and finds greater acceptance not only among the more cultured and thoughtful classes in India, but also everywhere in the West. And this is only natural. Hinduism of itself is a religion and any body, the highest, would be proud to call himself one of its followers. But it is not the Hinduism as is being understood and practised by the Hindus of the present generation. Time has wronged true Hinduism, it has encumbered it with superstructures of unwise and superstitious doctrines. Even the Upanishads that embody the best and highest Vedic teachings, are not entirely free from the reproach, as was pointed out by Mr. Dharmapala the other day in his lecture on Buddhism. But the religion preached by Buddha, containing the best that ever was in Hinduism, has on the whole survived the ravages of time, and to-day it is as potent for human

salvation as when Buddha preached the doctrine of Law and the Path. It is impossible to believe that the Hindus could have driven Buddhism out of India. On the contrary, Buddhism was accepted most largely in the land of its birth, and it was Buddhist missionaries from India that went forth East and West to preach the faith of their Master. India was never so civilised, prosperous, and happy as during the Buddhistic period. It was not the Hindus, then, that drove Buddhism out of India. As Mr. Dharmapala pointed out in his recent lecture, the Vandal's work was done by the Moslem. If the Hindus then, at no time, had any animosity with the Buddhists, it may be accepted that they will welcome a colony of them that proposes to settle itself at Buddha Gaya, the holy place where the Master became the Buddha. It is strange and remarkable that the Buddhists should have turned wistful eyes to India at the present time. India dates her misfortunes since the date of the disappearance of Buddhism. Why should not this unlooked for return of Buddhism in the form of a Buddhistic colony at Buddha Gaya bring back with it the hope that the Hindus will recover their place among the great nations of the world? This is not a mere vague undefined hope; it is one which we expect to realise before long. The Buddhists form a very large portion of the world's population. The Hindus have kept themselves long aloof from the millions upon millions of Buddhists of China, Japan, Burmah, Siam, Tibet and Ceylon. With the people of Ceylon, the people of Ben-

gal have many things, in common. Their languages resemble each other in many respects, and a continued line of Bengali Kings for nearly a thousand years once reigned over the Sinhalese. Why should we, then, hesitate to take the hand which the Buddhists now proffer us in right, pure friendship? It was India that gave them their saving faith. Should she not take them to her arms? And in that case her sons will not be found only between the limited area, between the Himalayas and Cape Comorin, but her millions upon millions of sons outside and beyond will work for her with all the zeal and ardency of sons that had been disowned, but are now restored to their long lost mother's affections. Will the Hindus dare thus impede this noblest work of modern times? We have better faith than that. We confidently look forward to a time of reunion, happiness and prosperity.



Presented by Prof. F.W. Williams

Rev. W. A. D. Martin

With the Christian regards of
The Author

Shanghai, Aug. 12th 1858.

DARKNESS

IN THE

FLOWERY LAND.

ENTERED according to Act of Congress, in the year 1857, by

CHARLES SCRIBNER,

In the Clerk's Office of the District Court for the Southern District of New York.

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CHAPTER XVII.

	PAGE
Popular Deities—Heaven and Earth—God of the Kitchen—The Rain Dragon, ...	129

CHAPTER XVIII.

God of Thunder—God of Wealth—Gods of the Five Quarters—Religious Processions, ...	141
---	-----

CHAPTER XIX.

Ancestral Worship—Worship at the Tombs, ...	153
---	-----

CHAPTER XX.

Ancestral Temples—Lands set apart for the Dead—Calling back the Spirit—Sweeping away the Spirit—Feeding the Ghosts, ...	160
---	-----

CHAPTER XXI.

Superstitious Fears at Ningpo, in 1846, ...	173
---	-----

CHAPTER XXII.

Necromancy—Adopted Daughter of the Seven Sisters—Table-Turning—Spiritual Writing, ...	181
---	-----

CHAPTER XXIII.

Astrology—Use of Horoscope—Lucky and Unlucky Days, ...	189
--	-----

CHAPTER XXIV.

Geomancy—Selection of Sites for Burial—Construction of Dwellings, ...	195
---	-----

CHAPTER XXV.

Charms and Amulets—Exorcising at Amoy—Protection of Houses—Towers—Porcelain Tower at Nanking—Effects of High Buildings—Churches at Ningpo and Shanghai, ...	201
---	-----

CONTENTS.

CHAPTER XXVI.

	PAGE
Protestant Missions, ...	. 218

CHAPTER XXVII.

The Revolution—Conclusion, ...	. 227
--------------------------------------	-------

PREFACE.

THE Flowery Central Country, or the Flowery Land, is a name often employed by the Chinese to designate their country. The name implies that they consider themselves the most polished of the nations. However polished they may be, the following pages will show that in religious matters, at least, they have no legitimate claim to be reckoned among the enlightened nations of the earth, but must be classed among those who are enveloped in thick darkness.

In the following work an attempt has been made to present the prominent features of the religion of the Chinese. In most of the numerous works on China which have heretofore appeared, this topic has been but briefly discussed. The subject presents

a wide field of inquiry, hitherto but partially explored, and is worthy of greater attention than it has yet received. Not only the Christian missionary, and those who aid in sustaining the missionary work, but all who are curious to watch the workings of the human mind, must find something of interest in the study of the religious opinions of so singular a people as the Chinese. The present work makes no pretensions to be anything more than a humble contribution to our knowledge on this subject.

The aim of the writer has been to present a picture of Chinese religion in its every-day dress, as it appears in its practical working among the common people ; rather than as it is found in the metaphysical writings of philosophers and sages. A residence of eleven years in China, chiefly in Ningpo and Shanghae, has enabled him, in his intercourse as a missionary with the people, to gather up many facts and circumstances illustrative of their religious opinions and practices. Many of the facts mentioned are new, and have been drawn chiefly from the writer's own observation. He has not hesitated, however, to make use of the statements of others ; and would acknowledge particularly his obligations to various writers in the Home

and Foreign Record, the Foreign Missionary, the North China Herald—an English newspaper published at Shanghae—and to Dr. Williams's Middle Kingdom. He would warmly recommend Dr. Williams's work to all who desire to extend their knowledge of the Chinese.

It must not be forgotten that although much that is said in the present volume is applicable to the whole country, there is also much that is true only of the district about Ningpo and Shanghae. Many of the customs alluded to are peculiar to this region, and the writer has very little personal knowledge of the people of any other portion of the empire. The inhabitants of different parts of China are in many respects as diverse from each other as are the different nations of Europe, and it would be a great mistake to suppose that because a statement is true of one part of the country it is therefore necessarily true of all.

That the writer's own observation has never been at fault, or his information incorrect, he does not venture to hope. It may be found that he has fallen into some errors of fact or of opinion. If so, he can only say that he has sedulously endeavored to give what he supposed to be the plain unvarnished truth.

The sole object of the book is to promote the work of missions among the Chinese, by presenting such information as is calculated to awaken a deeper interest in their behalf among those whose duty it is to send them the Gospel, which alone can deliver them from their present bondage, and from eternal death.

M. S. C.

CHAMBERSBURG, PA.,

Sept. 7th, 1857.

DARKNESS

IN THE

FLOWERY LAND.

CHAPTER I.

NAMES OF CHINA—ITS EXTENT.

THE country which is known among western nations by the name of China, is not so designated by its own inhabitants. The name of China is probably derived from the Tsin dynasty, which obtained sway over the whole country about two hundred and fifty years before Christ. The family which founded this dynasty had, for several hundred years, ruled over a portion of the country, and had long been illustrious on account of their war-like exploits.

The principality which they governed was

situated in the northwestern part of the empire, and, consequently, was the part first reached by persons coming to China from the west. This portion of the empire being known as the kingdom of Tsin or Chin, and having become famous through the character of the family which ruled over it, it was natural for foreign nations, having intercourse with it, to apply the name to the whole land of which it formed a part. Thus the empire became known among the western nations by the name Chin, or China.

The name by which the country is most commonly designated by the Chinese themselves is Chung Kwoh, "The Central Country," because they conceive of it as situated in the centre of the world, and all other countries as islands, or patches of territory, around its borders. The absurdity of such a view is less glaring than it otherwise appears, when we consider the inferiority of the neighboring nations, which alone, until recently, were known to the Chinese.

Another name which the Chinese are fond of using is "Hwa Kwoh"—"The Flowery Country," or "Hwa Chung Kwoh"—"The Flowery Central Country," because they regard themselves as more highly cultivated and polished than other nations. T'ien Hia—

All under Heaven ; Sz' Hai—(All within the) Four Seas ; Nui Ti—"The Inner Land," are terms frequently employed in speaking of the country, and are all indicative of the profound ignorance of geography which characterizes this people. In official documents the country is designated by the name of the reigning dynasty. At present, therefore, it is called "Ta Tsing Kwoh"—"The Country of the Great Pure Dynasty." The term "T'ien Chau"—"Celestial Dynasty," is sometimes used, but not in the sense in which foreigners have applied the term. It means the dynasty which derives authority from Heaven.

Among the most illustrious dynasties that have governed the empire, are the Hán and the T'áng. The people still love to consider themselves inheritors of their glory, and speak of themselves as *Hán-jin*—men of Han, or *T'áng-jin*—men of T'áng. They are often called too *Lí-min*—"The black-haired people," for black hair is as characteristic of the race as it is of our North American Indians.

The name China is properly applied only to that part of the empire known as "*the eighteen provinces*," This is the most fertile, most populous, and, in every respect, the most important portion of the empire. It is inhabited by a race essentially one, united in

sympathy, having for ages had the same historical associations, possessing the same written language, and speaking languages having a common origin, or rather different dialects of the same tongue. This country was conquered by the Manchu Tartars in the year 1644, and the reigning Emperors of China since that period have been members of the Manchu royal family by whom the conquest was effected. Manchuria is therefore at present a part of the Chinese empire, although the Manchus are a totally different race from the Chinese, and have a different language, both as written and as spoken. On the west of China also, are extensive territories which acknowledge the sway of the Emperor of China. They are inhabited by various distinct tribes, different from each other and from the Chinese. Among these possessions of the empire, Mongolia and Thibet are included.

The whole empire, according to McCulloch, is about 3,350 miles long from east to west, and about 2,100 miles broad from north to south. The extent of China proper is about 1,474 miles from north to south, and 1,355 from east to west. The whole empire contains probably about 5,300,000 square miles, and China proper about 1,400,000. The area

of China proper is not very different from that of the United States, exclusive of the territories, but the area of the whole empire is nearly twice as large as that of the entire territory belonging to the United States.

CHAPTER II.

POPULATION.

THE population of this vast empire is stated at three hundred and sixty millions. This is according to a census taken by the Chinese government in the year 1812. There is no reason to doubt its correctness, except the apparent incredibility of the fact involved in it, that the Chinese empire contains one third of the entire population of the world. The census, however, seems to have been carefully taken, and it furnishes the best data we have for ascertaining the amount of the population. If we allow for even a small rate of increase, the number of souls now inhabiting this populous empire cannot be less than four hundred millions.* The mind cannot grasp the real

* By the documents discovered in the official residence of the governor in the city of Canton, when that city was entered by the English troops in October, 1856, it appears that a census was taken by the reigning Emperor in 1852, and

import of so vast a number. Four hundred millions! Think of it. What does it mean? Count it. Night and day, without rest, or food, or sleep, you continue the weary work, yet eleven days have passed before the first million is completed; and more than as many years before the end of the tedious task can be reached.

Or indulge another fancy. Suppose this mighty multitude to march in procession before you. Place them in single file, six feet apart, and let them march at the rate of thirty miles a day, stopping to rest on the Sabbath. Day after day you watch the moving column, and day after day the long, long march continues. The head of the procession pushes on far away towards the setting sun. Now bridge the Pacific; bridge the Atlantic. And now the Pacific is crossed, but still the long procession moves on, stretching away across high mountains, and sunny plains, and broad rivers, through China and India, and the European kingdoms; and on again over the stormy bosom of the Atlantic. But the circuit of the earth itself affords not standing-room. The endless column must double upon itself, and

that the population was then found to be three hundred and ninety-six millions.

double again and again; and shall girdle the earth eighteen times, before the great reservoir which furnishes these marvellous multitudes is exhausted. Weeks, and months, and years roll away, and still they come; men and women, and children. Since the march began, the little child has become a man, and yet on, on they come, in unfailing numbers. Not till the end of forty-one years will the last of that long procession have passed.

Any one living in China cannot fail to be deeply impressed by the evident density of the population. It appears in the great number of populous cities thickly scattered over the plains and valleys; in the number of large towns in the country surrounding those cities, and in the numerous villages and small hamlets which are everywhere visible to the passing traveller. Take, for example, the city of Ningpo, itself a large city of some three hundred thousand inhabitants. Within twelve miles we have the city of Chinghai, containing a population of twenty or twenty-five thousand. Funghwa, Tsz'ke, Yuyau, Tinghai are walled cities of about the same class with Chinghai, all within from twenty to fifty miles of Ningpo.

In the year 1855, two missionaries made a tour in the vicinity of Ningpo, in the course of

which they visited one city of 300,000, ten of from 50,000 to 100,000, and eight of from 10,000 to 20,000 inhabitants. They visited all these cities in travelling about seventeen days, at the slow rate of twenty miles a day; and were not at any time more than one hundred and fifty miles from Ningpo.

The district, or country, in which Shanghae is situated, is twenty-seven miles long, and twenty-six broad. It contains no less than thirty large populous towns and villages. About seventy miles from Shanghae lies the great city of Suchau, with a population of little less than two millions, while the whole country between and around these great centres of trade and commerce is full of large cities and flourishing towns. Twenty-seven miles from Shanghae is Sunkiáng, with a greater population than Shanghae. Not far off, we find Kiating, Kwánshan, and Nántsiáng, each claiming from sixty to one hundred thousand inhabitants. In the same region are the towns called Paushan, T'singpu, Chukiakoh, Kintsih, Wongdu, Chápu, and many others, each numbering from ten to twenty thousand inhabitants.

In the whole of the eighteen provinces there are one thousand seven hundred and twenty *hien* districts or townships, and it is far short

of the truth to say, that for each of these districts there is at least one city, with a population of from thirty thousand to one hundred thousand souls. But besides this, we must consider the large number of immense cities found in every province of the empire. There is Peking, with its three millions of people, Hangchau, and Canton, with a million or more each; while Wuchang and two neighboring cities, situate like New York, Brooklyn, and Jersey City, contain, together, four or five millions, and according to the French traveller M. Huc, eight millions. These are mentioned as being best known to foreigners, but many others, equally populous, might be named.

Now compare this with the United States. We can as yet boast of but two cities whose population reaches anything like half a million, and but seven others numbering over one hundred thousand. Exclusive of these there were in all the United States, in 1850, but twenty-seven towns having a population exceeding twenty thousand, and only thirty-nine others whose population reached ten thousand. In the State of New York there are but four cities of more than fifty thousand inhabitants, and but nine others of more than ten thousand. In Pennsylvania, besides its

two principal cities, there are but four towns of over ten thousand inhabitants.

But if we would form a just estimate of the populousness of China, we must not look at the large cities alone. In the country adjacent to these cities, there are many large unwallled towns, containing from one thousand to five or ten, or even twenty thousand inhabitants. Thus within ten miles of Ningpo, we have such towns as Chongsz', Chonggiau, Sz'-Kong, Ning-kong-giau, A'sahyin, Lodogiau, Ningpo-sz'-kung, Hápu, and others, having a population ranging from three to eighteen thousand. These are market towns, supported entirely by the local trade of the neighboring farmers. Farm-houses are not built separately, but in little hamlets, for the sake of mutual protection, and general convenience. These farming hamlets, often half concealed beneath the shade of a clump of trees, dot the face of the plain in every direction. In any spot in which you can place yourself, they are ever near you, on the right hand and on the left; and in whichever direction you look, your eye rests upon some of their inhabitants working in their fields, or carrying home their produce, or returning from the nearest market village, bearing, on poles slung across their shoulders, such necessities as they have pur-

chased for family use. Thus, wherever you are, the scenes of busy life surround you. You cannot find a spot where you can feel that you are alone. When you wish a place that can be truly called solitary, you must seek it far away among the mountains.

Such is China. Everywhere you see around you the abodes of the living, and the tombs of the dead. This populous country might be the richest and most powerful on earth. Its soil is fertile. It abounds in large rivers, and navigable canals. Its people are shrewd, observant, intelligent. Yet the nation is poor and feeble, and the mass of the people sunk in deep moral degradation. Why is this? We shall see, as we take a nearer survey of these busy multitudes, that their poverty, degradation, and comparative destitution of the blessings of modern civilization, are to be traced to the fact that they are without the Bible.

CHAPTER III.

RELIGIONS OF CHINA—FOLLOWERS OF CONFUCIUS.

WHAT now are the religious views of these countless multitudes? What their prospects for the world to come? Alas! they are "sitting in darkness, and in the region and shadow of death." Whence came we? Whither are we going? How may a man be just with God? These are questions on which all the wisdom of their sages and philosophers, employed upon them for thousands of years, have not been able to shed any light. Thinking themselves wise, they have become fools. Their feet "stumble upon the dark mountains." While they "looked for light, it has been turned into the shadow of death, and has been made gross darkness."

All the scholars and learned men of China consider themselves as belonging to what is called the *jü-kiáu*—the sect of the literati.

This is not, strictly speaking, a religious sect. The term is used to designate the followers of Confucius and his disciples, and of the sages who preceded him. All the Chinese, however, learned and unlearned, rank themselves among the followers of Confucius. Those who are more strict take pride in professing to reject the dogmas of the Buddhists and Tauists, which are received in whole or in part, by the mass of the unlearned. Even the most rigid of the Confucianists, however, are willing occasionally to call in the aid of the Buddhist or Tauist priest, to quiet their fears, or comfort their families in distress.

The veneration of the Chinese for Confucius is very great. He is never called a god, but the inscriptions suspended about the temples dedicated to his memory, lavish upon him the most extravagant praises, and he is frequently spoken of in terms which should never be applied to any mere man. One inscription in the temple at Ningpo, declares that he is "worthy to rank as one comparable with heaven and earth." Probably no other uninspired man ever wielded an influence so powerful, so enduring, or reaching so vast a multitude of minds. Confucius was, no doubt, a wise man, and a man of probity. He labored for the promotion of general morality,

and the best interests of his country. He taught principles of morality as nearly correct as any other heathen philosopher ever taught, and there is a great deal in his teachings to admire. The study of the sayings of Confucius, as reported by his disciples, must lead to a feeling of respect for the man; but they, at the same time, give rise to a deep impression of the utter inability of the human mind, without a revelation, to solve the mysteries of our existence, or to find the true foundations of genuine morality.

Confucius, however, is not to be regarded as the founder of a new sect. He merely expounded and enforced the maxims which, he contended, had ever been acted upon by the ancient sages, and by the wise and good of every age. His system is rather a system of ethics and political economy, than of religion. His political maxims commend themselves to common sense, reason, and justice, and have exerted a happy influence on the government and people of China.

The foundation of his moral system is obedience to parents, and love to brethren. From these flow respect for the aged, for magistrates, and for all superiors; then courtesy and friendship among equals, and kindness toward inferiors. Thus we may say that the duties

enjoined in the fifth commandment are the foundation of the Confucian code. May not the respect which the Chinese have always paid to this commandment account, in part, for their long continuance as a nation? A blessing always attends obedience to the laws of God, even when rendered by idolaters.

One of the sayings of Confucius is remarkable, from its resemblance to our Saviour's golden rule. Confucius said, "Do not to others what you would not have others do to you." But the rule which Christ lays down for our guidance is, "Do to others as you would have others do to you." The resemblance is such as does honor to the heathen sage, and yet the difference is almost as great as that between heathenism and Christianity. To abstain from doing evil is a very different thing from active efforts to do good. The rule of Christ would lead his followers to send the gospel to the heathen. That of Confucius, too generally acted on in the world, even by good men, would permit us to leave the heathen to perish.

Confucius and his followers have made two great and fundamental mistakes. One is, that man's heart is originally pure, and that he may attain perfection, by simply following out the impulses of this sinless heart. The

book which is put into the hands of every Chinese boy, when he first goes to school, begins with declaring this doctrine. Its very first sentence is, *Jin chí tsu, sing pun shen*. "At man's birth, his heart is radically good." A man having lost this good heart, must regain it by his own efforts.

The other fundamental error of this system consists in leaving entirely out of view the world to come. Confucius enforced his maxims and exhortations by considerations drawn only from the advantages to be obtained in the present life. He taught, indeed, that men should be careful of their thoughts, and of the feelings they cherished in their hearts, if they wished to be truly virtuous, but he said nothing of the rewards or punishments of another world. In this, perhaps, he acted wisely. He knew nothing of the state beyond the grave, and, therefore, he did well to say nothing about it. But he cannot be excused for not referring more distinctly to the will of God as a reason for the practice of virtue. His ideas of God were doubtless very vague and indefinite, yet he believed and taught that there is a power above that controls the affairs of men. He would often say, when his plans were thwarted, "Such is the will of Heaven." We cannot

with certainty infer from this, however, that he had any conception of one great personal Being, upholding all things by the word of his power, and controlling, with absolute sway, all events.

We have no proof that Confucius was a worshipper of images, but he must, nevertheless, be regarded as an idolater. He worshipped the creature, not the Creator. He strictly enjoined the observance of the appropriate sacrifices to heaven and earth, to the gods of the land and grain, and to ancestors. He was, nevertheless, of opinion that men might pay too much attention to religious worship, and he guarded his disciples against this, telling them to "reverence the gods, but avoid too much familiarity with them."

Confucius was born about 550 years before Christ, and he lived to be seventy-three years of age. About one hundred years after him, Mencius flourished. He also is held in high repute by the Chinese, and his writings are as generally studied as are those of Confucius, although he occupied a secondary rank. He enforced the doctrines of Confucius, and acknowledged him as his master; but was not inferior to him, either in moral character or intellectual power.

The descendants of Confucius, though he

himself had but one son, are still found in the province of Shantung, in considerable numbers. By the Chinese these sages are called Kung futsz, and Mangtsz, or Mang futsz. Futsz is not a part of the name, but a title, meaning "teacher." These names were Latinized, by the Jesuit missionaries, into Confucius and Mencius.

About seventeen hundred years after Confucius, or nearly seven hundred years ago, the philosopher Chu Hi wrote elaborate and elegant commentaries on the works of Confucius and his disciples. These commentaries are regarded as of the highest authority, and Confucius is generally understood as Chu Hi interprets him. In his hands Confucianism becomes pantheism, and that of a kind which, in effect, is sheer atheism. He went far beyond Confucius, for he altogether doubted the existence of the gods, and seems to have thought it a subject hardly worth talking about. He thought he could solve all the mysteries of existence, without those useless beings. All things, he thought, originated with the T'ai Kih—"The Great Extreme," which resolved itself into the Yin and the Yang, or the dual powers, and thus generated the world.

CHAPTER IV.

THE STATE RELIGION.

IN the ancient Chinese classics, a great deal is said about the god Shangti. He is often spoken of in terms which cannot properly be applied to any other than the true God. Some have been led to believe that this is none other than Jehovah, the God of the Bible, and that therefore the Chinese must not even now be regarded as destitute of the knowledge of the true God. But we find in the sacred books of the Hindus descriptions of Bramah more sublime than anything in the Chinese classics in reference to Shangti. We do not believe, however, that by Bramah the Hindus mean the true God. Besides, there is a great deal said about Shangti that seems to refer to the visible heavens, and much, too, that indicates very indefinite notions of the Power or Being indicated by the term. It seems to have been often employed merely as

a designation of the power or operation manifested in the various changes going on in the works of nature. Shangti is not spoken of as self-existent—almighty, or as the creator of the world. Even in those early ages, therefore, the Chinese seem to have “forgotten God,” and again “corrupted their way upon the earth.” But it is true that they had not then gone so far astray, or separated so far from God, as they have since. Their most ancient work, called the Shu-king, or Book of Records, carries us back to the days of Yau and Shun, while Noah was still living. That the men of that day had some knowledge of the true God is of course very probable, but their descendants seem to have rapidly degenerated.

They did not at that time worship idols. They worshiped the works of nature however, and imaginary divinities, without the aid of images. Similar rites are still observed, and many of the services prescribed by the state religion are performed without any worship of idols. The state, however, does not connect itself with religion in any such way as to prescribe religious rites to the *people*. Every variety of religious opinion is tolerated which is not regarded as dangerous in its political influence. The religious ceremonies prescribed by the state are for the emperor,

and for the officers, in every part of the empire, employed in his service.

The Emperor himself is the great high priest of the nation, and as such is expected to attend to those religious observances which have been sanctioned by the usage of his predecessors.

The temples at Peking, where the Emperor and his court engage in their public devotions, are on an extensive scale. In and around the imperial city there are altars to Heaven, to Earth, to the gods of the land and grain, to the Sun and Moon, and to the North Star. The altar to Heaven, called the *T'ien tan*—is in the southern portion of the city, in an inclosure three miles in circumference. The altar itself is a large round mound of earth, thirty feet high. It is divided into three parts, each ten feet high. The lower one is one hundred and twenty feet, the second ninety feet, and the third sixty feet in diameter. Near it is the “Palace of Abstinence,” in which the Emperor prepares himself for the great sacrifice to Heaven at the winter solstice, by fasting for three days. To fasting must be added change of garments, careful ablutions, and abstinence from scenes of pleasure, and from whatever can defile, as preparatory to these important services.

The services at the altar of the Earth are performed at the vernal equinox, when the approach of spring causes the fruits of the earth to spring up. The altar to the *Shié-Tsih*, or gods of the land and grain, is square, and only ten feet high, being divided into two stories of five feet each. Each side of the square measures fifty-eight feet. The Emperor alone has the privilege of worshiping at this altar, and it is not lawful to erect a similar one in any part of the empire for the use of any of his subjects, however exalted in station. No one but the Emperor can presume to perform any of the great sacrifices. It is his special prerogative, as the high priest of his people, to offer these sacrifices to High Heaven, whose vicegerent he is. No subject of the "Son of Heaven," must presume to imitate the acts of adoration with which he honors Shangti, the Great Ruler on High. Banishment, blows, or death await the presumptuous subject who should dare thus to insult His Majesty's imperial dignity.

These sacrifices are, strictly speaking, merely offerings. They are not burnt on the altar, and are not looked upon as making atonement for sin; but merely as expressions of reverence and gratitude. They consist of animals previously slain, wine, fruits, silks,

and other articles, which are held up by the offerer while on his kness before the shrine, and then placed for a short time upon the the altar.

The following is one of the prayers used by the Emperor on these occasions.* "To thee, O mysterious worker, I look up in thought. How imperial is the expansive arch where thou dwellest. Now is the time when the masculine energies of nature begin to be displayed, and with the great ceremonies I reverently honor thee. Thy servant is but a reed or a willow ; my heart is but as that of an ant. Yet have I received thy favoring decree appointing me to the government of the empire. I deeply cherish a sense of my ignorance and blindness, and am afraid lest I prove unworthy of thy great favors. Therefore will I observe all the rules and statutes, striving, insignificant as I am, to discharge my loyal duty. Far distant here I look up to thy heavenly palace. Come in thy precious chariot to the altar. Thy servant bows his head to the earth, reverently expecting thine abundant grace. All my officers are here arranged along with me, joyfully worshiping before

* *Vide* Statutes of the Ming Dynasty, as quoted by Dr. Legge in "Notions of the Chinese concerning God and Spirits."

thee. All the gods accompany thee as guards (filling the air), from the east to the west. Thy servant prostrates himself to meet thee, and reverently looks up for thy coming, O Ruler."

The sacrifices at which the Emperor officiates are divided into three grades. In the first grade but four objects of worship are admitted. These are Heaven and Earth, the Imperial Ancestors, and the gods of the land and grain. The second grade of sacrifices are offered to the Sun, the Moon, the spirits of emperors of former dynasties, Confucius, the god of the passing year, of agriculture, of silk weaving, the gods of heaven, and the gods of the earth. The third grade includes all the inferior objects of worship—the spirits of ancient sages and heroes, the north pole, clouds, rain, wind, thunder, seas, rivers, mountains, and many other objects.

The question has often been discussed whether, in offering sacrifices to Heaven and Earth, it is the visible heavens, and the material earth that the Chinese worship. The truth, no doubt, is this. All idolaters, from a papal archbishop to the most besotted heathen, will tell you that they are not fools enough to pray to a senseless image. It is not the image, but the god represented by the

image, and residing in it, that they worship. The large Chinese idols are generally hollow, and have a little hole in the back, to enable the god to pass in and out when he pleases. So no doubt the Emperor would say that, when he worships Heaven, he looks beyond the blue expanse to the Power that rules in heaven; and that when he prays to the Earth, he means the Power that manifests itself in the various operations of nature going on in the earth. The Bible however does not admit of any such distinction, and declares positively that it is the idol itself that the idolater worships, since there is no such spiritual being as he conceives of, in existence. So the Chinese must be regarded as worshipping the material heavens and earth. They thus provoke the anger of God as really as they do when worshipping images.

When the Emperor worships Heaven he arrays himself in blue robes, and in yellow when he worships the Earth, in accordance with the color of the object to which the sacrifice is offered. So when he worships the Sun he wears red robes, and when worshipping the Moon he is dressed in white.

The following is a prayer addressed to the Sun: "The inheriting Emperor seriously makes a notification to the god of the Great

Light. Thou, god, art the chief of the masculine essences, the head of the gods. Thy light shines down on this lower world, and nothing within the four ends of heaven is hid from it. From ancient days thy meritorious services have been continued to the present time. The whole earth looks up and depends on thee. Now it is the second month of spring. In accordance with the ancient statutes, with gems, silks, and animals, I respectfully offer a sacrifice to thee, O god, and bowing, desire thee to regard and accept it, and to give happiness to all the people. Mayest thou enjoy this."*

Besides the regular services at the appointed times, prayers and ceremonies adapted to existing exigencies, are employed on special occasions. Thus, in the Peking Gazette, of the 10th March, 1853, the Emperor announces his intention of offering special prayer in view of the progress made by the rebels. Listen to His Majesty's language.

"In the first decade of the present moon," he says, "when the prayer for grain and the great sacrifices are offered, We intend to proceed in person to the front of the altar, and after a night of watching and fasting, reverent-

* *Vide* Legge's "Notions of the Chinese concerning God and Spirits."

ly to offer up our heartfelt supplications that our people may enjoy repose, and perpetually cease from war and strife." Then, after detailing the successes of the rebels, he proceeds: "We, reflecting upon the distresses of our subjects, some of whom have no means of obtaining a livelihood, have again and again examined into and blamed ourselves, which seems after all but empty ceremony; I am therefore filled with apprehension, and humbly entreat August Heaven to pardon my offences and save my poor people."

It is to be observed that when addressing "August Heaven" the Emperor uses the singular pronouns, *I* and *my*, instead of the plural *we* and *our*. In such prayers as this the heathen show the law of God "written on their hearts," and demonstrate that their idolatry is justly held to be, as the Apostle Paul says, "without excuse." At the same time it must be admitted that the conduct of the heathen prince puts to shame many kings and rulers who call themselves Christian.

CHAPTER V.

WORSHIP OF CONFUCIUS.

THE Emperor officiates at the great sacrifices as the representative of his people, and offers his prayers in their stead. So also the magistrates, throughout all the provinces and departments of the empire, are required to perform certain religious ceremonies in behalf of the people whom they govern. In the second and eighth months of each year, religious rites are observed in honor of Confucius. In every district, and every department, there is a temple erected for the worship of the sage. In Ningpo there are two such temples; one for the *fu* (foo), or department, and the other for the *hien*, or district, of which it is the capital city. They are both large and expensive structures, covering a large area of valuable land.

The Fu temple is the larger and more elegant of the two. It is in a large inclosure

containing a number of buildings, the whole surrounded by a high brick wall. The great double gate of the inclosure is designed for the Emperor; and as he never visits Ningpo, this gate is never opened. A smaller side door is the common entrance. This conducts us through a narrow lane to another door opening into one of the temple courts. Over it is an inscription of four characters: *Lí mun, í lu*; meaning, "The door of propriety, and road of righteousness." Passing on a short distance, another large gate introduces us to a long court, in which is a pool of water. The sides of the pool are walled up with stone, and it is spanned by three bridges of heavy stone slabs. Crossing the pool, we enter the main court, most of which is paved with stone. There are buildings on each of the four sides of the square. The main temple is placed on a mound, elevated two or three feet above the rest of the court. To this platform we ascend, not by steps, but by a heavy slanting stone, the face of which is made rough by carved figures of dragons.

The building, externally, presents nothing very striking; but the hall within, which embraces the whole area of the building, is richly ornamented. The floor is of stone. The roof is supported by immense wooden columns,

and the timbers near the roof are covered with small landscape paintings, executed in the best style of Chinese art. There is no ceiling. The shrines, the tablets, the tables and utensils, are covered with dust. Spiders have woven their webs in the nooks and corners, and the unswept floor bespeaks neglect. The busy street is not far off, but here silence reigns. The general desolation is in strange contrast with the gaudy ornaments displayed in such profusion on the higher timbers of the hall. Without, the avenue from the great gate of state is overgrown with weeds, and the stately old trees, now going to decay, point us back to former generations.

This differs from other temples, in that it contains no idols. Confucius, and his most distinguished disciples, who are here worshiped, are present only by their "spirit-tablets." These are nothing but small pieces of board, neatly varnished, and each inscribed with the name and title of the sage it represents. They are inserted into little wooden pedestals, so as to stand upright in their place. In some of the smaller temples of Confucius a large image of him occupies the place of the tablet.

The offerings presented to Confucius consist of animals, silk, wine, and vegetables. It has been estimated that there are 1,560 temples

to Confucius, and that there are annually offered to him and his associates some sixty-two thousand hogs, rabbits, sheep, and deer, and twenty-seven thousand pieces of silk. These offerings are presented very early in the morning, generally before daylight. This is true, also, of the other religious services performed by the magistrates, not excepting those in which the Emperor himself bears the chief part.

In the year 1853, the time for the Confucian offerings fell on the 7th of September. On that occasion, the writer repaired to the temple of Confucius in Shanghae, at four o'clock in the morning. Attendants were there preparing for the worshipers—the principal one being the Táu-tai, or Intendant of Circuit, who is the chief magistrate of the three departments of Su, Sung, and Tai, and the highest officer residing in the city. In front of the great tablet of Confucius, and a little to the right, we see the carcass of a large ox, placed upon a rack, its feet dangling on either side, its head tied up in the natural position, and facing towards the altar. It had been slaughtered the day before, and the skin being wholly removed, it was a repulsive object. On the left, a pig and a goat are placed in a similar position. On the right and left of the

hall are tablets of some of the disciples of Confucius, before which are placed the carcasses of a pig and a goat. In front of the altar a small piece of carpeting is spread on the floor, indicating the spot where the chief worshiper is to kneel. The altar is nothing but a long, narrow table, curved upward at the ends, and painted red. Its only covering is a covering of dust.

A little before five o'clock, the Hioh-Kwan—the literary officer in charge of the temple—is announced. He is preceded by two musicians—one tapping a small drum, the other playing on a flute. In front of the door, in the court, he stops. An attendant cries out to him in a loud voice, and he drops on his knees. Then the word is given to “knock head,” and the worshiper strikes the ground three times with his forehead, and rises to his feet. This ceremony is three times repeated, and the worshiper now enters the main hall, followed by his attendants, and kneels on a cushion before the central tablet, that of Confucius. An attendant kneels on his right hand, and another on his left. Another attendant now, with solemn mien, approaches the dusty altar, and takes from it a small open box, containing an envelope like those used in China for letters of great officers, more than a

foot in length. This contains the silk. During all this time the tapping of the drum, and the shrill sound of the flute, resound through the hall, and every movement throughout the service is at the word of command from the master of ceremonies. The envelope containing the silk is handed to the attendant kneeling on the left, who passes it to the worshiper. He receives it with both hands, holds it up a moment as high as his forehead, hands it to the attendant kneeling on his right, who in turn passes it to another, and it is thereupon duly placed on the altar. The same ceremonies are performed with a small censer, and then the whole is repeated before each tablet in the hall.

The party then retires for a moment to the court, and on re-entering the hall they kneel before a table, on which stands a small frame containing a written paper. This is handed to the attendant on the left, who reads it off in a loud singing tone. Its purport is to set forth the praises of Confucius as the sage to whom no mortal can be compared, and to announce that the worship is performed in behalf of the people of the district of Shanghai, in the department of Sungkiang. When read, the writing is again placed on the table. After some further ceremonies, the worshiping offi-

cer passes into the court, and kneels before the door. At the same time the envelope containing the silk, the written tablet, and some paper mock money, put up in imitation of silver bullion, are placed on an iron rack and burnt. This ends the ceremony.

It is now time for the Táu-tai and his suite to arrive; and the hall is prepared for his reception. He is expected to go through with the ceremonies just described. But on this occasion he has more important business to attend to. One of his colleagues, instead of worshipping Confucius, has fallen under the sword of rebel banditti, and his soul is called to stand before his God. The Táu-tai's life too is in danger, and he must devise means to save it. While the temple attendants were waiting his arrival in the temple, the announcement was made that the Chi-hien had just been murdered, and that the city was in the hands of the rebels. The ox and the pigs and the goats, which would have feasted the literati, were no doubt seized by the rebel chiefs for their own behoof.*

It is in this manner that Confucius is wor-

* These rebels, who held possession of Shanghae about eighteen months, as also those who so long held the country around the city of Canton, must not be confounded with the Tae-ping insurgents, whose seat is at Nanking. There was no connection whatever between these rebel bands.

shipped, on the same day, throughout all the districts of China. If you ask the worshippers how it is that the spirit of the sage can be present at the same moment in so many different places, they have no reply to make. Such questions are too profound for them, and this is a matter with which they have nothing to do. "Such is our custom" is a sufficient answer to all objections.

All the officers, civil and military, are expected to take part in this ceremony, kneeling in the order of their rank, the civil officers on the east, the military on the west side of the avenue leading to the shrine.

CHAPTER VI.

RELIGIOUS RITES PERFORMED BY MAGISTRATES.

IN every department and district there is a temple dedicated to its presiding deity. This is a kind of spiritual officer, governing spiritual affairs, corresponding to the civil officers presiding over the affairs of this lower world. These are the tutelar gods of the districts, and of the cities in which their temples are situated. In Ningpo, as in the case of the temples of Confucius, there are two temples of this kind. They are called *Ching-hwáng miáu*, or "temples of the city wall and ditch."

The "*Ching-hwáng*" temple at Shanghae occupies extensive grounds, and is composed of numerous buildings. The grounds are decorated, according to the highest style of Chinese elegance, with artificial lakes and islands, winding-bridges, grottoes, and rock-work in imitation of mountain scenery. Large trees afford a grateful relief from the summer heat;

airy arbors are perched upon the miniature crags; and shrubs and flowers spring up among the rocks. These scenes of beauty, however, are not so enchanting as to throw around the beholder a spell sufficiently powerful to make him forget or overlook the repulsive sights, and unsavory odors, caused by the receptacles of filth with which the place has been defiled.

In the centre of the lake is a fine looking building of two stories, called the "*Hu-sing ting*," or "Lake's Heart Hall." It is connected with the shore by a light bridge, called the "*bridge of nine windings*." In various directions, tea-shops are seen, in which you may slake your thirst with a cup of hot tea, for three cash, or one-fifth of a cent. They are crowded with loungers, sitting around the tables sipping tea, and at the same time learning the news, retailing gossip, settling business transactions, or it may be gambling. The temple buildings too, with commendable economy, have been turned to good account. Most of the lower front rooms are occupied as stores for the sale of all kinds of goods and wares. The place being a great thoroughfare, always crowded, these rooms are in great demand. The whole scene is like a busy fair. At the corners are fortune-tellers at their

tables, or perhaps, seated on the ground, with all the paraphernalia of the occult art spread out on a cloth before them. Here is a juggler performing his magic wonders in the midst of a circle of astonished spectators. There is a mountebank, with his head concealed behind a curtain, carrying on a mock theatre, by means of Lilliputian figures skillfully displayed above the curtain. Here may be seen a vender of candies—there, a walking eating establishment, provoking the appetite by the odor of smoking viands. Very often, too, the main court of the temple is filled with a dense mass of men and women, boys and girls, intently watching the progress of a theatrical exhibition.

Such are the scenes most frequently exhibited in this temple. The magistrates, however, on the first and fifteenth of each month, repair at early dawn to the temple, to perform their devotions. They also worship here at the summer and winter solstices, and at the spring and autumn terms. Here, too, they read to the people the maxims of the "*Sacred Edict*," at the time of the semi-monthly worship. This is a work composed by the Emperor Kánghí, and his successor Yung-ching, nearly two hundred years ago. It contains sundry exhortations on the cultivation of vir-

tue, and attention to the duties of the social relations.

The Viceroy of Nanking, I. Liang, in a memorial to the Emperor, gives an account of a remarkable instance of the protecting power of one of these deities of the city wall and ditch. On the 9th September, 1853, the city of Paúshán, near Shanghae, was taken by a band of rebels. One of the subordinate officers of the place collected the literary men and gentlemen of the neighborhood, in order to recover the city. Before they commenced operations, there was suddenly seen on the city walls a bright red light, which issued forth from the *Ching-hwáng* temple. At the same instant, spirits were seen walking to and fro, and beckoning the attacking party to advance. The courage of the rebels at once forsook them, and the imperialists conquered at one beat of the gong. The memorial giving this account concludes with a request that the Emperor be pleased to grant a new title to the god, as a reward for his services.

The annual ceremony of "welcoming the Spring," with which is connected that of ploughing, is also attended with idolatrous services, in which the magistrates are required to take part. This ceremony has been observed for many ages, and occurs near the

opening of the year. At Peking, the Emperor himself is the principal actor. In the smaller cities, the Prefects and District Magistrates perform the chief part.

At Ningpo, a large clay figure of an ox is made, which is worshiped by the mandarins. They worship at a temple outside of the city, and when this ceremony is concluded, the Prefect ploughs a small piece of ground. The next day the officers assemble at another temple, to which the ox has been brought, and there, after offering up prayers, form a procession, and march around the ox. Each officer is provided with a bundle of twigs, with which, at signals from the master of ceremonies, he strikes the effigy. At length the Prefect strikes it on the head, and in an instant the crowd rush in and tear the ox to pieces, each anxious to procure a fragment to mingle with his seed-corn, that he may have a more abundant crop.

At Shanghae the ceremony occurred in 1853, on the 3d of February. As described by an eye-witness, the ox was made of paper, pasted on a frame of bamboo. The paper was of different colors, varying according to rules which have been handed down from former generations, and determined by the number of the year in the cycle. The pro-

portion and arrangement of these colors is supposed to afford some indication of the character of the ensuing year. Thus, when black predominates, a year of sickness may be expected. Heavy rains and floods are indicated by white, strong winds and hurricanes by blue, and fires by red. Yellow is the color which indicates the productiveness of the coming season, and when this color predominates, there is great rejoicing among the farmers. On this occasion (1853) nearly the whole of the ox was of this color. The head, horns, feet, and tail were of black, the neck and belly of blue, the legs white, and the rest yellow. It turned out to be a year of terrible suffering to the people of Shanghae, for in that year the city was seized by a band of rebels, and held for eighteen months.

The ox was carried to the "Welcoming Spring" temple, about half a mile outside the south gate. The god presiding over the year was also taken from his place in the "Ching-hwáng" temple, and carried in a sedan chair to the "Welcoming Spring" temple, where he was placed by the side of the ox. This god is called "Ta-suy"—"Great Year." The Chinese cycle consists of sixty years, and each year has a god specially appointed to take charge of it. He is a kind of President, con-

tinued in office one year, and his turn to rule comes round once in sixty years. The idol represents a little boy, and his attire varies from year to year. Its color, like that of the ox, has a significance attached to it by which the character of the coming year may be known. On this occasion the image was bare-headed, and the inference was that the season would be cold. The interpretation attached to this idol's dress is just the opposite of what would be the most natural one, or the one which is adopted in all other cases. On the left of Ta-suy a large sheet of blank yellow paper represented the reigning Emperor Hienfung.

And now comes the procession. First, is a small junk, decked with flags; representing one of the Emperor's tribute grain junks, for carrying rice to the capital. This is followed by a beggar dressed in the uniform of a great mandarin. Then come some coarsely dressed men, representing the farmers. After them come eight hideous looking fellows, with fantastic dress and painted faces, representing genii; and then are men bearing miniature sign-boards, representing the various trades. But the most important portion of the procession are the five mandarins, in their rich court-

dressers, by whom the ceremonies are to be performed.

These officers performed the prescribed prostrations and genuflexions, and then the procession was again formed, the ox and idols now constituting a part of it, and all proceeded to the office of the District Magistrate, within the city. There the ox was beaten to pieces in the usual manner, and the people scrambled for the seeds of rice, cotton, wheat, beans, and other articles, which had previously been placed within the body.

Many are the renowned heroes of ancient and modern times who have been deified. Among these is the god Kwánti, the god of war. He figured as a military leader in the time of the "Three States," in the second and third centuries of the Christian era. He is now much worshiped, and many splendid and costly temples have been erected in his honor. In the recent troubles in China he is represented as having, on several occasions, borne a conspicuous part. He is said to have spoken, more than once, through the medium of inspired persons, declaring that the calamities caused by the civil wars are all owing to the vices of the people, and their neglect of the rites in honor of the gods.

He has also, it is declared, interfered more actively in the struggle. In the month of July, 1853, the city of Kaifung, in the province of Honan, was besieged by the rebels, and would have been taken, but for the interposition of Kwánti. The interposition consisted in a heavy rain, by which the yellow river was suddenly raised to such an extent as to reach the rebel camp and destroy their powder. The Imperialists embraced the opportunity to attack them. The terrified rebels fled in disorder, and hundreds of them were drowned in attempting to cross the river.

In view of this manifestation of the power of Kwánti, the high Imperialist officers at once sent up a memorial to the Emperor, begging that a votive tablet might be erected in his temples, and that an additional title should be conferred upon him. The matter was duly referred to the Imperial Academy and the Board of Rites, who recommended that the god should be transferred from the list of those entitled to the third, to that of those entitled to the second order of sacrifices; and further, that in all his temples he should be honored with the same ceremonies that are accorded to Confucius. The titles previously granted to this deity were such as "The Efficacious Protector;" "The Benevolent and Brave;" "The

Dignified and Exalted ;” “Defender of the Country.”

The Board of Revenue, desirous of obtaining some pecuniary advantage from the honors conferred on their champion, devised a new order of honor, the members of which were to have the sole right of performing the newly prescribed ceremonies, and the privilege of wearing a brass knob on their caps. Admission to this order was to be purchased for the sum of fifty-four taels of silver, or about seventy-five dollars.

A very recent instance of the exercise of this power of deification on the part of the Emperor is that of General Chin Hwáching. This officer commanded the Chinese forces when the English troops attacked the batteries at the mouth of the Wusung River, during their advance against Shanghae, on the 16th of June, 1842. He courageously defended his position, and refused to retreat, while others were fleeing on all sides, and when further resistance was hopeless. He fell pierced with wounds on the walls of the fort, to the last opposing the enemy, even after they had effected an entrance. His imperial master decreed the highest honors to his memory, and, by his order, a temple has been erected for him in Shanghae, in which the magistrates perform

religious services before his image. In a notice of him, published after his death, it is stated that Chin sent down word from heaven, that he had been appointed by the Heavenly Ruler on High to the rank of second general of the Board of Thunder, in which capacity he hoped still to render some service to his country, and in some measure repay the favor of his Imperial Majesty.

In his temple, at Shanghae, a number of inscriptions in large characters are suspended upon the walls. The following are specimens :

“His courage was great as the hills and the rivers.”

“His name is spread abroad through the central and the outer lands.”

“In his temple he shall eat the sacrifices of a thousand autumns.”

“In his dream he slept on his carved spear. Having devoted himself to his country, he regarded not his advanced age.”

“His soul was wrapped in the horse's skin (*i. e.*, he died in battle).

“His Excellency is to be much lamented, but his features shall ever be remembered as though he were still living.”

In Ningpo there is a temple of a similar character, in honor of a Prefect of the Department who lived seven or eight centuries ago. The popular legend, as related by intelligent Chinese, is this. For many years a great dragon appeared in the river before the city, and, in order to get rid of the presence of the terrible monster, it was necessary to throw into the river, for his satisfaction, a human victim. The Prefect determined to deliver his people from this pest, even at the risk of his own life. He accordingly prepared himself for the assault, by sacrificing to the gods, and supplicating their assistance. He then armed himself with a bunch of calamus for a sword, because this grass is supposed to possess supernatural virtues for warding off noxious influences. Thus equipped, he plunged in to the attack, and killed the monster with his formidable weapon. He himself was drowned. He had directed that, if the water should show a white color, they should throw into it some red rice; if red, white rice. This would prevent his drowning. The water was first white and then red, and the attendants were too slow with their rice to save him. The Prefect was rewarded for his devotion with divine honors. Such are the silly tales with which these blind idolaters are deluded.

CHAPTER VII.

THE TAUISTS.

THE Táuist priests are not numerous, and exercise but little influence over the popular mind, as compared with the Confucian school, and the priests and nuns of the Buddhists. The founder of this sect was Láu Kiun, who lived at the same time with Confucius. His only work, called the "*Tau Teh King*," "Essay on Reason and Virtue," is exceedingly obscure, both as to style and sentiment, so that it is difficult to determine what he meant to teach. Many foolish stories are told of him. One is, that he has appeared on the earth three different times, at intervals of about a thousand years, his appearance in the time of Confucius being the second. Another story is, that he was already an old man with hoary hair, when born, having been borne eighty years in his mother's womb. It is on this account that he is commonly called "Láu-tsz," which means "old child." He

led the life of an ascetic in retirement, and taught that man's spiritual nature can be best purified, and his passions brought into subjection, by living in habitual silence and contemplation.

In his view Eternal Reason is the source from which all things proceed, and to which all good men will eventually return. The wicked, instead of returning to the source of being again, must be kept at a distance from it, and must pass through successive births, and undergo again and again, the miseries incident to an earthly existence.

The existence of the world is thus accounted for. He says, "Reason (Táu) produced one, one produced two, two produced three, and three produced all things." Again, he says, "Before the birth of Heaven and Earth, there existed only an immense silence in illimitable space; an immeasurable void in endless silence. Reason alone circulated in this infinite void and silence."

The teachings of Láu-tsz are not now so much the foundation of the religious belief of the sect as those of some of his disciples. They have departed far from the simplicity of his philosophy. Although they have deified "Eternal Reason," and profess to reverence this abstraction above all things, they

are now among the grossest idolaters in China. Their idols are very numerous. The most exalted of their gods are the "Three Pure Ones," but the one most worshiped by the mass of the people is "Yuh Hwáng Shángti," or the "Pearly Imperial Ruler on High." This god is very generally worshiped by those Chinese who frequent the temples, and his image is often found in Buddhist, as well as in Táuist temples. There is very little rancor between the different sects, because the people generally are willing to patronize them all; and Buddhist and Táuist priests very gladly set up each other's idols in their temples, if they can thereby attract worshipers, and thus increase their profits.

This Táuist idol is the god generally referred to by the common people when they speak of *Shángti*, the "Ruler on High." It is this fact that has led so many of the missionaries in China to object to the use of this term as a designation of the true God. The birth-day of this idol god is celebrated with much pomp and ceremony. It occurs on the 9th day of the first month, during the new year's holidays, and his temple is always crowded on that day with numerous worshipers.

Here is a translation of a card of invitation once sent to a missionary, inviting him to at-

tend the ceremonies in honor of the birth-day of this god. "A festival is to be held on the 9th day of the first month, to offer congratulations on the occurrence of the holy birth-day of the Ruler on High. On that day devoutly arrange and offer rites, repentance, congratulations and prayers. You are entreated to go personally to the temple, and pay your respects without haste or waste of time. To do so is blessed indeed. Bring incense or money, it is not material which. At the Yu Shing Kwan stay your steps, and open your heart."

The forms of worship, and religious rites of this sect are very much the same with those of the Buddhists. The chief difference in external appearance between the priests of the two sects is, that the Buddhists shave off all the hair from their heads, while the Táuists leave a little tuft on the back of the head. The garments of both differ from those of the common people. The official robes of the Táuists, are not so long as those of the Buddhist priests, and are of a red color, while those of the Buddhists are yellow. There is, however, a class of Táuist priests called common or social priests, who have families, live at their own houses, and dress like other men. They are diviners and magicians.

The Táuists profess to have great power over the spirits and demons of the invisible world. The head of the sect is like the Lama of Thibet in being, in the estimation of his followers, immortal; that is, as soon as one dies, another is appointed in his place, and the spirit of the departed enters into the body of his successor. He exercises the authority of an emperor over the spirits of the dead, and he appoints the various deities to the districts over which they are to preside, and within which they are to be specially worshiped. He resides at the capital of the province of Kiang-si, and is called T'iang Tzien-sz.

These views of the spiritual powers of the priesthood lead, as a matter of course, to the belief in their ability to ward off noxious influences, most of which proceed from the machinations of evil spirits. Hence the charms and amulets manufactured by them are supposed to be very efficacious, and a large income is derived from their sale. For this purpose the power of the chief is to a certain extent delegated to each of the priests. They have taken pains to have it understood that the charms are good only for the year in which they are given, and at the new year the services of the priests are in great demand for preparing these mighty preventives of

evil. They consist merely of little slips of paper on which some enigmatical characters are written. These are pasted by the people over the doors of their houses, and the evil spirits dare not pass the doorway that is thus protected.

Dr. Medhurst tells us that in some places the Táuists have an annual ceremony for the purpose of purifying their town or neighborhood from evil spirits. On the birth-day of the "High Emperor of the Sombre Heavens," they assemble in front of his temple, and there march barefoot through a fire of burning charcoal. First are the chanting of prayers and sprinkling of holy water, accompanied by a ringing of little bells, and the din of horns. Brandishing swords, and slashing the burning coals with them, they frighten the demons. Then, with the priests in advance, and bearing the gods in their arms, they rush, with loud shouts of triumph, through the fire. Are they not "mad upon their idols?" They believe that if they have a sincere mind, the fire will not hurt them. They are horribly burnt, nevertheless, but have so much confidence in the efficacy of the ceremony, and are so fully persuaded of its necessity, that they willingly submit to the pain. This ceremony is not practised at Ningpo.

CHAPTER VIII.

THE BUDDHISTS.

WE come now to consider the most popular of the Chinese sects. Confucius left out the most important part of religion, for he denied all knowledge of our condition in the future world. But the minds of men can not be satisfied with a religion that leaves them in the dark on so essential a point. When, therefore, others professed to unveil the future, the eager curiosity of the popular mind grasped at the supposed revelation from the spirit land. The inward consciousness of the immortal spirit whispers something of its immortality, and affords some slight glimmerings of the impenetrable mystery which hangs around the tomb. No wonder, then, that the teachings of the Buddhists, as furnishing some slight relief to the gross darkness in which this people are involved, should be so generally popular. Their doctrines, too, suit the popular taste, and

reach the popular conscience better than those of the Táuists. All these sects, however, leave them at best in much doubt and uncertainty.

The Buddhist religion was first introduced into China about sixty-six years after the birth of Christ. The Emperor Ming, of the Han dynasty, who was then on the throne, having heard that a divine personage had appeared in the region of the west, sent an embassy to make inquiries concerning him. The embassy proceeded to India, and returned from thence to China with a number of Buddhist priests. They had been convinced that Buddha was the divine person they had been sent to seek, and therefore invited his priests to China. They were, no doubt, very glad to go, for the Buddhists have always been zealous in propagating their doctrines.

It has been supposed that this emperor had heard some rumor of the birth and wonderful miracles of Christ, and that it was this rumor which led him to send the embassy to the west. Some of the Apostles must have been preaching in or near India about this time, and it does not seem improbable that some rumor of their preaching and miracles had reached China.

The Buddhist priests, on their arrival in China, were received by the Emperor with

great favor. Their religion was freely promulgated, and rapidly spread among the people. It has ever since retained its hold upon the popular mind, and its temples now fill the land. Sometimes it has been in high favor at the Imperial court, and one emperor was so zealous that he sent to India for more priests, and no less than three thousand went to China. A temple, with a thousand rooms, was built for them, and they were treated with great respect. At this time there were thirteen thousand Buddhist temples in different parts of the empire. The sect, however, has not always been so fortunate, and has for the most part been opposed by the Chinese emperors. By the present rulers it is discouraged, though not persecuted. Severe proclamations have been repeatedly issued against some of the practices of the sect, but they are generally disregarded. Some of the emperors themselves practised Buddhist rites, and sent rich presents to Buddhist temples, even while denouncing the sect in public proclamations. Such proclamations, however, must necessarily tend to diminish the respectability, if not the influence, of the followers of Buddha.

Buddhism first originated in India, about a

thousand years before Christ. Buddha was a son of a king of Magadha, in Bahar. He at first, as some say, led a very dissipated and immoral life, but reformed, and devoted himself to a life of abstraction from the world, and was therefore considered very holy. During his life he was dignified with the title of Sakya-muni—"lion of the race of Sakya," and afterwards with that of Buddha, or sage. After his death he was worshiped as a god. His religion has spread through Siam, Ceylon, Burmah and Tibet, and has many adherents in China and Japan. Let us see now what this religion teaches.

This system of idolatry contains less that is revolting, and in its morality departs less from the truth, than any other of the false religions that have prevailed among the heathen. Its influence in China has, no doubt, been to some extent salutary, from the fact that it brings prominently to view a future state of rewards and punishments, which had been quite left out of their system by the Chinese sages.

The principal precepts of Buddha are ten. They are the following: "1st. Thou shalt not kill." This refers to all animals and insects, as well as to men. "2d. Thou shalt not steal.

3d. Thou shalt not commit adultery. 4th. Thou shalt not lie. 5th. Thou shalt not slander. 6th. Thou shalt not desire the death of thine enemies. 7th. Thou shalt not covet. 8th. Abhor all idle and indecent conversation. 9th. Thou shalt not betray the secrets of another. 10th. Do not err in the true faith, or think it false."

Those who aim at higher degrees of holiness obey additional commands: such, for example, as those which forbid to marry; to drink intoxicating liquor; to smell odoriferous flowers; to wear costly garments, or eat food in the afternoon.

But the great question which presses itself upon the conscience of every man, to some extent at least, is "how may sin be pardoned?" "How may I escape the punishment I deserve?" The Buddhists resort to a method which is not very uncommon, even among people who have the Bible. That is, they open a kind of debt and credit account with Heaven. If their good deeds outnumber their evil deeds, then they are safe, and they do not find it difficult to persuade themselves that this is the case. The great gospel idea of free pardon, without any merit, is too high for man to reach without the aid of revelation. According to the Buddhist scheme, then, a man

receives reward or punishment, in exact proportion to his merits or his sins. There is no way of expiating sin, but by the performance of good deeds sufficient to counterbalance it.

CHAPTER IX.

THE BUDDHISTS—ACQUISITION OF MERIT.

IN order that a religion may commend itself to the corrupt human heart, and thus become popular, it must provide some easy way by which men may satisfy the rebukes of conscience, and it is important that this should be done without interfering very much with the indulgence of evil passions. If, at the same time, some provision can be made for gratifying pride, it will be all the better. The Romanists have tried to make the Christian religion popular, by adding to it what is needed to make it satisfy these requirements. The Buddhists, too, have taken care to make it easy to acquire merit.

One way of laying up a rich store of merit is to repeat over the name of Buddha. The amount of merit may be indefinitely increased by simply increasing the number of

repetitions. When a person has repeated it three hundred thousand times, he may begin to hope for a personal vision of the god. In the temples, the priests sometimes allow themselves to be shut up for months together, doing nothing but repeating over and over, day and night, the name of Buddha. In a temple at T'ien-t'ai, fifty miles south of Ningpo, there have been as many as ten or twelve priests thus voluntarily imprisoned at the same time. During the day they all keep up a constant repetition of the name O-mi-tò-fúh, and at night, they keep it up by taking turns, some continuing their monotonous song while the others sleep. They never leave their cell for any purpose until the appointed period is fulfilled. No wonder they all have a vacant, idiotic look, as though but a slight glimmering of intellect remained to them !

It is not the priests only who thus devote themselves to laying up, as they suppose, treasure in heaven. Some among the people also, are very diligent in the work. See that old man. His head is hoary with age. A flowing white beard rests upon his bosom. With tottering steps, and leaning upon his staff, he enters the small room used as a chapel, by one who preaches of Jesus and the resurrection. Perhaps there may be something in

this religion that will help to give peace of conscience, and hope of happiness after death. He listens with deep attention during the sermon, but his fingers are all the while busy counting the beads he holds in his hand, and his lips continually pronounce, in a low whisper, the name O-mi-tò-fúh. And now the service is closed, and the congregation is dismissed. But the old man is not yet satisfied, and he approaches the missionary to ask for further information. He addresses him—“Your doctrine, sir, is most excellent—O-mi-tò-fúh. I am anxious to learn more about it—O-mi-tò-fúh. How must I worship Jesus? O-mi-tò-fúh.”

“Ah! my venerable elder brother, if you would worship Jesus aright, you must forsake every sin, and must not worship any other god, for all others are false gods.”

“Yes, I know I must forsake sin—O-mi-tò-fúh. This I have done long ago—O-mi-tò-fúh. I do not sin now—O-mi-tò-fúh. I am now too old to sin—O-mi-tò-fúh. I am old, and must soon die—O-mi-tò-fúh. I wish to be a disciple of Jesus—O-mi-tò-fúh, and to-morrow I must go to my home far away in the country—O-mi-tò-fúh. What must I do?—O-mi-tò-fúh.”

Explanations are given, and now the old man must depart. But suddenly he drops upon

his knees and bows his head to the earth. Being restrained, he rises and takes his leave, expressing his gratitude. "Many thanks to you, sir, for your kind instruction—O-mi-tò-fúh, O-mi-tò-fúh. May we meet again—O-mi-tò-fúh."

This is no fiction, but an actual occurrence. There are many such old men in China, and old women too, seeking for some means of securing happiness after death. Not unfrequently we may meet these old people, conscious that their end is at hand, walking in the street, and as we pass we hear them muttering—O-mi-tò-fúh. Alas! how many of them have gone down to the grave with the name O-mi-tò-fúh on their lips! What unspeakable cruelty to withhold the helping hand, and refuse the light they grope after!

Besides this repetition of the name of Buddha, there are various other means of acquiring merit. The repetition of prayers is highly important, and a strict account is kept of the number of repetitions. In one of the published liturgies a portion of the book is taken up with small circles to the number of 4,700, and every time the devotee repeats all the prayers, he makes a dot in one of the circles. This book will be a witness for him in the other world. To repair a road, or build a bridge, to give

ground for a grave, or alms to the poor, are deeds which weigh heavily in the scale of meritorious actions. It is better still to contribute money to the support of the priests, to build or decorate a temple, or to renounce the pleasures of riches. Peculiar blessings are promised to one who makes an image of Buddha, or writes a sermon on his doctrine. Such a one will never be born in hell. He will never be born a girl, but will be born in a respectable family, and in the end will be born in heaven.

The highest state of happiness, according to the Buddhist theory, consists in absorption into the deity; or, as they express it, the attaining of the state of Nirwana. This is a state of absolute abstraction from all outward objects—a state of utter unconsciousness. It is, in fact, annihilation. This perfect state of blessedness, however, but few can hope to attain. It requires a life of peculiar holiness, and innumerable repetitions of the name of Buddha. The way to attain it is to live a life of abstraction from the world. The greater the success in abstracting oneself from the world in this life, the nearer approach will be made to this state of nonentity in the world to come. If a man can but become so holy as to stop thinking entirely, he

will be quite sure of being happy when he dies.

In order to attain this happiness, some of the priests shut themselves up in a cell, and thus remain for years excluded from all worldly concerns. Let us look at one of these men. We will find one at the temple of the "Tsz-choh-ling," or "Dark-colored Bamboo Grove," on the island of Pu-to. There he is in his little cell in one of the temple buildings. The door is bolted and barred, and there is no admittance; but he will have no objection to receive a visitor at his little window, which is his only means of communication with the outer world. It is only about a foot square, and through it he receives his food. His cell is some ten or twelve feet square. On one side is a shrine, in which is placed an image of Buddha. On the opposite side is another shrine, with curtains. This is for the monk himself. Here he seats himself, with his legs crossed, his clasped hands resting upon his thighs, and his eyes closed. He looks as much as may be like the senseless image on the opposite side of his cell. The curtain is drawn in front of him, so as to exclude the world from this holy place. If he can "swallow down his passions," if he can

cease to think, he has made some advance towards the nonentity he desires.

He has nothing to do but repeat the name O-mi-tò-fúh, burn incense before the idol, and offer prayers. But he must eat, drink, and sleep, and the other priests are careful to provide for all his wants, for by so doing they also acquire merit. His pale and haggard countenance, his unshaven face, bony fingers, long nails like birds' claws, and his filthy garments give him a repulsive appearance. His idiotic look indicates that he has succeeded in debasing his intellect, so as to reduce himself well nigh to a level with the brutes, and his sickly complexion and ghastly expression of countenance, although he is still young, seem to foreshadow a speedy entrance into that world in which he expects to realize the nonentity to which he aspires. Miserable man! how great his disappointment then, when all his hopes shall perish!

No wonder he is pale and wan, for there he has been, buried alive, for nearly three years. At the expiration of that period he is to go out into the world, and travel about the country a holy beggar, conferring merit on others by affording them the opportunity to bestow alms upon so devout a follower of Buddha. After a year's recreation he will be ready for

another three years' confinement. He evidently thinks himself very eminent in holiness already, and delights in being an object of curiosity, especially to persons who have come from a distant quarter of the world. He is full of talk, but pride and self-conceit are manifest in almost every sentence.

Turn now to another exhibition of asceticism. In the middle of this same island—Pu-to—is the Fuh-ting-san—Buddha's Peak. The ascent is long and tedious, even with the aid of the stone steps that make a regular stairway to the top. About half way up we come to a little temple, with dilapidated roof and time-worn walls. As we approach, we hear a solitary voice, and recognize the tones of the sing-song chant with which we have become familiar all over the island. And now we hear the words, O-mi-tò-fúh, O-mi-tò-fúh. Approaching nearer, we see the solitary anchorite who is thus intent on "treasuring up merit." How sad to think he knows not of a better way! He is an old man, stooping with age. His long dishevelled hair shows his "neglect of the body." For years this hovel of a temple has been his abode, and for years this conning over the words O-mi-tò-fúh has been his occupation. Nor will he cease this incessant cry while he has breath in his body.

But he is not confined to his cell. He may breathe the pure air of heaven. We ask him a few questions, but he has scarcely time to converse with mortals. His answers are very brief, and always accompanied with the low murmur—O-mi-tò-fúh, and with the corresponding movement of his beads, by which he keeps the reckoning of the number of his repetitions.

Years have passed since we saw that old man, and he has probably ere this gone the way of all flesh. What has become of his vain repetitions now?

It is by such means that these deluded devotees expect to fit themselves for heaven. They have no conception of love as belonging to religion, and their good works are not such as are calculated to do much good to their fellow-men.

CHAPTER X.

THE BUDDHISTS—TRANSMIGRATION.

HOWEVER these ascetics may deny themselves in this world, they hope to make ample amends in the world to come. Few can hope to attain the state of Nirwana or nonentity, and even of these many must reach it through a toilsome series of changes. Many must rise to it gradually through the whole series of the thirty-three heavens. In these heavens they will be exempt from the toil and self-denial imposed upon them in this life. There they may live, with a thousand heavenly wives, in unspeakably shining habitations, and spend their time in dancing with beautiful goddesses, in splendid palaces. It is sometimes called the "Happy Land in the West." It is a country of gardens and palaces, with birds of melodious song, where there is no pain, no disease, or death, or old age,

These heavens, however, may not be at-

tained until after the lapse of many ages, passed in various states of existence, and after many transmigrations. This doctrine of the metempsychosis is almost universally believed by the Chinese. Not only the Buddhists, but the learned scholars and most ardent upholders of the doctrines of Confucius also believe it. A learned Chinese scholar once told a singular story as a proof that this doctrine is true; that is, the doctrine that the soul of man, after death, passes into the body of some animal. "A friend of mine," said this learned teacher, "was once walking along the road near his house, when he saw four men of a very remarkable appearance. He looked at them for some time with surprise, when they suddenly disappeared. Going on a little further, he saw a sow which had just given birth to four pigs. Now, said the teacher, if those men did not pass into the pigs, whither did they go?" This story he told with all earnestness and sincerity, and really believed that it was an unanswerable proof of the doctrine.

This notion about the transmigration of souls is connected with their theory of the origin of the world. They believe that matter is eternal, and that everything that has life has within itself that which has brought it

into being, and contains within itself a certain tendency to a fixed destiny. The world was brought into existence by chance. This world is only one of an infinite series, which occupy the same place one after another. When the time arrives which is fixed by nature, each world is destroyed, and then there is a blank for a period equal to that during which the world existed. After this another world, like the former, springs up in its place, just as the leaves which fall from the trees in the autumn are replaced by others in the spring. The period of the world's existence is called a calpa. To give an idea of the duration of a calpa, they say that if a man were to walk up a mountain nine miles high, once in every hundred years, and continue to do this until the mountain should be worn down to a plain, the time required to wear it down would be nothing to the fourth part of a calpa.

As the world, when destroyed, springs up again to pass through another stage of existence, so a man, when he dies, merely passes into another state of being, to come into the world again at some future time. What his condition shall be when he dies, will depend upon his conduct in this life. What kind of an animal he will be ; how long he will continue to be an animal ; when he is born again

into the world as a man, whether he will be rich or poor ; all depend upon his conduct, and upon the favor of the gods. If he has not been very wicked, he may assume the shape of some noble animal, not to be abused by men. If he deserves a heavier punishment, he may be a hog, or cat, or rat, or some vile reptile. A very wicked man may pass at once into hell, or he may first pass through the bodies of a number of different animals, and be landed at last, by this round-about way, in the place of punishment.

There are eight chief hells, according to the holy books of the Buddhists, and with each of these are connected sixteen smaller hells, all fitted into each other like a case of pots. They are inclosed on all sides with high walls, thirty-six miles thick. In this place of torment there are various kinds of punishment for every different kind of crime. Pictures of persons undergoing punishment are sometimes painted on the walls of Buddhist temples. Many of these pictures, too, are printed and sold at the shops on the street. They represent all kinds of horrid torture. In one place is a man pounded with a sledge-hammer, or having his bones crushed by fierce looking demons, with a huge bone-breaker. Here is one having his flesh torn off from his bones

with pincers ; there another roasted on a spit ; while another still is having melted lead poured down his throat ; or is thrust into a caldron of boiling oil. Others may be seen undergoing the process of transmigration. The head of one is beginning to assume the shape of a hog's snout ; while the horns and ears of a cow are starting out from the head of another.

This, however, is not a place of eternal punishment. Even in hell a man may have hope, for when he has suffered enough to make expiation for his sins, he may, perhaps, be born again as a man in some menial capacity, or as a woman ; and if he then leads a virtuous life, he may, possibly, in the course of ages, get into heaven.

How degrading this dogma which reduces a man to a level with the beasts that perish ! The poor Buddhist can certainly have no very high conception of the dignity of human nature. To-day, indeed, he is a man ; a thinking, intelligent being ; but to-morrow he may be a poor whining dog, or mewing cat.

One of the old Jesuit missionaries, Le Comte, relates that he was once called in to baptize a sick person, an old man of seventy. The old man gave his reasons for desiring baptism. "I have for some time past," said he, "lived

on the Emperor's benevolence. The priests assure me that after death I shall be obliged to repay the Emperor's generosity by becoming a post-horse to carry dispatches. They exhort me to take care not to stumble, or wince, or bite. They tell me that if I travel well, eat little, and am patient, I may excite the compassion of the gods, and be born into the world as a man of rank. Sometimes I dream that I am ready harnessed for the rider, and I awake in a sweat, hardly knowing whether I am a man or a horse. They tell me, Father, that people of your religion continue to be men in the next world as they are in this. I am ready to embrace your religion; for I had rather be a Christian, than become a beast." The Jesuit baptized him, and the old man died, happy in being delivered from becoming a post-horse.

It is this doctrine of transmigration that has led to their absurd notions of compassion to animals. To treat animals well is the same as being kind to men, for their bodies are animated by the spirits of men. Unkindness might subject the offender to annoyance from some injured ghost. The priests sometimes keep a number of hogs or fowls in their mo-

* Vide "Progress of Religious Ideas," by L. M. Child.

nasteries, feeding them well, until they die of disease, or old age, or more likely from over-feeding. To save the life of an animal is, of course, very meritorious. An instance is related of a man going out to kill a poor diseased dog. An old woman met him, begged for the dog, and then took him off into the country, and let him run. For such a deed a great reward is expected ; yet the poor are often left to die of hunger, and the diseased and dying are sometimes turned out to die in the street, without any care or attention. The man is neglected, that the beast may be cared for ; the living left to perish, that attention may be bestowed on the dead.

CHAPTER XI.

BUDDHIST PRIESTS AND TEMPLES—YUHWONG.

THE Buddhists are divided into two schools; one adhering to the teachings of the sacred books, the other receiving the instructions of certain celebrated Chinese teachers, handed down from former generations. These distinctions, however, are not made at all prominent, and some of the priests themselves scarce know to which school they belong.

The priests of Buddha have very little personal influence among any class of Chinese. By the literary class they are held in contempt, and are denounced as an idle, useless, and lazy set. Such they truly are, and it is not strange that among a people so thrifty and industrious as the Chinese, they should be thoroughly despised. Not only are they idle and useless, but too often openly immoral and wicked. Most of them spend their time chiefly in gambling and opium smoking. The priest-

hood is not considered by any means an honorable, or even reputable, occupation ; and it is not sought for by persons belonging to the respectable classes. This may be attributed, no doubt, in the main, to the influence of the teachings of Confucius. Buddhism itself has been considerably modified in China, by being brought into contact with the Confucian philosophy. According to Confucius, it is wrong for a man not to get married ; but, according to Buddha, it is a great merit to remain single, and the priests are absolutely forbidden to marry. As the Chinese consider it very important to have children to minister to the wants of their souls after death, this prohibition tends to keep young men from joining the ranks of the priesthood. Besides this, the injunction not to destroy animal life, of course, carries with it the necessity of entire abstinence from the use of animal food. This prohibition is rigidly enforced in the case of the priests, and the self-denial thus required is also calculated to repel young men from resorting to this means of procuring a livelihood.

The ranks of the priesthood therefore must be recruited chiefly from among the indolent, who relish a lazy life ; or the abject poor, who are driven to this resource by want ; or those who

have not shrewdness enough to make a living at any honest business ; or else those who are actuated by a sincere desire to procure future happiness by this means. There are, no doubt, a considerable number who are influenced by this last motive, but it is small in comparison with the whole body.

The priests, however, have found by experience, that it will not do to rely upon any or all of these motives, for the supply of the means of perpetuating their order. They therefore resort to the expedient of buying the children of poor parents, and bringing them up as priests. In almost every temple there are some boys who have thus been purchased, and who, therefore, have no choice but to consecrate themselves to Buddha. While young they act as servants for the elder priests.

The priests live, in part, by begging, but chiefly by the proceeds of their services at the temples, and on funeral occasions at private houses. Rooms are provided for them in the temples. Each has a room assigned to him, sometimes by himself, sometimes in company with one or two others. Any little private property they may have is respected by the fraternity. Some of them make long pilgrimages to the sacred places of the sect ; and some of them spend most of their time in thus

travelling about from place to place. Wherever they go they are entertained for one day and night, by their brethren in their temples, free of expense.

Some of the Buddhist temples are on an extensive scale, and several hundred priests are often found residing permanently at a single establishment. There is a celebrated one some ten miles from Ningpo, called Yuhwong. It is beautifully situated in a narrow valley, embowered in trees, and having high hills rising abruptly on three sides. There are many distinct buildings on the premises, but some of them are much out of repair.

Crossing a large inclosure, around which is a wall built of broken tiles and mud, you enter the temple-court through a covered gateway, guarded by four immense idols, frowning gloomily upon you. Crossing the court you enter the main building. It is one story high, and contains no other room but the large worshipping hall. This room is paved with large stone slabs, and is one hundred feet long, by seventy broad. As you enter the doorway, three huge idols look down upon you from the shrine in the centre of the room. They are the three precious Buddhas—representing the past, the present, and the future. There they sit, with their feet drawn up like tailors at work, gaz-

ing down with demure and solemn countenance, as if wholly occupied with their own thoughts. They are seated upon a pediment twelve feet square, and although in a sitting posture, are not less than twenty feet high. They are richly gilt, and the priests will tell you that these precious gods cost a thousand dollars each. Between them stand two attendant idols, also richly ornamented, and some twelve feet in height. The place is too sacred to be lightly polluted with the broom, and the gods seem to be very indifferent as to the cleanliness of their habitations. In the roof above many sparrows have built their nests, and the hallowed shrine beneath them is defiled with filth.

Passing round this shrine, we find behind it, and facing the other way, a large female figure carrying a child in her arms and seated upon a horse, in the midst of the sea, and surrounded by numerous rocks and islands. This is the goddess Kwany-in, "She who regards the prayers of the world." Around the walls of the room are arranged thirty-four gilt images of the ordinary life size, representing inferior deities.

From this we pass to another hall, in the rear of the first. To reach it we ascend a short flight of steps, and cross a smoothly-paved

court. This room is nearly as large as the first, and it contains the object which gives to the place its highest distinction. Entering the door, you see two shrines, of a pyramidal shape, one behind the other, and both richly ornamented. Lights are kept constantly burning before them. Over the hinder one is suspended an immense silken canopy. The other is a small brass shrine, highly polished, and having a glass door. It stands on an elevated platform, composed of heavy blocks of granite. Looking through the glass door, we see a couple of small figures, and a few flowers, together with a small dingy-looking tower, shaped like the large pagodas which the Buddhists build, in order to secure good luck. This seems to be an object of special veneration. What is it? The priests tell you it is a Shay-li—or a Wuh-Fuh—a living Buddha—*i. e.*, a relic of Buddha.

When Buddha was upon earth he taught his followers to hold in special reverence three things; to wit, the relics of his body, the books containing his doctrine, and an assembly of his worshipers. This Shay-li is said to be a relic of his sacred body. The Buddhists say there are eighty-four thousand pores in a man's body. Buddha, after his death, changed his remains into very small fragments

like diamond dust, and Ayuka afterwards built for his relics eighty-four thousand pagodas. Nineteen of these, it is said, were built in China, and this temple at Yuhwong is one of them.

This wonderful substance, the priests tell us, possesses the singular property of changing its color, so as to exhibit to the beholder the true state of his heart, and make known his future prospects. This is a very valuable possession, for it attracts pilgrims to this wonderful shrine from distant parts of the empire, and brings in a considerable revenue to the priests. When a visitor wishes to learn how he stands with the god, he first pays the priest his fee. The priest then performs his prostrations before the shrine, and brings forth the little pagoda. Within is a little bell, at the mouth of which the relic is placed. The color indicates the desired information. Yellow is the best, and white the worst color. Unbelievers, however, can see nothing.

In a temple near Fuhchau, there is one of these relics, much more easily seen, it would appear, than this at Yuhwong. It is said to be a very good specimen of the tusk of a mastodon, or of an elephant. These relics are no doubt as genuine, and as efficacious, as those the Papists delight to honor.

CHAPTER XII.

BUDDHIST TEMPLES—ISLAND OF PUTO—TEMPLE SERVICES.

THE island of Puto is famous in the annals of Buddhism. For a thousand years it has been devoted to the religious rites and services of the Buddhist sect. It is one of the most easterly islands of the Chusan archipelago, and is about seventy miles from the main land, near Ningpo. The legendary account of it is, that a devoted Japanese priest, in returning from a visit to the celebrated temple at T'ien T'ai, south of Ningpo, found his vessel unaccountably obstructed by vast quantities of water lilies and shell-fish in the water. He prostrated himself before an image of the goddess Kwan-yin, to implore her protection. His vessel was at once drifted towards the shore of Puto. He landed, and related the marvellous deliverance vouchsafed by the goddess. A poor woman gave up her dwell-

ing to be consecrated to the goddess who had displayed such power. The priest enshrined his image here, and took up his abode permanently on the island. This was about a thousand years ago. The goddess Kwan-yin has ever since been honored as the patron deity of the place.

The island soon became famous. Pilgrimages were made to its shrines. Large and costly temples were built. The priests flocked to its altars, and the emperors themselves were impressed with the highest veneration for the place. The whole island was granted to the priests, and parts also of neighboring islands. Many presents have been received from the emperors at various times. Sometimes it has been a costly temple, sometimes a magnificent idol, and again a large stone tablet, with an appropriate inscription inscribed upon it.

But now the glory has departed. Most of the temples are sadly out of repair, and some of them lie in ruins. For more than a hundred years no presents have come from the Emperor—no supplies from the imperial treasury. The number of priests, once perhaps reaching three thousand, now hardly reaches three hundred. More than a hundred temples, large and small, still occupy its hills

and valleys, but many of them are empty and in ruins.

The island is about five miles long, and from one to two broad. The cultivable land is well improved, and a number of laborers are employed by the priests to cultivate their fields. The surface is very irregular and hilly, but many fertile spots are found in the valleys, which are made to furnish a considerable portion of the rice and vegetables required for the food of the priests.

This is a favorable place for witnessing the Buddhist rites of worship. The two principal temples or monasteries are called respectively the front and the back monastery—the “Seen Sz’” and the How Sz’.” Landing at the jetty, we proceed by a well-paved road, lined on either side with trees, to the Seen Sz’, about a mile distant. As we pass along we see the name of the god O-mi-tò-Fúh (Buddha) here and there inscribed upon the rocks. On every hand Buddha and his idolatry stare us in the face, except when we look off to our right, where we have a view of the wide, wide sea, which rolls its waves against the rocks some distance below us.

Rising by a gentle ascent to the top of the hill, we descend again into the valley, and find ourselves in the precincts of the temple.

To enter the inclosure we must pass through a small tower, covered with tiles of the imperial yellow color, indicating that it is a gift from the Emperor. Under this roof is an immense tablet of tolerably white marble, with a long inscription. This is an honor conferred upon the place by the Emperor Kang-hi, who reigned from 1662 to 1723—sixty-one years.

Passing through this, we cross a beautiful stone bridge thrown over a large pond or artificial lake. The surface of the lake is completely covered with lotus plants of immense size. We now pass through one of the sacred buildings, and enter a large court, and before us stands the principal temple. On our right, as we enter, is a little village, full of women and children, the families of the laborers employed for cultivating the fields. And now we hear a low monotonous chant proceeding from the great temple. The priests are at their devotions. In the elevated shrine sit the Three Precious Buddhas—huge idols, once gaudily gilt and painted, but now dingy with age. The smoke of incense rises from the huge censer which stands upon the altar. In front of the altar stand fourteen priests, erect, motionless, with clasped hands, and downcast eyes, a posture which,

with their shaven heads and long flowing grey robes, gives them an appearance of the deepest solemnity. The low and solemn tones of the slowly moving chant they are singing might, but for the hideous idols, awaken solemn emotions. Three priests keep time with the music, one by beating on an immense drum suspended from the roof, another on a large iron vessel, and the third on a hollow wooden sounding-piece about the size and shape of a human skull. Continuing the chant for a short time, they suddenly, at the signal from a small bell in the hand of their leader, kneel upon low stools, covered with straw matting; at the same time bowing low, and striking their foreheads against the stone pavement. Then, slowly rising, they face inward towards the altar, seven facing to the right and seven to the left, and immediately resume their chant. At first they sing in a slowly moving measure, then gradually increase the rapidity of the music until they utter the words as fast as it is possible to articulate, after which they return gradually to the slow and solemn measure with which they commenced. Again a signal from the little bell changes their movement, and they march slowly in procession around the shrine, while one of their number takes a cup of holy water

and pours it upon a low stone pillar at the temple door. Thus they continue their prostrations, and chanting, and tinkling of bells, for half an hour or more. But they cannot be supposed to be anxious to delude us into the belief that there is anything like heart devotion in all this ceremony. Some of the old monks, indeed, seem exceedingly devout, but several of the younger ones do not hesitate to laugh and joke, and even step aside for a moment to converse with the strangers who are spectators of their worship. The whole scene forcibly reminds one of the mummeries practised in the Roman Catholic Church. The shaven heads of the priests, their long robes, frequent prostrations, chantings, beads, and even their idol, cannot fail to suggest their antitypes in that apostate church.

This is a fair specimen of the regular worship of the temples. Long before daylight some of the priests rise to matins, and strike the bells and drums to rouse their gods from sleep. Again, in the forenoon, they are at their devotions; and in the afternoon, sometime before sunset, they are summoned to vespers. At nine o'clock at night, some of them repeat the ceremony of the morning.

Besides this there are frequent services performed to order, for the special benefit of some individual, for which they are paid.

Buddhism having been introduced into China from India, most of the prayers used in the temple services are written in the Pâli—a dialect of the Sanscrit—which is the sacred language of the sect. An attempt has been made to express the sounds of that language in Chinese characters, but as this can be done but imperfectly, an unintelligible jargon is produced, which nobody can understand.

Many of the sacred books have been translated into Chinese, and most of the monasteries are provided with libraries. Some of these libraries are very extensive. They have also, in some instances, books written in the original Sanscrit, and although they do not understand a word they contain, the priests preserve them with the greatest care. At T'ien-T'ai there is such a work which has been kept there for many hundred years. It is a manuscript written on palm leaf. There are fifty leaves, which are written on both sides, and although, as is said, more than thirteen hundred years old, it is reported by English missionaries who have seen it, to be in a per-

fect state of preservation. It is an object of great veneration to the priests, and is very carefully kept in a rosewood box. This is probably the only manuscript of the kind in the east of China.

CHAPTER XIII.

THE BUDDHISTS—SPECIAL SERVICES—POPULAR WORSHIP.

BESIDES the regular temple services, there are many special occasions on which extraordinary services are observed. These occasions the priests are careful to multiply as much as possible, for they always reap a plentiful harvest from the numerous worshippers. Such an occasion, for example, is the birth-day of the goddess Kwan-yin. On the island of Puto it is observed with special honor. By three o'clock in the morning the numerous temples are resounding with the sound of the noisy gong, the heavy drum, and the hum of many voices chanting the praises of the goddess. Throughout the day the services are maintained. If we walk over the island, we shall everywhere be greeted with the same ever-recurring sounds. As we pursue our way along solitary paths, winding around the sides of the hills, or through the

green valleys, the sound of the chant, and the drum, and the rapid stroke of the hollow scull-shaped sounding-piece, reverberates along the mountain sides, and mingles with the roar of the surf breaking on the adjacent beach. Here is a little temple perched upon a rock or overhanging cliff. There is one nestled in a little nook half-concealed by a bamboo grove. In most of these there is but a solitary worshiper, but he goes through all the prescribed ceremonies with the utmost gravity and formality.

The priests resort to many devices for attracting the people to the temples, and thus getting hold of their money. At a temple in Ningpo, in 1846, a great ceremony was got up on the occasion of casting a new bell for the use of the establishment, to replace one carried away by the English in 1840. Great efforts were made to make known the fact beforehand. Handbills were issued, calling upon the people to contribute liberally to this important object, and assuring them that such contributions would be more than usually meritorious. Priests were sent out through the whole surrounding country, begging money for the purpose. At the appointed time the people flocked in crowds to the temple, under the impression that worship

performed at that time would be peculiarly acceptable to the god, and the neglect of it more than ordinarily offensive. The services were prolonged for five days, and during all that time, day and night, the temple was crowded with deluded worshipers, and filled, almost to suffocation, with the smoke of incense.

On another occasion, a few months later, at another temple, a seven days' service was held. Great pains had been taken to collect a large crowd, and as a special attraction it was given out that a noted devotee, who by his austerities and self-inflicted tortures had become eminently holy, would himself sit as a god, and be made an object of worship. Some of the more respectable of the people were greatly offended at this horrid blasphemy, and complained to the Tau-tai, the chief magistrate of the city, with a view to prevent it, but he declined interfering.

It is chiefly on such occasions as these that the people are found at the Buddhist temples, though some worship also at the full and new moons. Here then we may see them in the midst of their idolatrous rites. On the occasion referred to, a vast crowd was gathered, for some five or six hundred priests had been drawn together from various places, and the

people imagine that the efficacy of the prayers will be increased in proportion to the number of priests participating in the service.

In the outer court of the temple is a motley concourse of all classes of people, men and women, rich and poor ; some elegantly dressed in silk and satin ; some half covered with filthy rags. There is a man with a candy-stand, and his customers are gambling for his sweetmeats. Close by him is a vender of hot cakes, with cooked meats and vegetables ; and here again we see another offering his hookah, or water pipe, to those who are willing to pay for a smoke of tobacco. These, with other hawkers of various articles, keep up a continual outcry, calling upon customers to purchase their goods.

All who worship must be provided with candles and incense, and ready-made prayers. These, too, are sold in the crowd. The candles are made of the product of the Chinese tallow-tree, and are of a brilliant red color. The incense is made of sandal wood, brought from the islands of the Pacific Ocean. It is prepared by mixing the saw-dust of the sandal wood with an adhesive paste, and rolling it around a stick of the same wood, about a

foot in length, so as to look like a very small thin candle.

But to return to the temple court. In one corner a platform has been erected for the occasion. There five or six priests are seated, all busily engaged in writing. They are filling up the blanks of the printed prayers to suit the wishes of purchasers. A crowd of eager applicants gather around this stand. Some purchase but one of these prayers, others eight or ten—or even twenty or thirty. They purchase not only for themselves but for some of their neighbors, by whom they have been commissioned, and who are perhaps unable to attend themselves. The priests derive a handsome revenue from the sale of these prayers, as well as from the candles and incense sticks. A prayer that costs but a single *cash* they sell for eight or ten.

Those who cannot afford to pay for these necessary articles of worship must not expect the favor of the god, and therefore need not look for courtesy from the priests. Here a poor beggar woman is soliciting money to help her to offer her prayers with the rest. There is a wretched man in rags, crawling about under the feet of the crowd, on his hands and knees, soliciting alms. He is or-

dered off the premises by the compassionate priests.

Within the temple the scene is no less striking. There are the priests going through their senseless mummeries. Their bells and drums keep up the attention of their gods. The great hall is filled with worshipers. There are long rows of women seated upon benches, each with a mat before her, on which is laid a printed prayer. All are earnestly engaged in repeating over the name of Buddha in the usual sing-song tone. Hour after hour they go on singing, Nan-mô O-mi-tò-Fúh, Nan-mô O-mi-tò-Fúh. They are all busily engaged at the same time in counting the string of beads they hold in their hands, and ever and anon they kneel upon the mat before them, clasp their hands together, and bow down before the idol. Here and there is a bench full of men engaged in the same manner, but the great mass of worshipers are women. One reason of the earnestness of the women, perhaps, is their fear that when they die they may again be born into the world as women, a fate they are anxious to avoid. Some of them remain all night at their devotions. The men, however, are generally content with merely looking on, or at most with

performing a few prostrations, and then returning to their business or their pleasures.

When a worshiper enters he first bows low before the shrine, and then places his candles burning upon the candlesticks, which are on the altar. Then he lights his incense sticks, and in the same manner places them in the great censer. As soon as his back is turned one of the priests puts out the candles and removes them, to be again sold, or used for their own purposes.

But in one of the side halls is another phase of heathen devotions. There we see a family group, a father and mother, grandfather and grandmother, all very much interested in observing a young child, scarce able to stand, who has been brought to seek the favor of the god. The father has taken him and placed him upon a stool, kneeling before one of the idols. Placing one hand upon the boy's breast, and the other on his back, he moves his body forward, and thus assisted the little fellow makes numerous prostrations. The whole group look on with evident satisfaction at the performance. It is thus that the ideas of a vain superstition are instilled into the young minds of heathen children. No wonder these ideas take a strong hold upon their

feelings. They are associated with their earliest recollections, and with their most pleasing memories of parental affection. Is it strange that there should be difficulty in eradicating these notions, and replacing them by those which are more pure, and more opposed to the feelings of the corrupt heart?

CHARTER XIV.

THE BUDDHISTS—PENANCE FESTIVAL.

IN order to attract worshipers and increase their revenue, the priests take advantage of the practice of self torture encouraged by their system. Not only priests but often also some of the more devout among the people, submit to this voluntary penance. Sometimes this torture consists in burning off a finger, and occasionally, it is said, even a hand; but this last is very unusual. The common mode of inflicting this torture is to wrap tightly around the finger some hemp which has been dipped in oil, and then burning it while the priests are reciting prayers. A less painful form of torture consists in burning spots on the head or on the arms, the number of these spots depending on the zeal of the devotee. Thus they torture the body for the sin of the soul.

When such an exhibition is to take place,

public notice is given, and the ceremonies of the occasion are made as imposing as possible, in order to gull the people out of their hard earned money. The profits derived from such exhibitions of fanatical zeal are very considerable, but they are somewhat diminished by the necessity of a small bribe to some of the subordinate officials; for the mandarins have rigidly prohibited such public demonstrations. The prohibition is not enforced, but it enables the grasping officials to obtain a gratuity as a bribe for keeping quiet.

This sometimes gives rise to trouble, generating squabbles which disturb the public peace. In 1852 the monks of the "Observing Hall Monastery" at Ningpo advertised a "penance festival." A literary man, named Wang (which means King), made exorbitant demands upon the monastery for hush-money, but the worthy fathers refused compliance. The consequence was that on the day of the ceremony Mr. Wang appeared at the monastery at the head of nearly a hundred men, whom he had hired, and made an attack on the priests, greatly to the dismay of the crowds of devout women who were at their prayers. The attack, however, was successfully resisted by the monks, and the result was a suit before the district magistrate. A decision was given against the

monks, and some of them were sentenced to sit exposed in the street, with a cangue, or huge wooden collar, around their necks, and a fine of a thousand dollars was imposed on the establishment. Some of the literati, not satisfied with this, also issued a placard, which was put up in all parts of the city, denouncing the priests in the most abusive language, and accusing them of "entertaining vile characters," guzzling liquors, alluring nuns and disreputable women into their temple, and in fine, committing all kinds of iniquity. Some of them are denounced by name; particularly "Radically Intelligent," "Condensed Purity," "Happy Mountain," "Intelligent Pool," "Auspicious Peak," and others.

One of the most celebrated temples near Ningpo, is that at a place called Ling-fung—Spiritual Peak, about twenty miles from the city. On the birthday of one of their gods—a deified physician—vast crowds are attracted to the place on account of the supposed efficacy of religious services performed on that day. The temple is beautifully situated among the mountains, but the retirement of the place has not been favorable to the pecuniary interests of the establishment. On the day of the great ceremony lawless men from the adjoining mountains band together, mingling with

the crowd of worshipers till towards the close of the day, when they simultaneously make a rush for the money. They are generally more or less successful, and sometimes get possession of the whole of the proceeds of the day's devotions.

One of the inducements held out to the deluded victims of this priestcraft at Ling-fung, is the issuing of a kind of bank-note, or letter of credit, payable in the spiritual world. They can be purchased from the priests for a few cash, or less than a cent, but they entitle the purchaser to a thousand dollars or more when presented to the proper officer in purgatory. These terms are so favorable that every worshiper buys who can at all afford the price. The documents are carefully treasured up, and at the death of the owner are placed with the body in the coffin, or transmitted to the departed spirit by being consumed in the flames. The temple at Ling-fung has recently been destroyed by fire, but a shrine has been set up for the god at another temple and the crowds of worshipers have not diminished. It was burned by order of the Prefect on account of the annual riots of which it was the occasion.

The mass of worshipers on all these occasions are women. The public thoroughfares on

such great worshipping days, may be seen crowded with these poor cripples, making their way slowly towards the place of concourse. Some indeed can afford to ride in sedan-chairs, but the number of such is very small. The walk must be a slow and painful one to those whose cramped feet compels them to hobble along with short mincing steps, and makes it difficult to preserve an upright position; yet they will often walk six miles, to reach the sacred place, and as many back on the same day; willingly encountering the toil and fatigue of the journey for the sake of the benefit they hope to obtain.

Poor old women, overcome with heat and fatigue, toil along leaning on a staff, or resting a hand upon the shoulder of some younger and stronger companion, sometimes falling down on the rough road, and again rising to pursue their toilsome way. There we may see the stout young peasant girl, the gaily dressed city lady, the modest young woman shrinking from observation, and the public prostitute blazoning forth her shame by the splendor of her attire, all moving forward on foot upon the same pious errand.

When we look at these women thus toiling on the road, and then again look at them devoutly conning over their idle prayers in

the temple, we must give them credit for sincerity. They believe some good will accrue from all this labor. They are conscious of the existence of superior powers, whose anger they would avert. There is in their hearts an abiding sense of something wanting to them—they know not what. There is an undefined dread of future judgment, and an apprehension of unknown evil, in looking down into the dark and gloomy abyss of death. Here is the secret of all this toil. Can it be other than a high crime in those to whom the light of life has been given to withhold it from those who are still blinded by Satan and enveloped in this gross darkness?

CHAPTER XV.

NUNNERIES—BUDDHISM AND ROMANISM COMPARED.

IN order the better to gain access to their female adherents and attach them the more effectually to their sect, the Buddhists, like the Papists, encourage women to devote themselves to a life of purity and holiness by vows similar to those taken by the priests. This, however, in many instances, is not a voluntary act, for the supply of nuns is kept up in a great measure by purchasing young children, or receiving them as gifts from their parents, who too often are glad to be in this way relieved of the trouble and expense of their support.

The nuns are not fully received into the sisterhood until they reach their sixteenth year. Those who are received young, as most of them are, do not bind up their feet as other Chinese women do, but leave them of the natural size. They also shave the head, leaving only a small tuft of hair; and as in

other respects their garb much resembles that of the priests, one can hardly distinguish a nun from a priest.

The nuns perform religious services very much in the same manner with the priests. They are taught to read the prescribed prayers, and some of their primary religious books. Some of them acquire a very good knowledge of the Chinese written character, so as to read any ordinary Chinese book. This is an attainment made by very few Chinese women.

They have disciples among the women, to whom they give particular instructions in the duties of their religion, and in whose behalf they recite prayers. For these services they of course expect to be paid. They are looked upon with greater suspicion than the priests, and are more despised than they, for it is well understood that many of them lead profligate lives. This feature of the Buddhist religion is more opposed by the government than any other, and in some instances the laws against them are summarily executed. A case occurred some time ago at Shanghai. One of the nuns, in connection with a priest, being detected in the commission of a crime sadly inconsistent with her vows of purity and chastity, the whole sisterhood were expelled.

from their abode, the establishment was broken up, and the buildings in a great measure destroyed, by order of the local authorities. A precisely similar case occurred at Ningpo, and was dealt with in the same manner.

In reviewing the features of the Buddhist sect, as we have now been considering them, no one can fail to be struck with the marked resemblance to those of the Romish Church. The priests of both these sects shave their heads, wear a peculiar garb, and are forbidden to marry. Both sects have monks who shut themselves up in cells to exclude worldly objects; and nuns who take vows of chastity, and shut themselves up like the monks. In their worship they have the same mummeries and manœuvres, bowings and genuflexions, marchings and countermarchings; the same chantings, and jingling of bells, burning of incense, lighting of candles, repetition of prayers, and pouring or sprinkling of holy water. Both pray in an unknown tongue, use beads to count the number of their prayers, go on pilgrimages, have religious processions, observe fasts by abstaining from meat, and believe penance by self-torture more necessary than penitence, which has its seat in the heart. Both pray *for* the dead, to release the soul from temporary punishment

or purgatory, and both pray *to* the dead, expecting to receive benefits through their means. Both rely on the merit of good works, and believe in works of supererogation, by which a store of merit may be laid up as an offset against sins committed. Both trust in the power of charms, amulets, and incantations, to deliver them from the effects of diabolical influences; and both are given to the worship of images, and defend the practice on the same ground; to wit, that they do not worship the image, but the object represented by it. The Papists worship Holy mother the Virgin Mary: the Buddhists, Holy Mother the Queen of Heaven. Both also carefully preserve and worship relics of holy men, setting a great value upon the bones or old garments of the canonized dead, who are regarded as unusually holy. No wonder some of the old Jesuit missionaries thought the Buddhist religion had been invented by the devil, for the express purpose of bringing a reproach upon the Romish Church. We would infer from the resemblance in the forms of worship of the two sects that the places of worship must also be much alike; and so in fact they are. The shrine and the altar, with the same gaudy tinsel and the same burning candles, and the idols but slightly different, give the

Buddhist temple and Romish chapel a very similar aspect. It is said that when the Insurgents took Nanking, and went about destroying the idol temples, they demolished the Romish churches and their idols along with the rest, all unconscious of any difference between them. It was certainly a very natural, and a very pardonable mistake.

CHAPTER XVI.

BLENDING OF THE SECTS—SOME NEGATIVE FEATURES COMMON TO ALL.

No picture of the religious notions of the Chinese would be complete which did not give a separate view of the three sects which have been noticed in the preceding pages. It must not be supposed, however, that the people are divided, by distinct and tangible lines, among these sects. There is nothing in China corresponding to the different religious denominations into which Christian nations are divided. The Chinese readily embrace some of the tenets, and observe some of the rites, of all these sects, making no account of the glaring inconsistencies and contradictions in which this involves them. It is to a certain extent true that all are Confucianists—all Tauists—all Buddhists. The same persons may be seen, now in a Buddhist temple—now in a Tauist.

A family mourning for a deceased member may call in the Buddhist priests to-day to pray for the soul of the deceased, and to-morrow the Tauist ; or both may be called at the same time to perform the services they think needful for the dead.

The explanation of this fact is to be found, probably, in a felt consciousness of some defect in them all. There is in the minds of the mass of the people such a want of confidence in the truth of the doctrines taught, or in the power of the deities worshiped, by these sects, that they adopt the whole, so that if they fail in one place, they may be more successful in another. They are like drowning men who catch at every straw that comes within reach.

On the same principle they are often willing to embrace the Christian religion. They would have no objections to add Christ as another deity to their pantheon. Then, if Buddha fails them at last, Christ may help them. For all they know, this God of the foreigners may have more power than any of their own ; and at any rate it can do no harm to secure his favor. Therefore they sometimes ask what they must do to become disciples of Jesus. They are willing to repeat any prayers, observe any fasts, and make any

number of prostrations, that may be required. But when told that no external ceremony will of itself avail, and that if they would trust in Jesus they must give up Buddha, then, like the rich young man who was told to sell all that he had and follow Jesus, they go away sorrowful, for they cannot give up their idols.

The real religion, therefore, of the great majority of the Chinese, is an incoherent mixture of the three sects. They have, however, added to this many notions and superstitions of their own, which are not peculiar to any of the sects. To finish our picture of their religion, it will be necessary to describe these popular superstitions. Before doing so, however, it may be well to notice some important negative features of Chinese religion which are common to all their sects, and to all their philosophical systems.

The philosophers have much to say of the *Yin* and the *Yang*—the male and the female principles in nature, but these speculations have not led them to exalt licentiousness to the position of a virtue. There is nothing in the religious systems of the Chinese to encourage licentiousness. They have no books filled with accounts of the impure conduct, and diabolical crimes, of their gods. In their temples nothing is seen that is inconsistent with modesty

—nothing which a chaste woman need blush to look at. There is no obscene picture paraded on the walls, no naked statue exposed to public gaze. The images of their gods are all in full dress. It may be safely said that no indecent exhibition would be allowed by the magistrates, and public opinion would universally cry out against it.

How different is this from India, where licentiousness is deified, and its unclean symbol made an object of worship! How different too from the obscene rites once practised in the temples of ancient Greece and Rome, and many other heathen nations!

It must not, however, be inferred from this that the Chinese are not, in practice, given to uncleanness. In theory, indeed, they make much of female modesty and delicacy. Women are forbidden, by the strict laws of etiquette, to mingle promiscuously with men, or even to be seen by any others than those of their own immediate household. This cannot, of course, be observed rigidly by any but the wealthy, but the rule, nevertheless, exerts a potent influence upon all classes, and undoubtedly operates as a restraint upon crime. Licentiousness prevails to a deplorable extent, but it is branded with disgrace, in books at least. Public opinion, also, is of course

against it, but it is not so strongly expressed as to impose much restraint upon the mass of the people. But whatever the extent of the practice, it is not at all countenanced by their religion.

Another feature of Chinese religion is the absence of expiatory sacrifices. Not only are there no human sacrifices, as in India, but there is no such thing as an offering with a view to atonement for sin. There is no car of Juggernaut crushing human victims under its wheels ; no offering up of children to satisfy the demands of any voracious Moloch. The offerings presented are designed, indeed, to secure the favor of the gods, but not by atoning for sin. Indeed, their ideas of sin are such that they cannot entertain the idea of a proper atonement. Sin is not, in their view, committed so much against God, as against man. The gods are merely the magistrates by whom such offences are punished ; and if the punishment is remitted, the remission is to be obtained much in the same way as from earthly rulers, by bribery or flattery, which are presented or expressed by means of offerings. The Chinese word for sin is the same that is used for a violation of etiquette, or a neglect of politeness, and sin is looked upon as really little more serious in its nature,

although it may be in its consequences, than a disregard of the ceremonious etiquette which they think of so much importance.

With such views of sin it is not strange that they should suppose their deities capable of being easily induced to overlook it. In fact, they look to the gods for protection while carrying out some plan of outrageous wickedness just as confidently as in performing deeds of charity and love. Pirates often anchor their vessels near the island of Puto, which is remote from the main land, and while there are sure to be amongst the most faithful worshipers in the temples of that sacred island. They present their prayers and offerings with all apparent sincerity and earnestness, and are as confident of thus securing the favor and protection of the gods while carrying on their horrid work as are the farmers when they pray for fruitful seasons. These offerings, so far from being designed as an atonement for sin, are intended to secure protection in the commission of crime.

CHAPTER XVII.

POPULAR DEITIES—HEAVEN AND EARTH—GOD OF THE KITCHEN--THE RAIN DRAGON.

IN the account which has been given of the three religious sects, are some notices of several of the gods worshiped by them; but many deities are worshiped which cannot be considered as the property of any of the sects. It would be an endless task to notice, ever so briefly, the numberless objects of their worship; but it will be proper to give a brief account of some of those most commonly resorted to by the devout. This will be done without any reference to sect, as these deities may be properly regarded as part and parcel of what may be called the popular religion, which we now wish to describe.

The whole realm of nature is filled with deities. There are gods celestial and gods terrestrial, almost without number; but most

people are content to worship but a small number of them, and these only at long intervals. But all feel it a duty to worship Heaven and Earth. While they are generally ready to admit the folly of worshiping images, they cannot so easily be convinced that it is not right and necessary to worship the great pair which they regard as the joint source of all things.

It is not an uncommon practice for some member of a family to perform this worship every evening—generally the head of the household. Perhaps it is an old grey-headed man. He appears at the door of his house with two or three burning incense sticks clasped in his hands. Reverently bowing his head low towards the earth, at the same time waving his incense, he mutters over the words of his prayer. Then turning back towards his house he inserts the incense-sticks into the earth, or into a small censer filled with sand, by the side of his door-sill. The service is a very brief one, not always accompanied by any prayer at all; but it shows a sense of dependence upon a higher power, which is not always felt, or acknowledged by any act of homage, by men who take pride in their superiority to the heathen.

At Ningpo there is a singular custom,

called "giving notice to the earth," based upon the worship of the earth god, called Tu-di-pu-sah, who is not, however, to be confounded with the Earth as worshiped in connection with Heaven. A man has a house to build, a tomb to prepare, or a well to dig. Before venturing to dig, and thus wound and lacerate the face of the earthy deity, he must give notice to his godship of his intention. This notice is of course accompanied by suitable ceremonies. It is as if he would say: "I humbly beg your pardon, sir, for the rudeness I am about to commit. I would not be guilty of such an act if it were not necessary; but since it is so, I beg you will believe that I do not mean any offence, and grant me your assistance in my undertaking."

To satisfy the god, a priest is called in to read the prayers and conduct the services. Offerings of fowls, pork, or goat's flesh are spread upon a table, with burning incense, before which the needful prostrations are performed. Then the priest proceeds to the points where the ground is to be broken, and gives notice accordingly. He is followed by the master of the house with burning incense, who worships at each place. After him comes a servant with a hoe, and turns up the soil. Lest this should not be effectual, charms,

printed or written on yellow paper, are pasted up on the premises, which are expected to ward off evil influences from all sources.

The notion that the god is offended by digging the ground has furnished a means of accounting for diseases of children in certain cases; and also suggests a cure. The disease is attributed to an offence against this god committed by digging while at play. The cure is to burn some written charms appropriate to the case, and let the patient drink the ashes in tea.

The God of the Kitchen is an object of almost universal worship. No family would feel safe without a shrine over the cooking range for this important and influential member of the household. He is feared rather than respected, and is looked upon more as a spy than as a protector. Near the close of the year—the 23d of the twelfth month—he takes his departure from earth for a short time, in order to make to the powers above his report of the family transactions during the year. On this day, therefore, special honors are paid to him, in order to secure a favorable report. A paper image of the god is burnt in a pile of mock money, and thus he ascends to heaven. On the last day of the year he returns from his errand, and care is taken to have his shrine

newly painted and decorated, and to provide a new image to receive him, so that he may begin the new year in good humor. He is greeted by the family with appropriate ceremonies. Besides these annual ceremonies in his honor, he is commonly worshiped on the 1st and 15th of each month—that is, at the new and full moons.

The rain-making deity—the *Great Dragon* from whose capacious mouth the waters are spouted forth, which descend upon the earth in the form of rain—is an object of special worship by those who cultivate the soil. He is not often worshiped, however, unless his power is felt, either by the absence of rain, or by too abundant a supply. Sometimes the farmers are earnestly begging him to give them more rain; sometimes to give them less.

As the magistrates are, to some extent, responsible for the fruitfulness or barrenness of the seasons, they must take such measures as will be calculated to procure abundant crops. In case of drought, one of the measures resorted to by the magistrates is to issue proclamations forbidding the slaughter of animals. They first prohibit the slaughter of the larger animals, as hogs and goats. If the drought still continues, they extend their protection to the poultry. Occasionally they

go a step further, and close the fish markets, putting a stop to the occupation of the fishermen. This is not of the nature of a fast, for it is not the eating of animal food, but the slaughter of animals, that is forbidden. The object is not so much to afflict themselves and exercise self-denial, as to exhibit the Buddhist virtue of compassion to animals. A man may eat meat if it has been already slaughtered; but woe to the man who, at such a time, is found shedding the blood of a pig, or wringing off the head of a fowl. He must expiate his crime in prison, or be ignominiously exposed to public gaze in the *cangue*, or undergo the more severe punishment inflicted with the bamboo. People are always found, however, who are willing to risk these unpleasant consequences; as they are also to offend the farmers and the gods; but one effect of such prohibitions always is to raise the price of pork.

In addition to these measures, it is sometimes ordered that the south gate of the city shall be closed. During a severe drought in the summer of 1856, the District Magistrate at Shanghai issued an order to that effect. The following language is from his proclamation as found translated in the *North China Herald*, an English newspaper published at

Shanghae: "On account of the long drought, I, the District Magistrate, have been fasting and offering sacrifice, and in company with the Tautai of this place and others, have been walking the streets solemnly engaged in prayer. On inquiry, it seems that as the heat comes from the south, the great south gate ought to be shut, which will therefore be the case from the 23d inst. [July], until the rain falls, when it will be opened again."

Again he says: "As the drought has been of long continuance, I, the Magistrate of the district, feel deeply ashamed. I am unable to conciliate Heaven, and am agitated and profoundly distressed on account of it."

In addition to these means of propitiating the angry gods, direct supplications are not neglected. The magistrates repair to the temples daily, and offer up prayers and sacrifices. Those of Ningpo sometimes go to Puto to implore the favor of the gods residing in that sacred island, but ordinarily they confine their devotions to one of the city temples. In the early morning a long procession may be seen moving through the streets of Ningpo, in the direction of one of the large temples. In front are runners in official caps, lictors with chains and implements of punishment. Then the sedan-chair of the Tautai, followed by at-

tendants, on foot, in sedans, and on horseback. They enter the temple, and go through with the prostrations and ceremonies prescribed by the ritual. The offerings of wine, rice, and vegetables, with fruits and flowers, are placed upon tables before the shrines. The rice is often worked up into figures of pigs, goats, and fowls. On one of the tables is a coarse brown earthen vessel, covered with a framework of wire gauze. Before this the magistrate, in the presence of his suite, falls upon his knees and "knocks head" while prayers are offered up imploring that the "sweet showers" may descend. What mysterious power is connected with that ill-looking vessel, that so commands the devotion of this grave, portly, elegantly attired personage? It contains a living representative of the Dragon, an unsightly goby, which but yesterday was wriggling in the mud on the river bank, all unconscious of the high honor that awaited it. Here is a beautiful development of that noble "natural religion," so much applauded by some who think themselves wise. With all the aid of a philosophy carefully elaborated through thousands of years of study, it ends in the worship of a fish.

The devotions of the magistrates are assisted by those of the people. Thus, in the procla-

mation above referred to, the magistrate says :
“ Among the people resident in the city, each family now keeps erected at the front door of the house a tablet on which is inscribed, “ To the Dragon King of the Five Lakes and the Four Seas.” Before this tablet, on an altar of incense, they lay out their sacrificial offerings to propitiate the gods. Close by their doors they also set up small yellow flags, on which are written sentences like the following :
“ With sincerity of heart we pray that abundance of rain may descend.”

The people also get up frequent processions in case of drought, with a view to make some impression on the compassionate feelings of the gods. The farmers, who feel the pressure most sensibly, are specially active in these measures. They may be seen marching in procession, each man bearing some token of his desires. Most of them bear a long bamboo sapling, with a bunch of withered leaves at the top, and a piece of cloth attached to it near the middle. Some have banners and small flags with some inscription containing a prayer for rain. These are accompanied by embroidered canopies, sedan-chairs, lanterns, and other paraphernalia of idolatry, including generally a sedan-chair—perhaps several—

containing an idol with a table before him on which incense is kept burning. The sound of drums, trumpets, cymbals, conch-shells, and gongs, constitutes the music of the procession. Sometimes these processions march from the country into the city and visit some of the principal temples, and the official residences of the magistrates. When they thus enter the court of an officer's residence, he is expected to appear in his official costume, and worship in presence of the crowd. Sometimes a huge figure of a dragon, made of paper or cloth, is borne through the streets, with sound of gongs and trumpets.

The prayers thus offered by these men are certainly sincere. Looking upon that solemn procession, we cannot but be impressed with the look of sadness which rests upon the bronzed faces of those sunburnt farmers. It is evident that they are in earnest. They must have rain. With many of them it is a question almost of life and death, for they are poor; and a failure of the crops is sure to entail upon them, and upon their wives and children, a year of suffering, if not of absolute starvation. In the region of Ningpo the pressure of a long-continued drought is the more immediate, from the fact, that they are en-

tirely dependent for drinking-water upon the supplies furnished by the rains. Rain-water is there used for this purpose, the wells and streams not being available. No wonder their countenances look sad when the rains are withheld.

When all these means of procuring rain fail them, another method is sometimes tried. The gods who are responsible for the weather are removed from their seats in the temple, and placed upon a stand in the temple court. There they may experience for themselves the discomfort of exposure, without a cover, to the rays of a broiling sun. When the object is to procure a cessation of rain, the same means are employed. Protection of animal life, with processions and prayers, are resorted to ; and, finally, the exposure of the obstinate deities to the drenching rain, until they yield to the wishes of their worshipers.

These calamities are ascribed to the wrath of the gods on account of the sins of the people. Thus one proclamation says—"Verily it must be that these men, people and officers, have by their own wickedness provoked the wrath of the gods ; and now, if they should have recourse to a thousand devices, yet how can they possibly change the mind of Heaven ?"

Another proclamation, issued at Shanghae in 1856. asserts, that a gentleman named Hu had died in the province of Shantung, and on the third day afterwards rose to life again, declaring that he had received instructions from the Holy Sovereign Prince Kwan—the god of war—certain instructions. He says—“The judgments of Heaven are now abroad, and this year, either by the sword and soldiers, or by disease, eight or nine tenths of the people are to perish. If, however, they will engage and depend on the Great Mistress of the Southern Sea, and the Great White Star Prince, then these two divinities will interpose their strength to effect a deliverance, will scrutinize the good and evil deeds of the people, and if they find these nearly balanced the judgment of Heaven shall in some degree be diminished.

“On the 9th, 19th, and 29th of each month the people must burn incense toward the south. Then kneeling and worshiping, they must swear that they will be true and faithful, dutiful to their parents, and affectionate to their brothers, and likewise will abstain from the slaughter of all living creatures, and perform rightly every appropriate duty, then their petitions may be heard, and pardon and indulgence be granted to them.”

CHAPTER XVIII.

GOD OF THUNDER—GOD OF WEALTH AND OTHERS
—GODS OF THE FIVE QUARTERS—RELIGIOUS
PROCESSIONS.

EACH department of nature has its presiding deity. The God of Thunder is, of course, an object of dread. It is not strange that the mysterious power whose awful voice they hear above the storm, rolling and crashing through the sky, should strike an ignorant and superstitious people with terror. When they see his fiery bolts hurled upon the earth it is not strange that they are impelled to worship it, that they may avert a danger which they feel they are utterly powerless to escape by any effort of their own. Many are in the habit of observing a fast on any day on which they hear the sound of thunder—especially the old women. The birthday of this deity is observed with great pomp and parade, at a large Táuist temple at Ningpo, but they have not discovered, it would seem,

how old he is. It is the universal belief, that no one is ever struck dead by the power of this mighty deity, except as a punishment for crime; and however upright a man may have been supposed to be, his death by lightning is, in the estimation of every Chinese, proof positive that he has been guilty of some high offence, for which the gods would not suffer him to live.

One of the gods most worshiped in China, is one who seems to have extended his dominion even into Christian lands. It is the god of Wealth. In every tradesman's shop a shrine for this influential god is indispensable to success in business, for he it is who distributes wealth at his pleasure. He is worshiped constantly with more or less formality, but on his birthday in the third month, and on the 26th of every month, he is honored with special services.

So also in every junk or boat, large or small, there is a shrine for the goddess who presides over sailors. Every evening about sunset, there is a regular service on board the large vessels, accompanied with beating of gongs, and burning of mock paper money, which is thrown in full blaze into the water. These services are more punctually performed by sailors of the south, than by those of the north.

Literary men look to the god of Literature for success at the literary examinations, and in all their literary undertakings. Physicians pay court to the ancient patron of their art. Carpenters place the man who first taught and practised their craft, among the powers above, and trust to him to help them in their enterprises. Those engaged in rearing silkworms, must not neglect to pay homage to the goddess whose province it is to watch over this important branch of industry.

The gods who seem to be most feared are the gods of the "five quarters;" that is, of the north, south, east, west, and centre. They are supposed to exercise control over pestilential diseases. The most costly of all their festivals is in honor of these dreaded angels of death. It is observed regularly in the fourth month, and is the great religious festival of the year. It is celebrated by a grand procession, called the Tu-Shin Hwuy. At Ningpo the decorations are very gaudy, and the expenses, therefore, heavy. The money is raised by contributions from the different guilds of tradesmen. The rivalry between them has the effect of drawing from them much larger sums than mere superstition could procure. The sum raised annually for this purpose must amount to many thou-

sand dollars, probably hundreds of thousands. The features of the procession in the same place are much the same from year to year. The following is an account of one which took place at Ningpo on the 8th of May, 1846.

In order to have a good view of the procession, we obtained a place in an upper room in the house of an acquaintance. We were after a long time informed, however, that for some reason the procession would not pass through that street, and that it would be necessary to obtain a position in some other street. This appeared rather a formidable undertaking, for we had for some time been amusing ourselves with watching the progress of the narrow current of passers-by, which hour after hour flowed laboriously on through the dense mass of human beings which was hemmed in between the houses of the narrow street. How were our ladies to make their way through such a crowd? We experienced little difficulty. As soon as the foreign ladies made their appearance each man seemed to compress his limbs into the smallest possible compass; and the crowd, pressing to the right and left with all their strength, succeeded in opening a narrow passage.

Passing through a floorless shop, and

mounting a dark narrow staircase, we entered a loft, the roof and sides of which were black with smoke, and the flooring covered with the filth of years. The side of the room next the street was closed in through its whole length with sliding shutters. Removing these, our position commanded a view of the street for some distance. Beneath us was a dense mass of human heads extending as far as we could see, waving like a field of grain moved by the wind. The immense crowd, filling every nook and corner, and rising with every elevation, presented a very peculiar appearance. There is something in a Chinese crowd that is most impressive. It is not a mere mass of *hats*, for hats are not worn in summer, but a collection of human heads and faces. Those shaven heads uncovered, and those upturned faces; who could look upon them without emotion? Each one represents a human mind and soul that shall live for ever, or die an endless death!

Yet it is impossible not to laugh. There is jostling and pushing, loud talking and screaming, and the incessant hum of many voices. Looking down from above we see a forest of long tobacco pipes, for every man is armed with one, which the pressure of the crowd obliges him to hold up in an elevated

position. The long queue is to each man an object of special concern. Here is a black shining tail, tipped with silk braid, grasped firmly in the hands in front; here another carefully coiled around the neck; and there a third clenched between the teeth; while the owner of a fourth may be seen with his head thrown back, and face looking upward, struggling to disengage this inconvenient appendage from its entanglement among the shoulders of the men in his rear. Yet universal good humor prevails.

Now comes the procession. It is preceded and guarded by men holding little ratans with small white flags attached, to keep off the crowd. The scene beggars description. There were thousands of toys and trinkets, and gaudy colors, and fantastic shapes—a perfect chaos of sights and sounds—of embroidered silks and brilliant tassels, of glittering pewter, and shining brass, and flowers, and figures of men, with sound of innumerable drums, and cymbals, and gongs, and shrill trumpets, and explosions of gunpowder, keeping up an incessant din of a kind to make one feel as if standing on the borders of Hades.

There were immense silk canopies elegantly embroidered, horses loaded down with gaudy ornaments, and mounted by boys in tawdry

dresses ; men with immense satanic looking masks ; men on stilts, covered with cut paper so as to look like huge ostriches flapping their wings, and occasionally sending forth clouds of smoke from their long beaks ; high tiers of glass lanterns and glass cases inclosing various ornaments ; and seven immense dragons, some of them of rich silk, and a hundred and fifty feet long, their ferocious aspect and ponderous size threatening destruction to all who might come in their way.

But the chief points of attraction are the richly decorated cars, on which young girls and boys are seen riding in various positions, in which they seem to be floating on thin air, or resting on a support so frail as to seem incapable of sustaining anything so gross as flesh and blood. The following are specimens :

A girl with a violin and guitar crossed and tied to her back, on one of which was seated a little girl, and on the other a little boy.

A girl standing on one foot on the head of a small brazen serpent, held in the hand of another girl.

A girl standing on the circumference of a ring, placed vertically and at right angles upon the rim of another ring, the latter being held in the hand of a little girl.

A root, growing from a glass globe, containing living gold fish, on each of the two branches of which was seated a little girl.

The secret of these positions everybody knew, though the real support was carefully and skillfully concealed. Strong iron bars were hidden under the wide-flowing garments of the girls, so that they, in fact, had very firm and comfortable seats.

Similar processions are got up on this occasion in every large village, though less imposing in their character. Many other such processions occur on various occasions, and sometimes are observed for some special object, but they are not often on so large and expensive a scale.

The God of Fire is an object of special dread and consideration. Large temples are erected for him, and twice every year, at the vernal equinox and winter solstice, there are general services in his honor. On the former occasion the special object is to pray for preservation from fire. On the other occasion they return thanks for having escaped the destructive element.

On the night of the 15th of January, 1853, a fire broke out in Shanghae, which destroyed forty or fifty thousand dollars' worth of property. On the next day the owners of the

adjoining buildings which escaped the flames, together with their tenants, went to the Hoshin-miau, the temple of the God of Fire, to return thanks for their preservation. They expended some two hundred dollars in employing Táuist priests to perform the ceremonies appropriate to the occasion. About two weeks afterwards another fire broke out in the same neighborhood, and destroyed property to the amount of eighty thousand dollars. Many of the sufferers were those who had just been so earnest in their devotions before the fiery deity, and they were very much enraged at him for not protecting them. They vowed that they would never worship him again. During this fire the presiding god of that neighborhood was burnt up in his shrine; and the fire originated from the flame of a wax candle burning before an image of the God of the Kitchen. It would seem that such demonstrations of the folly of trusting in idols would drive them from their idol worship. But to whom then shall they go! They know of no better way.

It so happened that on this occasion, the house which was the northern limit of the first fire, was the southern limit of the second. The inference therefore is that its occupant was a very virtuous man. His house was left stand-

ing alone, surrounded on both sides by smoked and blackened ruins.

When a house appears to be in danger from a fire in its vicinity, the owner often vows to have a number of theatrical performances at his own expense, in honor of the god of fire. Whether his house escapes or not he is expected to pay his vow.

The Chinese must be regarded as a most religious people, if a judgment is to be formed from the number of their temples. They are found in almost every street of the large cities, and no considerable village is without its temple. In the rural districts they are scattered over the country in every direction, and form a prominent feature in every landscape. The country is divided into what we would call parishes, so that every family has a special interest in some temple to which he may be said to belong, and to the support of which, directly or indirectly, he contributes. These temples are built by subscription, and are commonly dedicated to some particular deity, though generally containing a number of images, sometimes even several hundred. They are maintained sometimes by subscription, sometimes by the produce of lands set apart for the purpose. Public ceremonies are performed at stated times, and casual worship-

ers are frequently found there to seek a favor or fulfill a vow.

These temples are supposed to be intimately connected with the prosperity of the people, and they seem to think there is no safety for them except under the shadow of these sacred buildings. They are not satisfied therefore with the large temples. Small ones are erected by the roadside, or in the fields. Small shrines too are often seen by the way-side, affording protection to some idol-god, and inviting the homage of the passing traveler. In the small rest-houses, which are erected at short intervals on every public road of any importance, there is generally found an image representing the deity to whose protection the place is committed.

The following inscriptions, found by one of the missionaries at Ningpo, in a small rural temple, covering altogether an area of about forty feet square, may serve to give some idea of the nature of the trust reposed in these farmer deities :

“Truly the power of these gods is wonderful.”

“Protect our vigorous people.”

“He who prays has great happiness.”

“Warm winds, grateful rain.”

“Bestow happiness.”

“These alone preside over fruits.”

“Send down good fortune.”

It will be seen from the foregoing account, that the expense of erecting and maintaining these temples, and of keeping up the various services, processions, and offerings must be very great. The Chinese are a penurious money-loving people, but no complaints are heard of the demands made upon the purse by their religion. It is an expense as necessary as that for food and raiment. May not those who complain of the demands of Christianity for money, learn a lesson of liberality from the heathen?

CHAPTER XIX.

ANCESTRAL WORSHIP—WORSHIP AT THE TOMBS.

THE gods are not the only beings of the spiritual world whose favor is important. The spirits of the dead generally must be conciliated. To the Chinese the spiritual world is a present reality. To him the whole realm of nature teems with spirits, good and bad, capable of doing good and inflicting injury. To these invisible beings, whether ranked among the gods, or composing part of the common herd of spirits, he refers all his calamities. To them he has recourse to obtain deliverance from evils feared, or evils already upon him. He can never therefore enjoy a sense of security, for when he has secured the good will of one or many of these invisible spirits, there remain thousands of others from whose malice or necessities he may suffer injury.

The Chinese notion of the spiritual world, is that it is the counterpart of this. Its inhabi-

tants are animated by the same feelings, and subject to the same wants which they experienced here. This notion has given rise to many superstitious practices in connection with what may be considered the great distinguishing feature of Chinese religion, the worship of ancestors.

The ancestral worship of the Chinese is undoubtedly idolatrous. They worship their ancestors in the same manner, and with much the same feelings, with which they worship their gods. There are in both cases the same offerings, the same prostrations, and often, too, the same or similar prayers.

It is true, however, that the worshiper feels that he is conferring a favor on the departed spirit, for which he expects a reward from Heaven, as well as from the worshiped spirit itself. The duty of children to their parents never ceases. The obligations of filial piety demand reverence and obedience during the parent's life, and suitable attention after death, both to the body and the spirit. Food and raiment, and whatever else may be necessary to the repose of the departed spirit, must be provided by children and children's children, to remote generations.

Immediately after death, priests are called in to offer up prayers for the repose of the

deceased. Tables are placed before the corpse, on which offerings of rice, tea, meats and vegetables are spread, and candles and incense are kept burning. On the third day the body is laid in its coffin, arrayed in its best garments, and then they are ready for the funeral whenever a lucky day is found. In the meantime, if the family be wealthy, the offerings, and burning candles, and prayers are continued daily, until the body is interred. During this period, prior to the burial, the immediate relatives and friends of the family perform, at intervals, the ceremony of bowing down before the coffin; but the duty is particularly incumbent on the children. At the grave similar services are performed, and mock paper money and paper garments, are transmitted through the flames to the spirit in the other world. Often too, when the circumstances of the family permit it, miniature paper furniture, sedan-chairs, servants, utensils, and other articles are sent in the same way to the deceased, in the full belief that they will in this way reach him, and minister to his necessities.

The period called Tsing-ming—"Pure and Bright"—which occurs about the fifth of April, is the time at which the whole population worship at the tombs. During this period

groups may be seen here and there, engaged in the performance of this duty. Some families attend to these rites also at the winter solstice, and in the seventh month. Until a grave is three years old the females of the family are expected to attend along with the males, but after that they are held excused from the duty.

There would be something interesting in the sight of these family groups, gathered at the tombs of their venerated dead, if they could but be dissociated from the sin. An aged patriarch, it may be, with his children, and children's children, have met to do homage to the memory of their forefathers, at the spot most intimately associated with them. The group consists, perhaps, of an old man, whose trembling step indicates that he must himself be soon numbered with the dead, several of his sons in the prime of manhood, accompanied by their sons, young men and little boys, all ready to take part in the ceremony. The ceremonial dress worn on these occasions consists of an outer robe of silk or satin, except where poverty forbids, and a cap, surmounted by a rich red silk tassel.

A table is placed before the tomb, and on it are laid the various articles of food intended for the offering, together with incense sticks

and candles. A sacrifice is first offered to the earth, a portion of which is thrown out towards the four points of the compass, for the benefit of any wandering ghosts from the neighboring tombs who may happen to be near. They are expected, in return for this polite attention, to keep off, and not disturb the ancestral spirits at their meal. This done, the eldest of the family bows before the table, and is followed in order by the younger worshipers.

Then the paper money, paper clothes, and other articles are sent off through the flames to the spiritual world. Sometimes the money is inclosed in a large envelope, on which is inscribed the name of the person for whom it is intended. After this, long strips of white and red paper, cut so as to represent strings of copper cash, are tied to a stick, which is stuck into the earth on top of the tomb, and left fluttering in the breeze, as an evidence to the living and the dead, that the duties of filial piety have not been neglected.

This paper money is of a very economical kind. It represents generally the bars of silver called sycee, and is made of paper covered with tinfoil, or similar material, and folded in such a manner as to resemble the shape of the real silver. This light and fragile paper money is strung on threads, and burnt in

large bundles composed of many strings tied together. In the families of the poorer classes the women devote much of their spare time to the manufacture of this important article, which always finds a ready sale.

The theory of the Chinese is, that a man has three souls, one of which, at death, remains with the body, another with the tablet retained in the family mansion, and the third enters the spiritual world. It is not enough, therefore, to worship at the tombs. In every respectable family there is an ancestral hall or shrine, in which the tablets of the family ancestors are placed. This tablet is a small board, neatly varnished, on which is written, commonly in gilt letters, the name of the deceased. Sometimes in the more wealthy families, a separate room or building is set apart for these ancestral tablets, but more commonly a small shrine is placed against the back wall, or partition of the room used as a reception-hall for guests. The ordinary worship before this shrine consists only of the usual bowing, and the burning of a few incense sticks.

The universal conviction that these services are essential to the peace and comfort of the departed spirit is, no doubt, the principal reason of that strong desire for posterity which is characteristic of the Chinese. This desire is

in many cases the sole reason for marrying more than one wife. Sometimes a son is adopted into a family that he may perform the ancestral rites, and sometimes boys are stolen for the purpose of being thus adopted. It is male descendants that are wanted, because daughters are not expected to perform these rites, and when they marry they belong to the husband's family. They are therefore not important so far as this object is concerned.

CHAPTER XX.

ANCESTRAL TEMPLES—LANDS SET APART FOR THE
DEAD—CALLING BACK THE SPIRIT—SWEEPING
AWAY THE SPIRIT—SPIRITUAL MARRIAGES—
FEEDING THE GHOSTS.

BESIDES the ancestral hall in the dwelling-house, many families have also an ancestral temple. Many of these temples are large and costly buildings, and they are often decorated with a richness and elegance seldom seen in the public temples. These buildings have in most instances been erected by former generations, and some of them have been maintained for hundreds of years. In most cases, indeed, the original families have increased; so that many families, more or less nearly related, and all bearing the same name, claim an interest in these buildings, and in the advantages connected with them. In many instances the families have become poor, and the evidence of this is often seen in the dilapidated state of

the ancestral temple ; but they are commonly kept in good repair. There are not many instances in which these buildings are diverted from their original purpose. Avarice might prompt to a sale, but a superstitious fear of the consequences would generally prevent it. The number of persons interested, too, is generally so great, that it is not easy to secure the necessary unanimity.

Yet at Ningpo a family was found willing at first to rent, and afterwards to sell, their ancestral temple. The temple was built in a large inclosure, surrounded by a high brick wall, and the property was very valuable. The amount of money paid for it, in connection with the necessities of the family, overcame all their fears, both of the departed spirits and of the public odium. The temple is now used by the Presbyterian Mission of Ningpo as a printing-office, and many millions of pages of Christian tracts, and of the Bible, have gone forth from this ancestral hall, consecrated by some heathen, long since gone to his account, to the work of providing for the wants of the soul after death. May many souls, in ages yet to come, rejoice in that better provision for the wants of the soul, for the dissemination of which it is now employed.

The offerings presented to the dead are con-

sidered important to the repose of the departed spirit, and every Chinese is therefore anxious to die in the assurance that this matter will be attended to. Nor are they always willing, if they can avoid it, to leave this to the contingencies of the varying fortunes of their posterity. With the view of securing the proper attention to the wants of the spirit after death, it is not uncommon for men who have a little property to leave to their heirs, to reserve a small portion for themselves ; unless some such provision has already been made by some of the family ancestors of a former generation. A small piece of land is designated, the produce of which is to be employed, so far as necessary, for providing the annual ancestral offerings. The land thus set apart is cultivated by the heirs in rotation, in the order of their ages. This order is maintained from generation to generation. As the families are multiplied with the lapse of time, and divided into distinct and separate branches, each branch has its turn for ploughing the ancestral field, and offering the prescribed sacrifices.

This duty is commonly attended with some pecuniary advantage, though it may also be attended with some loss. The person who has charge of the land is allowed to appropri-

ate to himself all that remains after defraying the expenses of the ancestral offerings for the year. But he is expected to invite the other families of the clan to feast upon the viands offered to the dead. He must therefore regulate these offerings, not only by the number of the departed spirits to be provided for, but by the number of the living who are to partake of the feast. The circle of relatives having a right to be invited to this feast is however made so small that, in most cases, the produce of the land more than covers the expense of the entertainment.

In this way the worship of ancestors may be a source of temptation to Chinese Christians, both by the odium consequent on neglecting it, and by the pecuniary advantage which they may, in some instances, be obliged to forego if they refuse to present the required offerings.

The amount of land thus set apart for the ancestral offerings must be very great. In the north of China, especially in the immediate vicinity of large cities, a large proportion of the land may be considered as belonging to the dead. The ancestral temples, the sacred fields, the extensive burying-grounds of the rich, the spacious tombs of the middling classes, and the numberless graves of the

poor, cause a very material deduction from the available resources of the living. If all the graves in the immediate vicinity of Ningpo were collected into one burying-ground, the city of the dead would be considerably larger than the city of the living. Nothing but a firm conviction of its importance to their welfare could induce a people so penurious, and so poor, to waste so much of their fertile land by unnecessarily employing it for the sepulture of the dead.

The Chinese seldom remove with their families from one province to another, with the intention of planting themselves permanently in their new home. When business calls them away, even if the absence be prolonged for years, they generally leave the family behind; or if not, they cherish the purpose of returning again, in due time, to the place of their nativity. They deem it important to have their bodies buried in the place where their posterity are to live, so that they may not be left without the usual offerings; and this is, no doubt, one reason why they cling so tenaciously to their native place.

When a man dies abroad the body is always removed, if the family can meet the expense, to its native town. It is for this reason, probably, that the dead bodies of Chinese have

been taken back to China from California, notwithstanding the heavy expense of such a removal. Sometimes the body is burnt, and the ashes carried back to the family burying-place. In most cases, however, they are satisfied with merely, as they say, "calling back the spirit." In the case of one lost at sea, this is the only remedy. In order to accomplish this object the assistance of the priests is necessary, and the ceremony must be performed, if possible, on the bank of some stream of water, since the watercourses are the great highways of travel by which the spirit may be expected to return.

The priests, with some members of the family, repair to the river bank. One of the group holds in his hand a long bamboo sapling, with a few green branches at the top. On these branches a looking-glass, a small package of rice, and a suit of clothes are suspended. The clothes, if possible, are such as have been worn by the deceased. The priests chant their prayers and spells in the direction of the place at which the person died. The din of gongs, cymbals, drums, and harsh musical instruments, serves to guide the absent spirit to its place. It takes up its abode in the old familiar garment, and then the procession returns home with their prize, and the

spirit attaches itself to the tablet previously prepared for its use.

It is not to be supposed that these rites are for all the dead. Children are expected to pay this homage to their parents and ancestors, but nothing of the kind is required or expected from the parent to the child. Unmarried children are buried without much ceremony, and, as a general rule, no provision is made in their case for the necessities of the soul. On the death of very young children, so far from providing for them, they have a ceremony, the object of which is just the opposite of that last described. Great pains are taken to drive away the spirit, and the little one, lately so much loved, is regarded as an enemy. Superstition not only sets aside the dictates of reason and common sense, and runs counter to the laws of God, but also comes between the yearnings of natural affection and its proper object, and severs the tenderest ties by which human hearts can be bound together.

A little child has died. No cries or loud lamentations betoken the sorrow of the bereaved parent ; but there are deafening noises of powder-crackers, gongs and cymbals. This is designed to frighten the spirit from the house. To insure this effect, a priest of the

Táu sect is called in to chant prayers, and use the magic spells which drive away ghosts and monstrous appearances. The priest first takes a new broom and burns it to ashes, after which he proceeds with his incantations. The incantations finished, he takes a broom in his hand, carries it a hundred paces from the door, and throws it off as far as he can. Thus the ceremony is ended, the little one is "swept away," and the family is secured from the intrusion of the spiteful and malignant spirit which had been cherished in its bosom.

But why all this effort to terrify the soul of the deceased child? It is the offspring of superstition. It is supposed that in some former state of existence the child had received an injury from one or both of the parents, for which it desired to be revenged; or that it had some claim upon them for a debt for which it was determined to obtain payment. It was for some such purpose as this that the child came into this world, and quartered itself upon the parents, subjecting them to much trouble and expense, and then leaving them before reaching an age at which its services could, in any measure, repay them for their pains. This is the view taken, when a child dies under the age of sixteen, and the fear is that it may again be born, for a similar pur-

pose, as the child of the same parents. It is thus that their ignorance of the origin of our race, and of all that relates to the state of the dead, leads heathen parents to do violence to any feeling of natural affection which may have bound them to their offspring.

It must be said, however, to the honor of human nature; that some Chinese mothers manifest the genuine yearnings of a mother's heart, and refuse to allow the spirit of the beloved child to be thus unfeelingly driven off.

The treatment of the bodies of these little ones is such as might be expected from the fact that they are looked upon as enemies. Elder children are allowed a coffin, though a very poor one, but it is commonly laid upon the surface of the ground without burial, or any protecting covering. Very young children are commonly wrapped up in matting, and thrown into some canal or river, or laid by the side of some tomb, or at the foot of the city-wall. Being unprotected, they are soon eaten up by the dogs and birds.

Sometimes persons desirous of performing meritorious deeds, build receptacles for the bodies or bones of infants. These are small structures of stone or brick, some eight or ten feet high, built without a door, but with a

small aperture through which the bodies may be thrown. It is a meritorious work to collect the bones of the unburied, and to put them into such a place of sepulture; but as these structures are not very numerous, many parents are not willing to trouble themselves so much as to carry the body of a child so far.

Yet there are cases in which some attention is paid to the wants of the spirits even of the young. It is not uncommon to see a procession passing through the streets, in which is borne a sedan-chair, decorated with the branches of the fir tree, and containing the tablet of some deceased person. It is a marriage procession. Instead of the bride, however, it is the spirit of the bride that occupies the marriage chair, and is thus born to the solemnization of the nuptials. Children betrothed by their parents have both died before the time for the marriage had arrived, and therefore their spirits must be united by the solemnization of the marriage ceremony here on earth. Nor is this ceremony observed only in case of a prior betrothal. Sometimes the parents of deceased children enter into a marriage contract in their behalf, and the nuptials are celebrated in due form.

When a family becomes extinct the spirits

of their dead are not neglected. There is so much fear on the part of the community lest they should bring evil upon them if their wants are not supplied, that all who have the means are glad to contribute something for their relief. The ancestral tablets of such families are collected together, sometimes in a temple built expressly for the purpose, and sometimes in a room hired from the priests in some Buddhist or Táuist temple. Persons are hired to provide the needful offerings at the proper times.

In the seventh month in each year, a public feast is provided for the benefit of all such wandering hungry ghosts as have no one to provide for them. The expenses are defrayed by a subscription among the shopkeepers in the street or neighborhood in which the ceremonies are performed. Buddhist priests are hired to officiate on the occasion, and a band of musicians is employed to second the prayers of the priests, and to attract and gratify the hungry ghosts.

A high staging, covered in with bamboo matting, is erected in some open space, or it may be directly over the street, extending from one side to the other, to the no small inconvenience of those who may wish to pass. On this staging tables are placed, covered with

savory dishes of pork, fowls, and vegetables, with a little tea and wine, and some fruits and flowers. Here the priests, in the midst of the noisy clangor of the musicians, go through their prayers and incantations, before the image of Yen-lo, the King of Hades. At the same time abundant supplies of money and clothing are provided for the destitute spirits. Large quantities of paper money and paper garments of all patterns, may be seen fluttering in the breeze, suspended from cords passed back and forth from one side of the street to the other. These are all gathered at the proper time, and transmitted to the spirits through the flames. When the spirits have had sufficient time to finish their meal, the rabble, who have been looking on, are allowed to help themselves to all that is left. They find it none the worse for having been appropriated by the ghosts ; but they are sometimes disappointed, for a vessel that seems to be full, heaped up and overflowing with delicious food, is found to be occupied beneath with earth or shavings. It is not wrong to cheat the poor spirits in this way, since they do not know the difference.

This ceremony takes place at night. Numerous lanterns, sometimes gaily painted and of curious construction, are seen hanging in

every direction. They not only serve as decorations to the feast, but assist the spirits in selecting such garments as they need. The brilliant display of lights, the long lines of gaily-colored garments, the solemn chant of the priests—the drums, gongs, and occasional bursts of shrill music—the motley groups of spectators, with the merry laugh and cheerful sports of a crowd of boys, must give to the occasion an attractive charm in the eyes of men wearied with labor and of boys released from books. The pleasant excitement connected with this and similar festivals, might of itself serve to perpetuate them, even if the people should no more believe in the reality of the benefits derived from them, than a Christian people believe in the reality of the fabled visits of the mirth-loving Santa Claus.

CHAPTER XXI.

SUPERSTITIOUS FEARS AT NINGPO IN 1846.

WITH the views they entertain of the power of disembodied spirits, and of their influence on the affairs of this world, the Chinese must necessarily have constantly before them the fear of ghosts and hobgoblins. This is always the case, but circumstances occasionally occur which give peculiar power to these painful fears. This was singularly exemplified at Ningpo in the summer of the year 1846.

During that summer, a long-continued drought threatened to destroy entirely the rice crop, and the people were not a little excited and alarmed in consequence. The usual measures were employed to induce the gods to send rain. Processions in honor of the Dragon were of almost daily occurrence. The slaughter of animals was, for many weeks, strictly prohibited, and the magistrates repaired every morning to one of the large temples to offer

up their prayers. Yet the rain did not come.

In the month of June, rumors were diligently circulated that a gang of desperadoes were engaged in putting out poisoned cakes in order to poison as many persons as they could. They would drop them in the streets, or slip them in among those in the bakers' shops. Placards were put up in conspicuous places, cautioning people to beware. It was stated that in a neighboring town many persons had died in this way, and that when their friends went to the graves to weep they found that the coffins had been opened, and that the eyes of the deceased had been cut out, and the brains abstracted, for the purpose, it was supposed, of making medicine.

After this it was reported that, on a certain night, all the fowls lost some of their principal feathers, and this remarkable fact was accounted for by supposing that they had been plucked by ghosts, who designed to use them for swords, to be employed in killing men and women.

These rumors gradually passed away, but the long continuance of the drought, and the real danger of a serious calamity, kept the public mind in an excitable state. About the first of August a fresh rumor, of a more

alarming character, was started. Placards were put up at the city gates and other public places, stating that some of the neighboring districts were beginning to be annoyed by the visits of evil spirits, and that they might soon be looked for at Ningpo. The people were exhorted to guard against such an intrusion by beating gongs, and by pasting charms over their doors. These suggestions were eagerly adopted, and soon there was a great demand for both gongs and charms. These charms were merely slips of yellow paper, on which were written four mysterious characters, the meaning of which no one pretended to understand.

Then a story was started, that some persons living near the east gate had been aroused from their sleep in the night by strange noises, as though a large body of men were marching through the street, with loud outcries. Yet on looking out, not a sign of a human being was to be seen. Similar noises were afterwards heard in the air, and many thought they were caused by the ghosts of the Chinese and English soldiers who had fallen during the war. They were fighting their battles over again. The expected inroad from the spiritual world, it was said, might be daily looked for.

These spiritual visitants were called Tsz'-ane—"Paper-men"—and were supposed

be brought in by the use of magic arts. They are paper men converted by conjurors into real, though invisible men. In the "History of the Three States," a very popular historical novel, it is stated that on one occasion, during the progress of a battle, paper men and horses were transformed into real cavalry, and their power was broken only by the use of counter magic, and the pouring out of a mixture of the blood of swine, sheep, and dogs. Such were the visitors to be expected, and it might be presumed that their object could be no other than to bring upon the people calamities and death.

Singularly enough, just at this juncture, while all were expecting this terrible visitation, about four o'clock on the morning of the fourth of August, the whole population were suddenly aroused from their slumbers by a fearful commotion. Every one felt his bed shaking with great violence, and on jumping up, found the house itself rocking upon its foundations. At the same time, a mysterious and awful noise was heard rolling along like muttering thunder, some thought in the air, some thought under ground. The tiles, too, of the roof were heard rattling as if with the tread of many men. A universal cry of horror and dismay instantly arose from every

part of the city, and the cry was echoed from house to house. "The ghosts have come, the ghosts have come." And then could be heard the din of gongs booming through the still night air ; for the silent gloom of the night, and the stillness of the atmosphere, served to increase the universal fright. The people seemed frantic with terror. Every article that could make a noise was called into requisition. Tables and chairs, pots and kettles, were lustily pounded, while those who could do nothing else were leaping up and down, throwing up their arms, clapping their hands, and screaming with all their might. This horrid din, mingled with the wild shrieks of a quarter of a million of people, might truly have been well nigh sufficient to convince the most unbelieving, that the Prince of Darkness had indeed appeared with his demon host.

Of all that vast population, perhaps not one thought of any other way of accounting for the disturbance than by attributing it to evil spirits. When it was suggested that it was an earthquake, the explanation was not accepted. One man, of respectable standing, and a literary graduate, offered an argument against such a supposition, which he evidently thought sufficient to settle the question. He said that if it had been an earthquake, it would

of course have been predicted, like an eclipse of the sun, in the Imperial Almanac! If the shock had been more severe, perhaps the people would have been more easily convinced that it was indeed an earthquake: but no houses were destroyed, and no lives were lost.

After a few days, as the news came in from other places, the conviction became pretty general that it was in fact an earthquake; but its effect, nevertheless, was to keep up, and greatly increase, the excitement about the ghosts. During the whole month of August the city was in an uproar, and the beating of gongs and drums was continued every evening. The most absurd reports were constantly circulated and believed. It was said that not only ghosts of men, but of lions and tigers were to appear, and that they would be far more formidable than the living animals themselves. Again, it was said that on a given night six persons, who were born in certain years, under certain astrological influences, would die if they slept. The consequence was, that all who might be included in the number spent that night without sleep.

It was very generally believed that the foreigners residing in the city were in some way connected with these ghostly visits, though

some thought it might be the work of Roman Catholics, and others of Buddhist priests. An English missionary lady was supposed to possess peculiar power as an enchantress; and the mothers of some of her pupils visited her school in great anxiety lest their daughters had been murdered or bewitched.

The writer was himself residing at that time within the city, and frequently walked with his family on the city wall. These evening walks were thought by some to be connected with their demoniacal enemies. The report was soon current in the city that he kept multitudes of these demons shut up in a bottle, and had been seen, while on the city wall, to draw the cork, and with a blast from his mouth, and a movement of his arms, to send the whole troop flying over the city to do their work of death.

The excited imaginations of the people extracted food for their fears from the commonest objects. A rag doll, knocked about by the children, or even a child's picture, was an object of terror.

This state of things continued until the month of September, when the rain fell. The excitement however had previously been partially allayed by a grand procession in honor of the God of War, Kwan-ti. The authorities

had at first issued proclamations against the beating of gongs, and other noises, but finding this ineffectual they changed their course, and aided the people in the use of means to get rid of the pest. They offered up prayers in the temples, and contributed largely to the procession of Kwan-ti.

Such facts as these present in a strong light the debasing power of heathenism. We, in our wisdom, being enlightened by the word of God, may laugh at such superstitious terrors. But we must remember that, to the deluded Chinese, these fears are realities. If the evils dreaded were imaginary, the suffering, the intense mental excitement, the depressing anxiety, were all as real, and affected their happiness as much, as if they had good grounds for their fears. They must ever continue exposed to these baseless terrors until the Bible brings them relief.

CHAPTER XXII.

NECROMANCY—THE ADOPTED DAUGHTER OF THE
SEVEN SISTERS—TABLE-TURNING — SPIRITUAL
WRITING.

ENTERTAINING the views of the power and influence of disembodied spirits which have been described, the Chinese could not be expected to avoid the practice of necromancy. They are quite at home in the art, and are far in advance of the most expert among the table-turning, spirit-rapping, necromancers of our own Bible-enlightened republic. We shall see, too, that the forms which the demoniacal art has assumed in this country, were long ago anticipated by our less enlightened and much despised brethren, on the other side of the world.

A common mode of practising the art is that in which the spirit takes possession of the body of the necromancer—or to speak in the modern style—the medium—and utters through

his or her organs, the desired response. In this case the performer is wrought upon by incantations, until thrown into a kind of frenzy, or into something like the mesmeric sleep, and while thus in a state of insensibility, his utterances are regarded as infallible. The inquiry may relate to the issue of a disease, or the means by which it may be healed. Perhaps the inquirer wishes to know where certain lost or stolen property is to be found; or it may be, seeks some general information as to his future prospects, or as to the best means of speedily making his fortune. In other cases it is desired to obtain some information as to the condition, or wishes, of a deceased relative.

The following narrative will serve to give an idea of the Chinese view of the powers of a sorceress. It is abridged from a narrative drawn up by a missionary at Canton, but in its details it is thoroughly Chinese, and the circumstances might have occurred, with perhaps slight modifications, in any part of the empire. The facts were given by a Chinese gentleman, who witnessed the exhibition in the house of his sister.

The sorceress, or "medium," called herself the adopted daughter of the seven genii sisters. The incantation began by placing seven in-

cense-sticks on the outer sill of the window. The medium then lay down upon a couch, and muttered something in a low tone for some ten minutes, and thus sank away into a trance. Her limbs were rigid but trembling violently; her body cold and pale. While in this state she gave forth the mysterious utterances in a low and plaintive tone.

Her spirit having now gone up to the mansion of the seven sisters, was heard in conversation with them. The sisters were all abroad in the earth attending to their duties, except the fifth, who was delighted to see her daughter, and called a servant to boil some tea. They afterwards took dinner together.

The spectators here on earth, being now aware of the presence of the sister in the body of the sorceress, invited her into the garden. She replied—"I do not like to go into gardens: it is my place to superintend family residences, and tombs on the hills, and nothing else." She was then requested to make an examination of the house. "Towards what quarter does your house front?" she inquired. "It looks towards the north," the lady replied. So the sister entered it, but stopped at the door and remarked—"The lintel of this door is not level." Having come in, she said, "The well is properly located, and so is the seat of the

god of it." She examined the seats of the "guardians of the door," and said they were all right; but expressed regret that the "lord of the earth" was placed so much in the dark. She thought it very desirable to let him have more light. Then she looked at the places of the principal gods, and at the ancestral tablets, and said they were "unusually well situated." She then turned and went into the kitchen. Here she remarked, "The seat of the god of the fireplace is an uneasy one; you had better change it, and make it front towards the west."

Finally the sister went to the chamber, and behold there sat the ghost of an old aunt. She had been dead nearly ninety years; and, through the lips of the sorceress, uttered a long discourse, bewailing her mother's negligence in not having provided her with a husband. She complained that she was lonely and desolate; and that her clothes were old and ragged. When she at length announced her intention to go home, her niece inquired, "Where does my aunt reside?" The ghost replied—"The place where I stay is under your bed." "But," said the niece, in alarm, "May I not request you to go to the altar of the gods, and take a place there?" The old lady replied, "Niece, you have never treated

me with proper regard, and therefore I stay under your bed to do you injury unawares. But after three years I will undergo another metamorphosis, and have another body, and then your family will be in no more danger."

When the sorceress awoke from her trance, she declared she knew nothing of what she had been saying. Those who witnessed the proceeding were perfectly satisfied that the whole was a reality. Henceforth the ghost of the old aunt becomes a source of constant and terrible anxiety and alarm. The necessary consultations with the sorceress and her coadjutors, as to the best means of remedying the evils thus made known, become a means of no small pecuniary profit to them; and the changes in the position and construction of different parts of the house involve the family in heavy expenses. Such a hallucination cannot but be a cause of intense mental suffering; yet very few are the Chinese families who are not, sometimes in a greater, sometimes in a less degree, under the influence of these horrible apprehensions. This should be no matter of surprise when we consider the numbers who, in the midst of the light of revelation, are the dupes of a similar credulity. A Christian people should not mock at their fears, but rather pity them, and give them that light be-

fore which the darkness of superstition shall flee away.

Not only the spirits of men, but even the ghosts of animals sometimes impart information through these conjurers. In 1852, a Táu-ist priest at Shanghae professed to be in communication with the ghost of an old fox, which lived several thousand years ago. The fox had become a young lady, and would converse, through the priest, with persons who wished to know the best means of promoting their worldly interests. He was probably a ventriloquist; but after gulling some of his dupes out of considerable sums of money, his imposture was discovered; and the consequence was that a severe personal castigation was inflicted upon him.

Table-turning and spiritual manifestations are not unknown in China. In this, as in many other things, they are in advance of the practitioners among ourselves. The mode of carrying on this operation is somewhat different from that in vogue in the United States. The table is turned upside down, upon a pair of chopsticks, laid at right angles over the mouth of a mortar, or bowl, filled with water. Four persons lay one hand upon each leg of the table, while the other clasps the free hand of one of the four, and thus the circle is com-

pleted. An incantation is now chanted by the "medium," and soon the table begins to move. The "circle" move with it, and in a minute it is whirling violently upon its axis, until it is thrown violently off its balance, and falls upon the floor. The motion of the table is universally attributed to supernatural agency, but it seems not to have been used as a means of communication with the spiritual world.

There is no necessity for resorting to so clumsy a method of communication with the dead. The spirits have been induced to write their communications. A table is sprinkled with some kind of powder, or flour, or bran, or dust: then a small basket, without a handle, is armed with a pencil or chopstick, which is tied to its edge, or thrust through its interstices. The basket is then turned upside down, its edges resting upon the tips of one or two fingers of two persons standing on opposite sides of the table; and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket and the fingers on which it rests, and tracing upon the dusty table lines and figures in which a good linguist easily recognizes the characters of the Chinese language. In this way information is communicated on

subjects of which the operators have no knowledge. Sometimes indeed a ghost thus invoked may be unable to write Chinese, or may be unwilling to exercise its powers ; and then nothing can be discovered but unmeaning lines and angles. But in general the composition is good, and the information valuable.

CHAPTER XXIII.

ASTROLOGY—USE OF HOROSCOPES—LUCKY AND UNLUCKY DAYS.

BESIDES the evils to be apprehended from evil spirits, various other influences are operating by which the destinies of men are affected. The air, the earth, the water, the heavens, are all exerting mysterious influences, for good and for evil, which are to be attracted or repelled. It is not strange that the heathen should, in all ages, have attributed so much power to those mysterious objects which shine so brightly and beautifully in the heavens, and perform the round of their to them incomprehensible movements with such wonderful regularity and precision. Knowing nothing of the nature of the stars, it is not strange that they have so generally been led, by the suggestions of their superstitious views of nature, to invest them with the powers of deities, and look upon them as exercising in-

fluences over the affairs of men corresponding with their apparent magnitude and brilliancy.

Many of the stars are worshiped, both singly and collectively, as gods. Temples are erected to the "Seven Precious Ones," or the seven principal stars of the constellation of the Great Bear. The God of Literature, to whom the aspirants for literary fame pray for success, resides in the stars of the same constellation.

The Dipper, called Peh-ten, the "Northern Peck," is an object of the highest veneration. The star Benetnasch is a peculiarly powerful and fortunate star. The official residence of magistrates are placed under its protection. In front of every such official residence is a high detached wall, placed so as to cover the great front gate leading to the principal court of the building; and on this wall is a huge figure, rudely painted, intended apparently to represent a lion, though very unlike anything in nature. This is, however, the embodiment of the powerful star-god who protects the place.

The peculiar concatenation of causes and effects by which the stars are connected with earthly affairs, is in the highest degree complicated and abstruse. The wily astrologist

has ample room to bring out any result which may best suit his own purposes, without running any risk of falling into a mistake which could endanger his reputation.

The five planets, Mercury, Venus, Mars, Jupiter, and Saturn, are designated respectively the water, metal, fire, wood, and earth stars. These rule over the year and its four seasons, controlling the operations of nature. They are denoted by black, white, red, green, and yellow. They stand in relation respectively to the tastes, salt, pungent, bitter, sour, and sweet, and also to the north, west, south, east, and centre. Then they have also their peculiar connections with the "twelve branches," and the "ten stems," which are characters used in marking the years of the cycle of sixty years, and with the twelve months of the year, and the twelve hours of the day. The twelve branches are again denoted by twelve animals—the rat, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and boar. The planets are further connected with the twelve signs of the zodiac, and with the twenty-eight constellations. Then each day of the year is designated by the name of one of the twenty-eight constellations in uninterrupted succession.

In this combination of the planets, stars,

elements, animals, colors, tastes and points of the compass, we have a system of influences which control the destinies of men, and regulate mundane affairs. The results of these combined influences may be calculated, and often foretold. Knowing the year, month, day and hour of a man's birth, we know the star which controls his destiny, and the modifications imposed on the influences of that star by the other influences in operation at the same time.

A record of these particulars is often made in a book kept for the purpose in some of the temples. When the record is made a fee is paid to the priest in charge, and a receipt taken certifying the entry. This record is looked upon as equivalent to a constant prayer for long life and prosperity, and it is of the utmost importance, too, as a guide to the diviners, who are consulted in reference to every important undertaking. In sickness a knowledge of these circumstances is of importance, as indicative of the result, or of the mode of treatment. If a matrimonial alliance is contemplated, the first step to be taken is to compare the horoscopes of the parties to be united. If the practitioner of the mysterious art decides that they are under the control of antagonistic influences, which would produce an

unfortunate union, the affair is stopped at once. The decision is final.

When one dies the diviner must again be consulted, for the influences which prevailed at his birth, and their combination with those which were in the ascendant at the hour of his death, are the basis on which depends the proper selection of a burial-place.

Since times and seasons are controlled by stars, which, in turn, have their influences variously modified by concurrent or opposing influences, each year, month, day, and hour, has its peculiar character, derived from the combined result of these various influences. In one year all central places will be lucky, in another year, the reverse. Now the benign influences from above are shed upon the north quarter, now upon the south.

So also each day has its own special characteristic. One day is fraught with happy influences for all mankind. Another is loaded with evil, and only evil, for all. One day is fortunate for one man, but sheds a curse upon another: or, it gives success to one class of undertakings, but is sure to surround another class with inscrutable difficulties and dangers.

It is one of the important duties of the Astronomical Board, at the capital, to ascertain

beforehand the peculiar character of each day, and to note it in the Imperial Almanac, for the information of the people. Thus every act of life, of the least importance, is dependent upon these ever-varying influences; and all must consult the Almanac, if not the soothsayer, before entering upon any important undertaking. By these vain and foolish restraints upon their freedom of action, the spirit of enterprise is repressed, business is hampered and retarded, and the whole machinery of social life is clogged. Until a lucky day is found no journey must be commenced, no vessel set sail, no family change its dwelling, no foundation for a building be laid, no new enterprise be commenced, no burial take place, no marriage be solemnized.

The whole Chinese people are under the deepest bondage to these superstitious notions. One of the cheering indications connected with the revolution, which has been so long in progress, is the fact, that the leaders have thrown away all these fables as idle trash. They proclaim their conviction that all days are alike, and equally good for every undertaking, provided only that the Sabbath be not desecrated.

CHAPTER XXIV.

GEOMANCY—SELECTION OF SITES FOR BURIAL— CONSTRUCTION OF DWELLINGS.

CLOSELY connected with the ideas of the Chinese as to the power of the stars, are their notions with reference to the influences connected with particular localities on earth. These notions afford employment to a numerous class of men, whose business it is to determine the character of the influences resulting from the particular assemblage of circumstances and features found in any given locality. It is, of course, a great object with this large and influential class to cherish the belief in the reality of these mysterious influences, and in their ability to detect and accurately predetermine the effect of every particular feature, connected with any place concerning which they may be consulted.

The professors of the art of geomancy are considered of great importance to the commu-

nity. They are indeed, in general estimation, quite as essential to the well-being and prosperity of the public as are the professors of the healing art; and some of them have acquired a high degree of consideration, from their supposed skill in unravelling the multitudinous combinations by which they read the decisions of fate. These combinations are so various, that there is abundant scope for the exercise of the powers of the imagination. The man who can make the greatest display of striking and far-fetched connections in making out his cabalistic formulas, will earn the highest reputation.

The occasions on which the skill of the geomancer is most frequently called into requisition are those connected with the burial of the dead. It is of the utmost importance that a fortunate site should be procured for the tomb, and the rich spare no expense to procure such a one for their dead. The poor are satisfied if they can find one that is free from influences that would be positively injurious, and often have to neglect such considerations entirely, and content themselves with such a site as their poverty may be able to command.

The site of the tomb is supposed to influence the condition both of the departed spirit, and

of the surviving members of his family. Hence the anxiety of the family to secure the best possible site when the head of it dies. The geomancers sometimes have great difficulty in finding a spot free from all objections; and this is generally the case when the family is known to be wealthy. The geomancers are in no haste to bring their researches to a conclusion, while there is hope of putting money into their own purses by delay. A case occurred at Canton, in which the body of a wealthy merchant was kept unburied no less than twenty years, because no suitable site for the tomb could be found.

The Chinese mode of burial admits of this kind of imposition. In point of fact, the corpse is buried when it is laid in its coffin. The coffin is made of very thick, heavy timber, and the joints are all carefully closed by pasting layers of paper over them, so as to make them perfectly air-tight. For greater security a little lime is generally put in with the corpse. In this way it is possible to keep the confined corpse in the house for years, without any unpleasant consequences. The practice indeed is not uncommon. Some have not the means at command for burying in such style as they would wish. They must wait for better days. Some do not find a place to suit them. Thus it

sometimes happens that on entering a Chinese gentleman's house, a coffin is one of the most prominent objects seen among the articles of furniture.

The places which are calculated to advance the fortunes of their possessors are few. Some such exist near Ningpo. Several of them were discovered nearly three hundred years ago, by a Buddhist priest who excelled in the art. The families who obtained these sites have enjoyed, it is said, uninterrupted prosperity ever since. Among their descendants, some have always been found in the highest offices of the state.

At a place in Nganhwui there is an ancient temple, erected with a view to prevent its site being occupied as a burial-place. A print of a dragon's foot was discovered in the soil, and the geomancers declared that such a site would be so fortunate, that the family who should possess it for a burial-place, would attain to the imperial dignity. The owner of the ground therefore determined to occupy it for himself, that his posterity might enjoy the good fortune connected with it. The people of the district were alarmed. They saw civil war, bloodshed, commotions, and dire calamities in such a use of the spot; for these are the usual concomitants of a change of dynasty, without

which the prediction of the geomancers could not be fulfilled. A subscription was taken up for the purpose of purchasing the ground, and erecting a temple on the lucky spot. The Emperor heard the rumor, and contributed largely to an object so important as the preservation of his throne. The Emperor and the beggar, the learned and the illiterate, are all alike the slaves of superstition.

It is not only the position of tombs that must be fixed with reference to the geomantic indications of the place. The dwellings of the living, as well as the abodes of the dead, should be constructed with a view to secure happy influences. If there be no choice as to the site of a proposed building, there always is as to its position and as to the location of doorways and passages. Care must be taken to avoid having a neighbor's ridge-pole pointing directly towards the front entrance. In arranging the doorways, it is important that no two doors should be exactly opposite to each other, lest the mysterious evil influences, or wandering ghosts, should too easily find their way into the inner apartments.

In the erection of a house, the following six points are of great importance: the position and direction of the roof-ridge, the position of the cooking range and cupboard, the direc-

tion in which the doors shall open ; the position of the well, if there be one ; the place for the mortar used in preparing certain articles of food ; the position of the bedsteads.

These important matters require a special investigation by a professor of the art ; though the poor, or those who grudge the money necessary to pay the regular practitioner, may be content to leave the decision to chance ; or may decide according to their own notions of what is best.

While a house is in process of erection, precautions are taken to avoid inclosing any unlucky influence. After the frame is raised, and before it is roofed in, several lanterns, attached to shoots of bamboo, are elevated on a pole above the ridge of the roof ; and are allowed to remain there for several days, candles being burnt in them at night. This precaution is seldom dispensed with, as the omission might bring misfortune not only upon the owner and occupants of the house, but also upon the builder.

CHAPTER XXV.

CHARMS AND AMULETS—EXORCISING AT AMOY—
PROTECTION OF HOUSES—TOWERS—PORCELAIN
TOWER AT NANKING—EFFECTS OF HIGH BUILD-
INGS—CHURCHES AT NINGPO AND SHANGHAE.

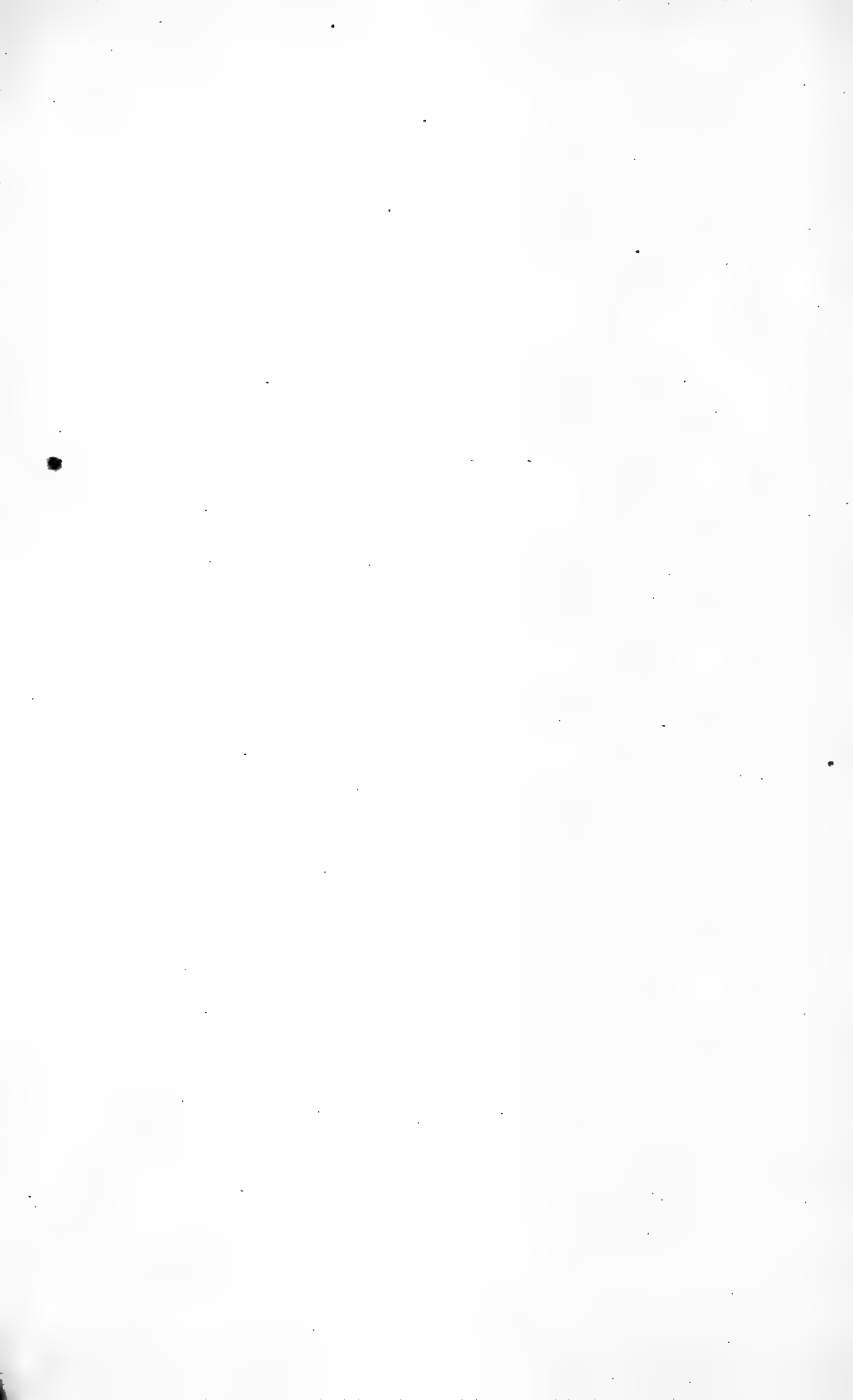
AGAINST evil influences of whatever kind, whether proceeding from above or from beneath, remedies are provided. They are to be counteracted by invoking the aid of opposing influences. Charms and amulets of various kinds are employed. Some of these are used for the ejection of evils already present; some for the prevention of those that are feared. In case of sickness, spells, consisting of mystical characters written on paper, are burnt, and the patient drinks the ashes in tea. The same remedy has been used to cure the stubborn disease of hunger, where more substantial food could not be procured. At Canton, during the distress occasioned by the attacks of the rebels upon that city in 1854, when provisions of all kinds were very dear, many of the poor

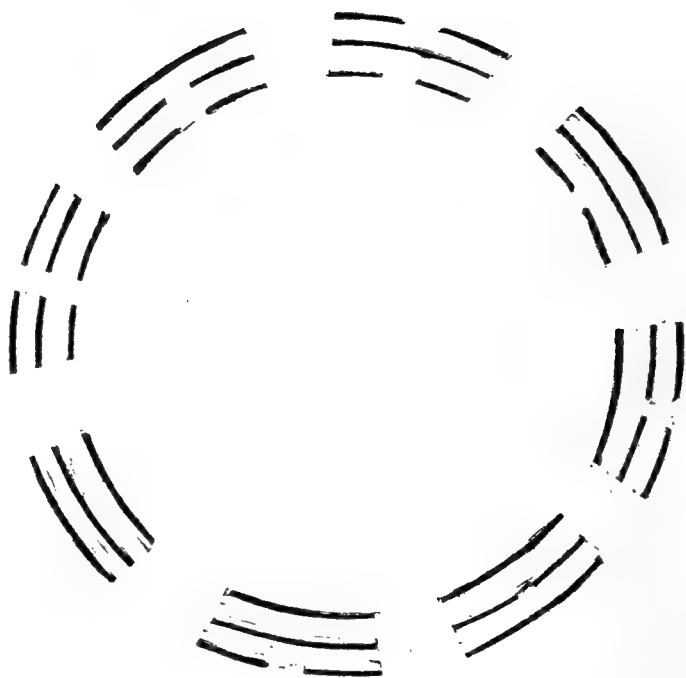
resorted to this means of quelling the demands of their appetites. The demon, in all probability, would not consent to be exorcised by so unsubstantial a power.

Amulets are generally worn about the persons of young children. Copper coins, or large brass disks, having the eight diagrams,* or other characters upon the face, are often used. Red cloth, worn upon the person, is supposed to be efficacious in driving away evil spirits.

At Amoy, a singular method is employed to abstract all noxious influences from the body. It is employed particularly on the fifth day of the fifth month, but is not limited to any particular time. When this plan is resorted to, every member of the family to whom it is to be applied is provided with a human figure made of paper, corresponding in appearance with the age and sex of the individual to whom it is to be applied. When all is ready the operator takes the figure, and rubs its face several times down the breast of the person to be exorcised. It is then applied to the back in the same manner, the application being, in both cases, to the exterior of the garments. The subject of the operation then kisses the figure, after which it is carefully folded in

* Pah-kwâ.





The Eight Diagrams, or Pah-Kwā.

yellow paper, with scalloped edges, carried to the open air, and burnt in front of the door.

The same operation is performed upon the other members of the household, and thus their bodies are freed for the time from those pernicious influences which may have lain concealed within them. Those influences, whatever they may be, pass into the paper image, and expend their powers upon it.

In addition to this precaution, some families purchase a paper figure of a white tiger, an imaginary animal whose power they fear. A piece of meat, raw or cooked, is attached with a needle to the tongue of the effigy, and the whole is burnt. In this way the demands of the animal's appetite are satisfied, and he is content to go on his way without doing any harm.

One of the most commonly used charms is the figure of the Pah-kwâ—the eight diagrams—arranged in a circular form. These diagrams and their powers are discussed in the Yih-king—the Book of Changes—a work composed by Wan-Wang, the literary king, about B. C. 1150. They are triplets of lines, whole and broken, the various combinations of which produce eight sets of triplets, each having its peculiar properties. These, by further combination, produce sixty-four figures,

which also possess their several peculiar powers. The first set are representative respectively of heaven, vapor, fire, thunder, wind, water, mountains, earth.

These mysterious figures embody, in some inscrutable manner, the elements of all change, the destinies of all ages, the first principles of all morals, the foundation of all actions. They of course furnish important elements for the subtle calculations of the diviner. From such a system of calculation, the results obtained must depend wholly on the ingenuity and imagination of the practitioner.

The figure of the eight diagrams is seen everywhere. It is often worn upon the person. It is seen, too, pasted in conspicuous positions about houses, chiefly over the door, to prevent the ingress of evil influences.

Various other devices are in vogue for the protection of houses. Sometimes the figure of a military chieftain is placed upon the roof, and again, a hideous looking tiger head. One writes upon his door the word *Teu*—The Peck—intimating that the place is under the protection of the stars forming the Dipper, in the Constellation of the Great Bear. Another puts his trust in a rude drawing of some ferocious animal; or an announcement, placed in a conspicuous position, that the sacred phoenix

is within. On almost every door the character Fuh—happiness—stares you in the face, not as an indication of its actual presence, but of the desires of the inmates.

At the heads of streets, or other similar positions, stone tablets are sometimes erected, having engraved on the face the words "How dare you"—equivalent to "I defy you." This defiance is intended as a menace which will deter any further advance of noxious influences approaching the place, and thus protect the neighborhood on one side from the effects of any of those mysterious powers which may be in operation on the other side.

These influences are variously affected by different objects. Elevated objects possess great efficacy in collecting and spreading them, whether for good or for evil. They are therefore employed for warding off such influences as tend to injury. High towers of five, or seven, or nine stories have been erected for the express purpose of protection against noxious influences. Every district must be provided with one or more such towers, or pagodas. Some of these are of Buddhistic origin, and are specially consecrated to Buddha: but many have been built at great expense, for no other object than the advantage of the Fung-shui—"wind and water"—the expression in

use to designate all these kinds of influences. There is one of these towers within the walls of the city of Ningpo.

The celebrated porcelain tower at Nanking, is a Buddhist pagoda. It stands just outside the city walls, but the inclosure in which it stands is surrounded by a high wall of its own. It was built by Yungloh, the third Emperor of the Ming dynasty, about A. D. 1413. It is nine stories high. It is said to be two hundred and sixty feet in height, and three hundred feet in circumference at the base. It is not, strictly speaking, a porcelain tower, but its external face is of brick, beautifully glazed, and of various colors. The most prominent color is green, with which are mingled red, yellow, and white. The inner surface of the wall is faced with black tiles, on each of which is a gilt image of Buddha in relief; so that each story glitters with over two hundred images of this god. The whole of the wood-work of this famous tower was burnt by the insurgents, after they obtained possession of Nanking; and the large Buddhist temple at its base was also destroyed. More recently, in the latter part of the year 1856, the whole structure was destroyed by being blown up with gunpowder. Such, at least, is the report from Nanking.

Besides these towers, other elevations are employed for a similar purpose. According to the geomancers, every city should have its hill, its hillock, and its level field; and where they do not exist in nature, artificial ones must be constructed. The artificial "hills" are, of course, on a small scale, but the rule of the geomancer is observed.

Artificial mounds are often constructed to keep down the unlucky influences supposed to prevail in particular localities. Near a vacant piece of ground in Ningpo, set apart as a parade ground for military exercises, stands a high bell-tower connected with a neighboring temple. From the bell-tower unlucky influences are shed upon the parade-ground. So, in order to obviate the danger from this source, a high mound of earth and rock-work has been thrown up, at great expense, on the opposite side of the ground.

Again, in the same city, an important street is supposed by the people to bear some resemblance in form to a centiped. It requires a vivid imagination to discover in what the resemblance consists, but as such is the popular fancy, means must be devised for expelling the noxious influences of that poisonous insect. At the head of this street stands the residence of the Tau-tai, the highest civil officer residing

in the city. He is protected by a hillock thrown up in front of his gate. The citizens, moreover, are forbidden to erect any building of more than one story in the immediate vicinity of his grounds.

The street itself must also be protected, and this has been accomplished by throwing an arch of solid masonry over the street, and erecting upon it a small temple, which is thus elevated above all the surrounding objects. Upon the summit of this building the figure of a cock was placed. As fowls are in the habit of eating centipeds, it was thought this device would be an effectual protection. In the year 1850, a large Presbyterian church was built at no great distance from this street. It was an object of fear to the neighbors on account of its height. On all neighboring dwellings fierce-looking tiger heads might be seen scowling defiance at the evil influences shed abroad by this high building. Great was the dismay when it was found that the tower of the church was higher, though by a very few feet, than the elevated building by which the street was protected. It so happened that after the lapse of some two years a fire broke out, and destroyed a large amount of property in the centiped street; and among other buildings, that which was supposed to protect

the street. This result was attributed to the effect of the high church tower which overlooked it, and therefore overpowered the benign influences of their own erection, in which they had trusted. This building was immediately replaced by another similar one; but care was now taken to have it somewhat higher than the unlucky church tower; and instead of the cock, it was surmounted by the figure of a more powerful animal—a catamount.

Some time afterwards the Papists commenced a large cathedral in another part of the city, which was to be of a great height. But when the walls had been carried up nearly to the contemplated height, they one night fell suddenly to the ground. This result was supposed to demonstrate the efficacy of their catamount as a protecting power, for it was by its superiority that the Papal walls were brought to the ground.

High buildings generally—such as are higher than those of their neighbors—are objects of fear, and therefore, such are not often built. Indeed the ordinary method of building Chinese dwellings compels their restriction to two stories. A church tower, of course, overtops them all. The large Baptist church at Shanghai created no little alarm in the

neighborhood, when its tower began to rise over the tops of all surrounding structures. The district magistrate for the district in which the city is situated, died soon after the church was built, and his death was universally attributed to the influence of the building.

The color of this church, and that of the Episcopal church, also excited serious apprehensions. The walls had been made of a red color, which being the color of fire, the effects might be expected to be very disastrous. The Tau-tai addressed the American Consul on the subject, earnestly desiring him to issue orders that the color should be changed. If not, he said, many serious fires would, no doubt, be the consequence.

This same magistrate, on another occasion, was applied to to affix his seal to the title-deed of a lot which had been purchased by the Presbyterian Mission, as a site for a church. His honor objected to the erection of a high building in that situation ; and refused to affix his seal to the deed, or ratify the sale. He assigned singular reasons for his course.

In a communication to the American Consul on the subject, he uses the following language : "The gentry of Shanghae generally, and the diviners, having accurately examined the spot, find that the temple of the god of

fire lies towards the south, and fronts towards the north, which correspond with the diagrams *Ki* and *Tsae*, representing water and fire. It is on this account that the whole region enjoys peace and prosperity. The lot now rented is near this temple, and to the west of it. Now the west is the quarter represented by the diagram *Tae*, whose nature is connected with metal, which can be subdued by fire. If then a high 'worship hall' be erected there, metal and fire will come into collision, and the people of the whole city fear there will be many fires in consequence. Moreover, if there be any elevated object in the quarter connected with metal, diseases and calamities will result."

This language is employed by an intelligent officer of high rank. He was a man, too, of more than ordinary intelligence, for he had long been in habits of intercourse with foreigners, as an extensive merchant, and spoke the English language fluently. These ideas are received among the most intelligent men with as little doubt, apparently, as is entertained among educated men in Europe and America, of the revolution of the earth around the sun.

Such are some of the superstitions by which Satan maintains his hold upon the minds of

this people. The wily deceivers who pretend to assist them in their difficulties, do them a far greater injury than merely rob them of their money. Their fears are often excited by an evil omen, or an unfavorable response, and they endure all the suffering occasioned by the anticipation of evil—often worse than to encounter the evil itself. On the other hand, hopes are excited which lead to disappointment, giving rise to discontent. The constant dread of evil spirits ever present, and ever watching for an opportunity to inflict an injury; anxious to mar every project, and foil them in every undertaking, occasions anxieties greater than those which flow from the realities which obstruct them in the execution of their plans. The remedy for all these imaginary evils is the knowledge of that all-controlling Power, to whom the whole realm of nature is subject; to whose sway all existences must yield, and who is ever ready to protect and succor those who put their trust in Him.

JEWS IN CHINA—MOHAMMEDANS IN CHINA.

It will be proper here to give some account of the Jews and Mohammedans in China. Early in the 17th century, Matthew Ricci, and the other Jesuit missionaries residing at Peking, were suddenly made aware of the fact, that there existed a Jewish community in the city of K'ae-fungfu, the capital of the province of Honan. This information was first communicated by a member of that community, who happened to be residing at the time at the capital. This information was subsequently confirmed by further investigations, and by personal visits of some of the Jesuit missionaries.

In the year 1704, Father Gozani visited K'ae-fungfu, and gave a full account of the Jewish colony, but from that time to the close of the year 1850, nothing was known of their condition. It was known, however, through intelligent Chinese, that the colony continued to exist, being designated by the Chinese, "The sect which plucks out the sinew."

In the month of November, 1850, two intelligent natives, under the general supervision of the Rev. Dr. Medhurst, were dispatched to K'ae-fungfu, with a view to obtain some definite knowledge of the condition of the colony. The expenses of the journey were borne from funds contributed for the object in England, and placed at the disposal of the Bishop of Victoria. The native messengers set out on the 15th of November, and arrived at their destination on the 9th of December, having travelled a distance of about seven hundred miles. They found the colony greatly reduced in number and in position. Once they had numbered seventy clans: now but seven, numbering together about two hundred individuals. They were sunk in the deepest poverty, and subjected to contempt and persecution from their neighbors, many of whom were Mohammedans. Their religion seemed to be little more than a name, but they retained their peculiarities to an extent sufficient to make a marked distinction between them and the heathen around them. Not an individual among them could read the Hebrew character, although they had a number of Hebrew manuscripts, which were carefully preserved in their synagogue. The last of their rabbis had died fifty years before, leaving no

one behind him who had any knowledge of Hebrew, and it was therefore impossible for them to recover it. The rite of circumcision had ceased to be observed, and even the expectation of a Messiah was no longer cherished. Their synagogue itself was fast going to ruin. A few manuscripts were procured and taken back to Shanghae, but they were not of much importance.

In the summer of 1851, the native messengers were again sent to K'ae-fungfu. On this occasion they succeeded in purchasing a number of manuscripts, and two respectable members of the congregation returned with them to Shanghae. Of the manuscripts obtained, six were rolls containing portions of the Pentateuch, and fifty-seven were smaller manuscripts, of which thirty-three contained each, one of the fifty-three sections of the law. Some of these manuscripts were much damaged by water, probably at the time of the flood, which occurred at K'ae-fungfu in the year 1642.

Of the early history of this colony of Jews we are as yet entirely ignorant. They themselves can give no account of their origin. From present appearances it seems probable that, unless they receive assistance and encouragement from without, this little congre-

gation of the children of Abraham will, ere long, become extinct.

Mohammedans are found in all parts of China, but their number is nowhere large. There is a mosque at Canton, but in the southern provinces generally, the number of Mohammedans is very small. At Amoy a few families reside, and there is a mosque at Chang-chau, and one at Fuh-chau. At Ningpo there are some twenty or thirty families. They have a mosque, but do not seem to be very zealous in the observance of rites of worship of any kind. Their Sabbath falls on Thursday, but it is not distinguished from other days except by a religious service at the mosque, which seems to be very little attended. The hall for worship is used for storing agricultural implements, and the dusty furniture would seem to indicate great neglect of religious worship.

At Hang-chaufu there are several mosques, and this is said to be one of the strongholds of the Mohammedan faith in China. There is no reason to believe, however, that any serious efforts are made to increase the number of their adherents by proselyting the heathen. Those who adhere to the false Prophet, do so because their fathers did so before them, and they do not wish to abandon the religion in

which they were born. Some of the members of the community have attained rank as officers of the imperial government, and in all probability, do not scruple to perform the idolatrous ceremonies prescribed to official personages.

CHAPTER XXVI.

PROTESTANT MISSIONS IN CHINA.

“THE people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.” The language of the prophet which once found its fulfillment “by the way of the sea, beyond Jordan, in Galilee of the Gentiles,” has again begun to be fulfilled in the “land of Sinim.”

Having looked at the “darkness” which has so long brooded over the land, it is proper to glance at the “light” which is now “springing up.” All that can now be done is to state, very briefly, some of the results which have attended the labors of Protestant missionaries of the various evangelical denominations who have occupied this important field.

The labors of Protestant missionaries in China commenced in the year 1807, when Robert Morrison reached Canton, and there, in the midst of discouragements and difficul-

ties, entered upon that course of study in which he was so signally successful. He had to encounter much opposition from his own countrymen, as well as from the Chinese. He could not perform much direct missionary labor, but was obliged to confine himself to such efforts as he could make in his private intercourse with the few Chinese with whom he became acquainted, or with his own domestics. His labors were confined principally to his study, but they were labors of the utmost importance, and have contributed not a little to the usefulness of those who have since entered into his labors.

In November, 1819, he completed a translation of the Bible; and in 1823, a Chinese and English dictionary, which was published at the expense of the East India Company. This dictionary has been, and still is, a most important aid to all who are engaged in the study of this most difficult language.

In 1813, Morrison was joined by William Milne, but his career, though very useful, was a short one. He died in 1822. In 1829 the American churches first entered this field, by sending to Canton the Rev. E. C. Bridgeman and the Rev. David Abeel.

It was not until the year 1842, when the treaty of Nanking opened five Chinese cities

to foreign commerce, that the missionary work in China can be said to have commenced. Previous to that time the few missionaries who had been residing within the limits of the empire, were subject to so many restrictions, that their labors were necessarily chiefly of a preparatory character. A number of missionaries, however, had been for some years laboring among the emigrant Chinese in the countries and islands about the Straits of Sunda, and as soon as China was thrown open, they were prepared to enter it with the advantage of a previous acquaintance with the language, and with the character of the people.

Since that period the number of missionaries in China has steadily increased. In the year 1855, the number of Protestant missionaries was one hundred and one. A majority of these were from the United States. Seven of them were from Germany, and the rest from England. There have been some changes since, but the number, it is believed, has not increased; the removals and deaths being about equal to the additions sent out. The whole number of Protestant missionaries sent to the Chinese, up to 1855, was one hundred and ninety. They have labored under the patronage of twenty-one missionary societies.

The difficulties to be overcome in carrying on the missionary work in China, are very great. One of the most serious lies in the nature of the language. The nature of the obstacle which the language presents to the success of the work may be understood, when it is remembered, that there are two languages to be acquired, and that each of these is more difficult of acquisition than any other language on earth. The written language is not a mere representation on paper of the sounds of the spoken language, but is entirely distinct from it.

The difficulty in acquiring the written language arises from the necessity of learning an immense number of arbitrary characters. Each word is represented by its own peculiar emblem, which must be impressed upon the memory. The number of characters, therefore, is equal to the number of words in the language, and in order to read books on ordinary topics with facility, not less than four thousand characters should be perfectly at command. He who would lay claim to scholarship, however, should be acquainted with eight or ten thousand. Morrison, in the second part of his dictionary, has defined twelve thousand six hundred and seventy-four characters; but the native work on which it is founded con-

tains about forty thousand. This includes, however, many that are obsolete.

The labor of committing to memory even three or four thousand such characters is, of course, very great. They are not composed of parts which, by combination, furnish a guide to the name or the meaning. The *sound* must be learned from the living teacher, for nothing in the character itself fixes its pronunciation. Then the form and the meanings of each have to be separately learned. The difficulty is further increased by the fact, that many different characters are pronounced in the same way, with only a slight variation of tone, and many with no variation at all.

The difficulty of acquiring the written language interferes with the missionary work, not only by increasing the labor of the missionary. This were a small matter. An effect of far greater moment is, the amount of labor with which the natives themselves must acquire it. It may be safely said, that Chinese youths must give much more time and labor to the study of their written language, if they would master it, than is required of American youths in mastering the Latin or Greek. The Chinese boy must give years to the mere acquisition of the *sound* of the characters; and then must labor long to impress their forms

upon his memory so as to be able to write them. The former he does by committing to memory whole volumes of the works of ancient authors, without understanding anything of the meaning ; and the latter task he can only accomplish by writing and rewriting the characters, until they are indelibly impressed on the memory. All this labor is accomplished for the Latin and Greek when the alphabet has been mastered.

Many Chinese leave off where the student of Latin or Greek begins, and never get further than the sounds of some of the characters. By the time this labor is accomplished, the time their parents can afford to keep them at school is exhausted. If able to continue at school a few years longer, there is still no time for the study of anything but the language ; and those useful branches of education considered so important in the schools of the United States and Europe, must ever be in a great measure excluded from Chinese schools, where the object is to thoroughly master their own language.

This difficulty of learning their written language must, of necessity, put it out of the power of the great mass of the people ever to become readers. The Bible therefore can never be made accessible to the common peo-

ple, unless some change is brought about which will diminish the labor of learning to read. This can only be effected by reducing the spoken languages to writing, by means of an alphabetical system. Then the language read will be the same as the language spoken, and a Chinese may learn to read without the necessity of learning a new language. When he shall have learned to pronounce the written sounds, the meaning will already be known to him, without further labor. Some efforts have been made in this direction by missionaries at several of the stations, but it is an innovation which the Chinese will be slow to adopt.

The advantages of the present written language are so great, and it is so much admired by the influential classes, that it is not likely to be abandoned. As a means of educating the masses, and enabling them to read the Bible, it will perhaps be given up, but as a means of communication understood throughout the empire, it is invaluable. The spoken languages even if written could be understood by but a limited number of people. The characters of the written language, though pronounced differently in different places, bear the same signification in all parts of the empire. This is analogous to the Arabic numer-

als, which are pronounced differently by the different nations of Europe, but are understood in the same sense by all.

The difficulty of acquiring the spoken language arises chiefly from the peculiar tones with which it is necessary to become familiar. Each word has a tone peculiar to itself, and in uttering a word, a mistake in the tone would often give a wrong sense. This difficulty is greater in some dialects than in others, because of the greater number of words of which the meaning cannot be determined without the correct tone. Some of the dialects are more polysyllabic in their character, and therefore less dependent on the tones; that is, synonymous words are more frequently combined to express an idea. The spoken language may, however, be more easily acquired than has generally been supposed. Missionaries now commonly begin to preach in little more than a year after their arrival.

Many other obstacles besides the language might be mentioned, but it is unnecessary. It is sufficient for us to know, that in spite of them all, the work has greatly prospered. Already, after only ten or twelve years of active labor, the number of native converts, according to the latest accessible information, cannot be much under one thousand.

The success, however, must not be measured only by the number of converts. Much has been done to prepare the way for greater results. The Bible has been translated in several independent versions. Tracts have been written and published, and circulated in large numbers. A knowledge of the main features of the Christian religion has been extensively diffused among the people, in those places where the Gospel has been preached. Churches have been built. Printing-presses have been put in operation. Schools have been established. The facilities for learning the language have been multiplied. In a word, the whole machinery needed in the successful prosecution of this great work has been put in motion.

CHAPTER XXVII.

THE REVOLUTION—CONCLUSION.

IN estimating the success of these missions, it would not be proper wholly to overlook the remarkable revolution which has been so long in progress, and which threatens to bring about a change of dynasty, and with it a change of the policy which has so long excluded foreigners from the empire.

This movement is undoubtedly one of the most wonderful among the many wonderful events of the present age. It is not proposed here to enter into the history of this movement, but there are some facts connected with its origin that are worthy of being particularly noted. It is a well-established fact, that the movement was, at the beginning, essentially a religious one, and it commenced, like the Reformation of the sixteenth century, in the breast of a single individual. This individual was Hung Siutsiuen. The impression made

on his mind was by means of a series of tracts, entitled "Good Words Exhorting the Age," prepared by Liang Afa, who was one of the first native converts brought into the church by the instrumentality of Protestant missionaries. He was baptized by Dr. Milne, in 1816. About the year 1833, he was engaged in distributing tracts to the candidates who were attending the literary examination in Canton. One set of these tracts, written by Afa, fell into the hands of Hung. He read them, laid them on his shelf, and thought no more of them. Several years later he fell sick. During his convalescence, he had certain strange visions, in which he received commands from heaven to destroy the idols. A cousin of his, at this juncture, stumbled upon the tracts in his bookcase, and called his attention to the strange things contained in them. Hung read them again, and was surprised to find that the doctrines taught in them agreed with what he heard in the visions. He was therefore satisfied of the truth of both, and commenced preaching against idolatry.

Strange to say, many received his doctrines, and in a few years a large company was gathered of persons who renounced idolatry. Some of them were seized and thrown into prison by the authorities, being accused of

dealing in magical arts, and having the books of "one Jesus." This was the first collision with the mandarins. Others soon followed, and in the end Hung was declared Emperor, and his followers avowed their purpose to overthrow the Tartar dynasty.

Their standard was soon joined by large numbers of men, willing to submit to their discipline, but having no sympathy with their religion. Many of them undoubtedly were the relics of bands of robbers, who had been prowling about the country. The whole province of Kwang-si, in which these events took place, had been overrun by bands of lawless banditti, and Hung was not unwilling to receive their assistance.

In 1853 the city of Nanking was taken by an immense army of insurgents, and is still occupied as the capital of the new dynasty. From this point, as a base of operations, they have been gradually extending the limits of their authority, and now, according to recent accounts, they rule over a territory of fifty thousand square miles, and fifteen millions of inhabitants.

Their success has not made them indifferent to their religion. They call themselves Christians, and there is reason to hope, that some of them are such in reality. The leaders are

doubtless influenced to a greater or less extent by selfish motives ; but that they sincerely believe the doctrines of Christianity, is the only reasonable view that will account for their conduct. It is altogether gratuitous to suppose that they are impostors, who, while they at heart adhere to their Chinese views of religion, assume the profession of Christianity merely to promote their own political purposes. To denounce all the cherished notions of their countrymen as absurd and wicked, would hardly seem to them the best means of gaining their affections, and thus raising themselves to power.

At all events, whatever their motives, they are proclaiming to the empire the fundamental doctrines of the Christian religion. They declare that there is but one God—who is the Creator of all things, to whom all creatures are subject, and who upholds and controls all things by the word of his power. They denounce all idolatry, and everywhere break in pieces the idols, and destroy their temples. They teach the doctrine of free justification through the atonement of Christ, and enjoin repentance and good works, taking the ten commandments as the basis of their system of morals.

Besides all this, they print the Bible, with-

out note or comment, as they find it translated by a Protestant missionary. They have taken Gutzlaff's version, and print it, so far as the editions have been collated, without any alteration.

Is it possible for any one who loves the cause of Christ not to rejoice in these things? Must we not bid them God speed in such a work? If, as is said to be the fact, they require all their officials to make themselves familiar with the Scriptures before receiving office, we have still greater reason to hope for good from the movement.

We do not say that these men, or any of them, are truly converted; but where so much truth has been made familiar to many hundred thousand minds, there is surely ground to hope that the spirit of God may make it effectual to the salvation of some of them.

There is, doubtless, much fanaticism connected with this movement. The leaders profess to have immediate communication with heaven, and to be guided in their movements by direct instructions from the Heavenly Father. They do not profess, however, to receive any new revelation as to doctrine. They but claim to be under special divine guidance in the conduct of the war. That men who have obtained all their knowledge of Christi-

anity as they have obtained theirs, and whose early training has been under the influence of such superstitions as those which they were taught to believe, should be brought under the influence of fanaticism in receiving their new faith, is by no means strange. The marvel is, that there is not far more of it than has yet manifested itself.

The conduct of these men cannot, in all respects, be defended. Some of their blasphemous assumptions are wholly without excuse. Yet, in such a movement, some extravagances were to have been expected. How far the chief himself, Hung Siutsien, is responsible for the language and conduct of his subordinates we cannot determine. Some light is thrown on this point, however, by the fact, that on one occasion he was sentenced by his associate chiefs to receive forty blows of the bamboo, in obedience to a pretended revelation from the Heavenly Father. It is now confidently reported that his prime minister, the Eastern King, Yang Siutsing, has been put to death. He seems to have been the most cunning, if not the most able, of the subordinate leaders, and was probably the most unprincipled.

Whether these men will succeed in placing themselves on the throne or not, no human foresight can determine. Perhaps their mis-

sion will be better accomplished in their overthrow than in their triumph. It can hardly be doubted, however, that the days of the Great Pure Dynasty are fast drawing to their end. In any event, this great movement cannot fail to prepare the way for the spread of the Gospel throughout this mighty empire.

We cannot but recognize in this strange revolution the power of God. We see in this wonderful upheaving of the Chinese mind, how easy it is for Omnipotence to bring about, as it were instantaneously, the most stupendous results. A vast multitude of men, under the impetus communicated by a single mind, have been brought suddenly to embrace, in form at least, a new religion. Educated under the influence of gross idolatry, and debasing superstition, they have been brought, under the leadership of a chief having no greater advantages of education than themselves, to renounce their idolatry and superstition, to submit to a rigid religious, as well as military discipline, and to set themselves against all that so lately they had held most sacred.

This revolution is, to a certain extent, the offspring of Protestant missions, and affords many grounds of encouragement to all who feel any interest in the success of the missionary work.

We have now endeavored to place before the reader some of the facts illustrating the gross darkness which rests upon the minds of the millions of this vast empire. The picture thus presented cannot but call forth the sympathies of all who have hearts to feel for the miseries of their fellow-men. The Gospel alone can deliver these degraded idolaters from the chains of superstition in which they are held. Shall it be withheld? How strong is the appeal for help which comes to us from that far-off land. The poor woman muttering her unmeaning prayers; the ignorant peasant bowing before his idols; the high officer worshipping the ancient sages; the Emperor himself, in his robes of state, prostrating himself in adoration of Heaven and Earth, or of the Sun and Moon; and the populous city distracted by anxious fears of evil spirits, all appeal to us to send to them the Book of God, which can make them wise unto salvation.

Reader! God has put it in your power to give them the means of deliverance. He requires at your hand, not only that you do something, but that you do all you can, to send to them that light of life which he has given to you. You must meet those millions of your fellow-men at the bar of God. Some of them, it may be, might be saved, if you

should do all that God commands you to do. Should any be lost by your neglect, will not their cry of anguish, when driven away from the judgment-seat of Christ, to encounter the horrors of the second death, upbraid you as the cause of their destruction? Will not the Judge himself require their blood at your hand?

THE END.

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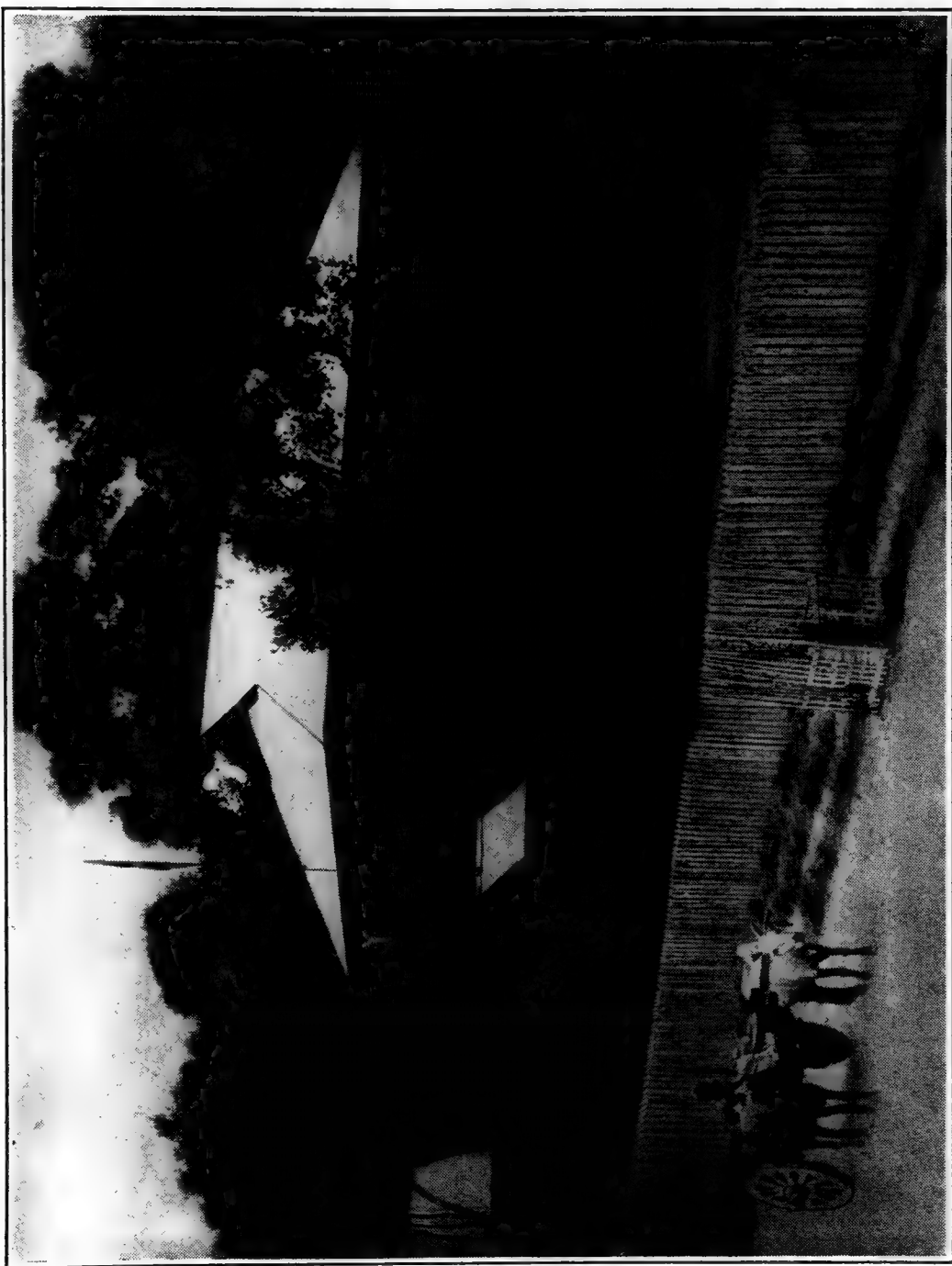
Darkness in the flowery land.

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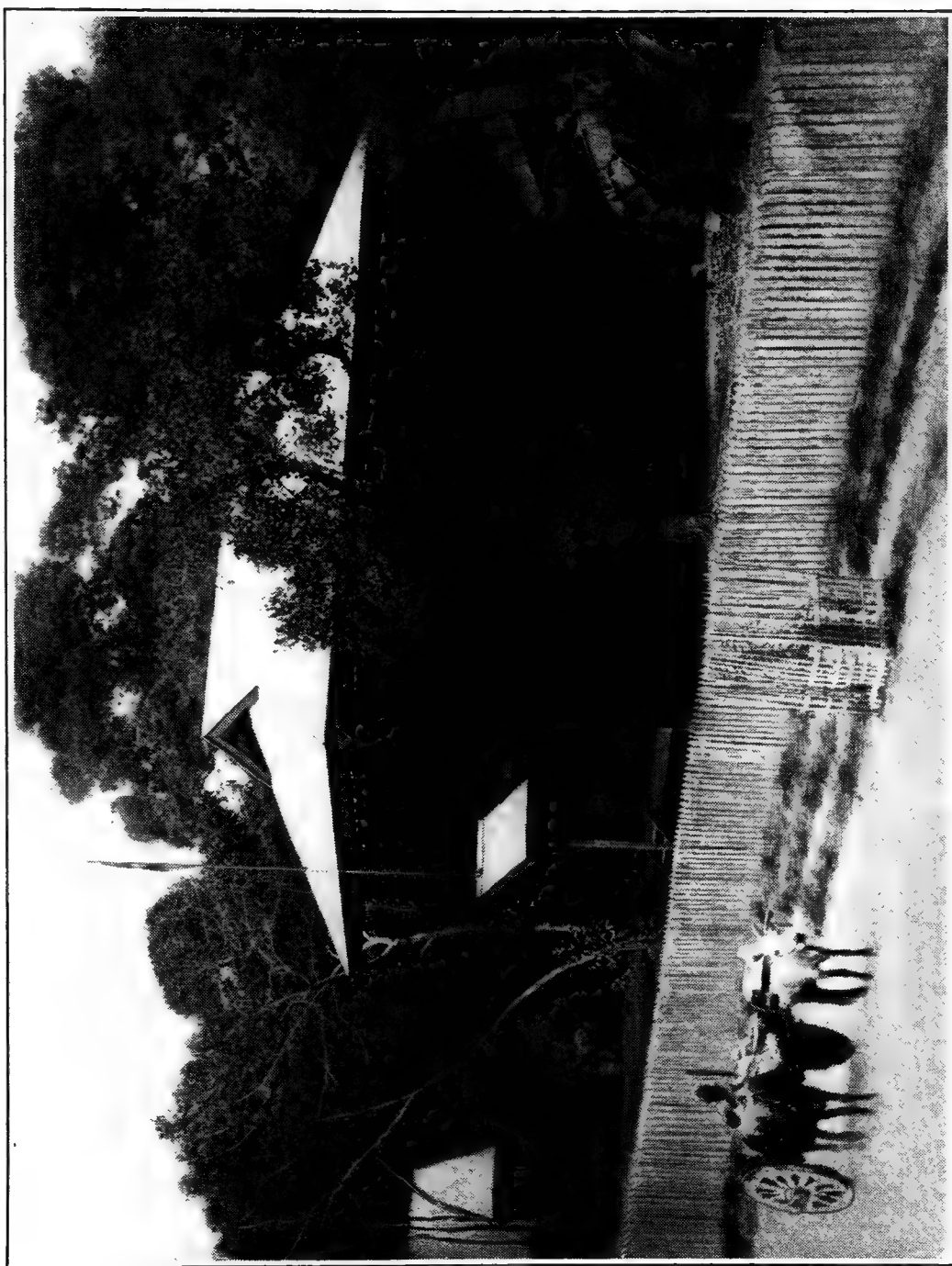
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Introduction

THE man who attempts to study the Oriental finds himself face to face with a very difficult, albeit a very interesting problem. The Oriental's idea and ideals; his ways of looking at men and things and his valuation of them are so different from those of his Western brother, that the latter oftentimes finds it impossible to understand him. As Kipling has truly said, "For East is East and West is West, and never the twain shall meet." In fact, I have sometimes thought that the longer one lives in the East the less confidence has he that he understands his dark-skinned neighbors.

It is for this reason that I have refrained in this little volume from considering abstract questions, which I leave to the savant; besides, the busy medical missionary has little time to spend in such study. Instead I have tried to show what the common, everyday life of the native of Burma is, so far as I have been able to judge it after a twelve-year residence in his country. For

Introduction

some years I have been in the habit of jotting down any interesting or humorous incident it has been my fortune to meet, and this little book is the result. "Odds and Ends" it is true, but I hope they will prove both interesting and instructive, and give a faint idea of the Burman, the Shan, and the beautiful country they live in.

PHILADELPHIA, 1906.

W. C. G.

Contents

	PAGE
CHARACTERISTICS OF THE PEOPLE	7
II	
EVERYDAY SIGHTS AND SOUNDS	61
III	
ODDS AND ENDS OF TRAVEL	103
IV	
A FEW MISTAKES	157
V	
MEDICAL MISSIONARY WORK	173
VI	
"NATS," "HPEAS," AND CHARMS . . .	211
VII	
THE RELIGION OF THE PEOPLE	251
GLOSSARY	275

Characteristics of the People

I



OMEBODY has said that if one wishes to see the city in which the greatest number of different nationalities dwell together in peace he must go to Singapore. I think, however, that he is wrong, and that there are more different kinds of people living in the large cities of Burma, especially in Upper Burma, than in Singapore.

First and foremost, of course, comes the Burman, for years the conquering race, and now, although conquered by the superiority of British arms and valor, still proud of his history. He looks upon his neighbors, the Shans, Kachins, and natives of India, as men of inferior races, and only bows before the all-conquering Anglo-Saxon because he has to.

The Burman makes his home on the rich plains, close beside the rivers, for he is a great waterman, while the Karen, the Kachin, the Chin, and other races live upon the hills, and the Shan, the tribe most nearly related to the Burman, builds his villages in

Odds and Ends from Pagoda Land

the valleys between the mountains in what he picturesquely calls the "hill and water country."

Lured by high wages and plenty of work, multitudes of natives of India have crossed the Bay of Bengal and landed in Burma, which has been overspread by them like locusts on a field. In the cities one meets with them in crowds, huddled together, usually in the poorest quarters of the town, the "ghettos" of Burma, in fact. Along the railroads, upon steamships, and at any place where coolie work is to be had, the native of India is very much in evidence. Then too, the Chinaman has poured in from the north, till the Burman, good-natured, easy-going, and improvident, runs the risk of being crushed between the upper and nether millstones. The native of India, the *kallah* as the Burman calls him, does not care anything for the country. All he wants is to make money, which he hopes to take to his home and live upon in comfort during the rest of his days. To do this he is willing to live in a shack or a hovel; eat but just enough to keep soul and body together; will beg in the most unblushing manner, and never give out a single copper piece more than he is obliged to. It is im-

Characteristics of the People

possible to imagine a greater contrast than that existing between the low-caste native of India and the Burman in whose land he has made his temporary home.

The Burman is a cheerful, careless fellow, who follows at least one Christian precept, for he "takes no thought for the morrow," and is content if he has sufficient to last through the day in hand. His habit has grown to a great extent, I think, from the ease with which he can make a living. The country is so fertile that he has merely to scratch the ground to get a harvest; his wants are few, and he prefers to live from hand to mouth in an easy, slipshod way, than to heap up treasures and know not who shall enjoy them. He spends as he gets and depends upon his children to support him during his old age. "Why should I work any harder," he asks, "when I have enough to eat and to wear and a family to look after me when I am old?" Well, why should he?

He is very tolerant of others' religious beliefs and does not bother himself with what they believe in or worship. In this he again differs greatly from his neighbors across the seas, the intolerant followers of the prophet, who would to-day, if they

Odds and Ends from Pagoda Land

dared, raise the crescent flag and offer the Koran or death to their conquered enemies, and the Hindu who hates the Mohammedan as cordially as the Mohammedan hates him.

The Burman is well-made physically and, although not so tall as some of the natives of India who have emigrated into his land, is much better built and stronger. He is rather dark, with jet black, straight hair; eyes of the same color, and but very little hair upon his face. He does not shave these few hairs, but pulls them out with a pair of tweezers, and it is a common sight to see a man with his face screwed up—for it must hurt—sitting with a small mirror in his left hand and his right armed with the tweezers busily engaged in pulling out the whiskers from his chin.

The Burman is nothing if not polite and his language allows a great scope in using polite phrases. In Shan, for instance, there are half a dozen ways of saying “I,” graded according to the rank of the speaker and the person spoken to, running all the way from a very arrogant “I” down to “the slave of our lord’s head.”

A patient coming to the dispensary always asks for “just a little” medicine. A funny thing happened awhile ago. A woman

Characteristics of the People

came from a village quite a long distance up the river and she wanted enough medicine to last for several days. She wished to be polite, of course, and it would not be polite to say, "Please give me a lot of medicine, as I have come from a distant village," so she asked for "*myan myan ga le*," literally, "a great little." *Myan* means a large amount, doubling the word intensifies its meaning, and *ga le* means a little amount.

Titles are given in great profusion, and to call a man your lordship or "our lord" is the proper way to address a superior. The wife of a man living in a jungle village up the river was very sick—dying, they feared—and she assuredly would have died had I not been able to step in in time to save her life. The husband evidently wished to give me a unique title when he came later on to pay his respects and thank me for my "act of grace and compassion," as he termed it. He had called me "*payah*" (lord) before and that did not satisfy him, so now he said, "You are a Jesus Christ *payah* from heaven." This sounds blasphemous, of course, to Western ears, but it was not to him. There is a great difference between lord and Lord and be-

Odds and Ends from Pagoda Land

tween god and God. It goes without saying that I told him that I could not allow him to say such a thing as that and tried to make him understand that there is but one Lord and God and that all others are gods in name only.

In the "old Burman days," as the time before the British occupation is called, this custom of giving of titles was carried to a great excess, especially when addressing the king. I really do not know—I doubt whether anybody does—just how many titles he had, but some of them were strange, even ludicrous. The word "golden" was attached to almost everything he used. Thus, "to approach the golden foot" meant to be honored by receiving an audience by the king. In Shan the very word king means, "the lord of the golden palace."

The insignia of royalty was a white umbrella, nobody but the king and the immediate members of the royal family being allowed to carry an umbrella of that color, so one of the king's titles was "Lord of the White Umbrella." He reveled in the distinction of being "King of Kings, Lord of the Universe, Son of the Sun, Lord of the Moon and Planets, Owner of Innumerable

Characteristics of the People

Herds of White Elephants, Beloved of the Nats (fairies)," and so forth.

I think, however, the strangest title was given to my pony. The wife of the man who looked after it came to me one day and told me that "his lordship" had been given so much to eat that he had kicked a hole in "his lordship's" door! Even the pony became noble by carrying a white man.

One title among the Shans always strikes a new-comer as odd. One of the most respectful terms of addressing an elderly female is "old woman," so if you were to say, "If this old woman will do so and so I shall be much obliged," you would not, as at home, have been guilty of offering an insult, but, on the contrary, would have been most polite.

Without doubt the most marked characteristic in the native of Burma, of whatever race he may be, is his love of "following custom." The "customs of the fathers" must be followed whether they are good or bad. "We have a custom" is a phrase heard upon every hand. You ask why is this or that done in this or that way, "It is custom," you are told. Everything must be done according to custom, and should a Westerner, knowing that a certain thing

Odds and Ends from Pagoda Land

could be done better or more easily in another way, try to make a native do it according to his (the Westerner's) idea, he is sure to arouse all the stubbornness which lies in an Oriental's make-up, and the grumblings would more than counterbalance the benefits.

I once had occasion, if ever man did, of finding out the truth of this. Upon starting work at Möngnai, in the Southern Shan States, in 1891, it was necessary, of course, to build a house. We lived several months in a zayat or rest-place built in a monastery compound, but this was very unpleasant, to say the least. But the building of that house! What a weary, weary work it was! A person writing home afterward said he had never seen such a house in America—I should hope not! A Western farmer would be ashamed to run up such a shack to cover his cows with, he said, and while this was quite true, if the gentleman had known the amount of brain fag, not to mention the strain upon a Christian temper, that ramshackle house had cost, he would have modified his statements somewhat.

I found it was customary to plant a post in the ground and measure it afterward and, if it proved too long, to cut off a part

Characteristics of the People

of it with a mallet and chisel instead of sawing it with a saw. I discovered also that it was custom to build the roof with eaves that would come within a few feet of the ground, and when I objected to this the head carpenter gravely informed me that a house could not be built in any other way—the eaves *must* come down to within the proper length. It was custom—that settled it—and, besides, whoever heard of building a house, except the *saubwa's*, in any other way? So, while I was away in the jungle the large beams which support the eaves—I do not know what the technical name for them is—were actually cut “according to custom” and nailed in place.

I was quite nettled when I saw what the carpenters had done during my absence, but I told them that it simply meant more work for them because I had made up my mind to have the house built as I wanted it, Shan custom or no Shan custom. So early next morning I stood by till the head carpenter had cut off the end of one of the beams to the length I desired; then, congratulating myself upon my success, I went home to breakfast. But I had not gauged the resources of that head carpenter correctly, for while I was eating my breakfast

Odds and Ends from Pagoda Land

he took the piece of wood I had seen cut off and nailed it into place again, so that when I returned I found the eaves were once more "according to custom."

The head carpenter saw that I had lost all patience and was as mad as the traditional wet hen, and so he asked me what difference it made how the eaves were built. Why did I wish to have them short? I told him that one reason was the low eaves would shut out the view of the beautiful mountains around us. The man had been sitting upon the ground chewing betel-nut, evidently congratulating himself upon the fact that he had circumvented the new teacher, but he was so surprised at my reply that he rose to his feet and looked at the mountains as earnestly as though he had never seen them before in all his life. "Beautiful mountains!" he said. "Beautiful mountains! Wants his house built in such a strange manner because he wants to see the beautiful mountains!" It was so funny he laughed and even called his fellow-workmen to tell them the joke. Who ever heard of beautiful mountains, anyway? The idea was far beyond his comprehension. He could not understand why any sane person should wish to look at

Characteristics of the People

common, everyday mountains. He could do nothing but laugh.

He grew grave again, however, when I ordered him to cut off that offending beam once more, and flatly refused to do so. Finally he said he would quit working rather than build a house not according to custom. He was as good as his word too, for after a little further talk he gathered up his tools. His fellow-workmen followed his example and they all left the compound for their homes.

I was now in a dilemma. If these men would rather go on strike than transgress the canons of their traditions, I knew no other carpenters in the city would take up the work. There was but one thing to do, and that was to go and see the native prince and ask him to order the men back. This he did, saying he would punish them if they gave me any more trouble.

Sometimes, however, the *sau pa*¹ himself cannot compel a person to act contrary to custom. A man in Möngnai once called me hurriedly to come and see his boy, who had wounded himself severely by falling upon the point of a knife which he carried without any sheath in his bag under his

¹ Sau pa (Shan), sau bwa (Burmese), a native prince.

Odds and Ends from Pagoda Land

arm. I then found that numbers of small boys in the city carried similar knives in their bags, so the next time I visited the "palace" I told the prince about it and said I thought it would be a good thing if he were to issue an order forbidding small boys to carry such knives, but although he acknowledged that the custom was a bad one, yet because it was custom he could not change it. "Our fathers and grandfathers carried such knives when they were children," he said, and it was therefore custom. There was no getting around that.

The Shans carry swords with handles half as long as the blade. These swords prove very useful during journeys in the jungle, one of their uses being to chop down firewood for making fires at night. The handles of these *laps*, as they are called, are usually made of bamboo wound around with plaited strands of rattan. They are very poor, however, for the blade-shank is merely stuck in and so imperfectly fastened that a good blow will often make the blade and the handle part company.

A friend of mine once asked a Shan why he did not make the handle of his sword shorter, and put a button at the end which would keep it firm and secure, but the man

Characteristics of the People

shook his head and gave the usual reply that it was custom to make them thus. "What was good enough for our ancestors is good enough for us," he replied, quite satisfied that the last word possible upon the subject had been said.

The women are even greater sticklers for custom than the men ; they are also harder to reach. This is true even among the "purdah" women, wives of natives of India. Although these women are kept prisoners within their homes, yet in spite even of this they cling to their old traditions more strenuously than their sons and husbands. The men go out into the world, rub shoulders with men of other faiths and customs ; more important still, they meet Western civilization and its leveling influences at every turn, and are influenced, sometimes unconsciously, it is true, but influenced they are without doubt, and if it were not for the counter-influence exerted along the old lines by their women at home they would drift even farther than they do. Thus we see the strange phenomenon that the greatest supporters of caste and the old heathen customs among the natives of India are the greatest sufferers from these oppressive customs. Fortu-

Odds and Ends from Pagoda Land

nately there is no caste system among the natives of Burma ; the Burmese women are as free as the men.

Not only are the Burmese women free, but they are great traders, driving better bargains and possessing better business heads often than the men. I know many women who will go several days' journey up the river in a boat, buying all the rice that is to be had, bring it down to their homes and hold it for a rise in price, in fact, "engineer a corner," while their husbands remain at home, look after the babies, and keep the little store in the front of the house.

Burma should be, in fact, a veritable paradise for the "women's rights" woman. One can see a score of Burmese women, any day in the week or any hour of the morning pass along the road in front of the mission house, carrying a paddle upon their shoulders with a big basket of rice at either end. These women have risen long before daylight, loaded their boat with rice, paddled it down the river for miles ; have carried their heavy loads over sand-banks, up the steep river-bank, into bazaar ; have bargained for the best price possible and later in the day will pole their boat, loaded

Characteristics of the People

down with bazaar goods, up the river to their village in the jungle. They had already helped to plant, to transplant, to reap, husk, and sift this rice too.

Women very often act as brokers, especially in the sale of jewelry. In Burma banks, except in the great cities and among foreigners, are practically unknown. The government conducts a savings bank in connection with the post-office, but the vast majority of Burmans do not use it or even know anything about it. Instead, if a man has any large amount of money he wishes to hold, he either buries it or buys jewelry, usually bracelets, rings, or precious stones. If he wishes to use any money he sells a ring, a ruby, or a diamond, as the case may be, exactly as a business man in America draws a check upon his bank account. This way of holding his wealth not only feeds his vanity and love for display but makes it easy to hold it in comparative safety, much easier than in hard cash. There is one bad feature, however, about it, and that is in case he needs money he sometimes has to dispose of his jewelry at a loss; people, knowing his needs, take advantage of his position and refuse to buy except at a price much below the real value,

Odds and Ends from Pagoda Land

These transactions make a broker or go-between necessary, and this broker is usually a woman. I have often seen one of these women with several hundred rupees' worth of rings, gold, or rubies upon her hands and arms. They visit the homes of would-be buyers, conduct the bartering and chaffering, and sell the jewels, taking as their share of the bargain a small brokerage fee. In spite of this freedom, however, the men sometimes find it necessary to assert their authority over their wives by means of a stick or the sole of a shoe.

A very funny story was told me by one of the earlier missionaries to the Shans. During the hot season all the missionaries in a certain station went to the hills to escape the terrible heat of a summer on the plains, and upon returning to their work at the beginning of the rains it began to be whispered around that one of the chief pillars of the Shan church, a deacon and a preacher, in fact, had been guilty of beating his wife during a family quarrel.

The deacon was thereupon haled before the missionary, who labored with the man, laying stress upon the fact that his being a deacon made his misbehavior all the worse; he ought to set a good example, etc., and

Characteristics of the People

wound up by saying that he would have to be disciplined by the church.

This was, of course, a terrible thing, but the case became simply alarming when the deacon asked who would try him for his offense. "Why the church, of course," he was told. "Good," he replied, "but I might as well tell you now as later that I am not the only church-member that beat his wife while you were upon the hills, in fact, every one that has a wife did it; the only ones who did not were boys who have none!"

So the case against the deacon was dropped, but not before one of the younger men came to the missionary and said, "Teacher, you tell us we must not beat our wives; now, *saya*, if I tell my wife to do a certain thing and she will not do it, if I am not allowed by the church rules to give her a whipping, will you please tell me *what I am to do?*" Query.

Doctor Henderson, of Möngnai, also tells a funny story of one of his people. This man declared the Bible said it was right and proper for a man to beat his wife, and when asked to produce chapter and verse said, "Does not the Bible say, 'A rod for a fool's back'?"

Odds and Ends from Pagoda Land

The Burman is, of course, superstitious ; every ignorant person is, of whatever rank or race he may be. It is because of this that schools and Western education are such levers for uprooting superstitions, old almost as the race. Burmans, keen as they are at bargaining and trade, and in many other ways, can along certain lines be easily imposed upon. For example : A few miles above Bhamo is a large village in which is a pagoda badly in need of repairing, but the necessary money not being forthcoming, a priest suddenly discovered that a miracle had happened or rather was happening each day at a certain hour. Every idol was sweating daily ! Of course the news was hastily brought to the city and forthwith hundreds went out to see the perspiring god, and to tell their friends upon their return that it was really a fact. There was no denying it. Hundreds saw the sweat run down the idols, marveled, prayed, and incidentally made offerings, which greatly aided the priests in their design in renovating the pagoda, monastery, and compound. Of course the solution of the mystery was easy. The idols were seated in niches, it was toward the close of the cold season, the nights were still very chilly and the

Characteristics of the People

idols, of course, became very cold indeed. Along by eleven or twelve o'clock, however, the sun gained great power and water was condensed upon the smooth, shining faces of the idols. It was useless, however, to offer such an explanation to the great mass of people ; it was laughed to scorn and practically the whole city was thoroughly convinced that a wonderful miracle had been wrought in the village and that great merit could be gained by visiting the pagoda and praying before the idols there.

Some years ago news came from Lower Burma that an idol had spoken to a very holy priest and had prophesied that the British were about to leave the country and the king of Burma would "receive his own again." The rumor was so persistent that it was investigated by a government official and, it is needless to say, was proved false, but almost every Burman that heard it took it for truth and believed it implicitly.

The jungle people, especially the Shans upon the hills, are suspicious and not given to trust strangers. I have heard men belonging to the government public works department, engaged in building roads, say that when they first entered a district they had to pay the wages of the coolies night

Odds and Ends from Pagoda Land

by night directly the day's work was done, otherwise every coolie, thinking he would receive nothing for his work, would quit and return to his village. Poor fellows ! they had for years been accustomed to be cheated by their own rulers so that it is no wonder they expected the white men to act in the same way and that at least some of the money "would stick to the palm" of the officials.

Among the jungle people especially everything out of the common or difficult to understand is looked upon as supernatural and therefore worthy of suspicion. Soon after we arrived at Mōngnai in the Southern Shan States, several native chiefs came to visit us. Among the wonderful things in our house was a sewing-machine and my wife spent quite a long time in exhibiting its marvels. She commenced by simply sewing two pieces of muslin together, and loud were the praises bestowed upon the machine. It sewed so fast, and so smoothly, and so evenly ! A thing good to marvel at ! Wonderful, was the universal opinion, but when my wife put on the tucker, the friller, and the fandangle-maker their wonder knew no bounds. One chief especially—he was a Tounthu and not a Shan, by the way—was

Characteristics of the People

so much impressed that after looking at it for a while he edged further and further away and finally jumped up and left the house.

As he did so he exclaimed, "Teacher, you must excuse my leaving in such a hurry, but this machine is such a wonderful thing, it does so many strange things, each one stranger and more wonderful than the last, that I am not sure what it cannot do ; it might hurt me, and so as I have some business—I'll leave now," and he did, neither would he afterward enter our house.

Of course it must be distinctly understood that this happened upon the Shan hills, far away from the railroad, and more than a dozen years ago. The sewing-machine is a very common sight in the cities ; in fact the Singer Sewing Machine Company has agencies in a number of large towns both in Upper and Lower Burma.

The Shan is a born trader. He will start from his home with several buffalo hides and carry them for several days' journey over the mountains to the city, and sell them there, netting a profit, after cost of food, etc., has been deducted, of perhaps three or four annas a day (six to eight cents) and yet the same man would not do coolie

Odds and Ends from Pagoda Land

work day after day for the customary hire of eight annas (sixteen cents) for a day's work, although the labor required would be no harder than carrying four malodorous buffalo hides over mountains and across plains for four or five days—buffalo hides are no light weight either when they are green. Every man to his taste, and that is Shan taste.

Fortunately there is a great deal of humor in the make-up of the native Burman and in this he again differs from the native of India, that is, the native as we find him in Burma. I remember once going out into the jungle several miles upon my bicycle, and as the day was very hot I rested for a while upon the side of a bank beneath the shade of a tree, and while there a number of Shans from Nam Kham came along, and seeing the machine lying at the side of the road stopped to look at it. One of their number had been to Bhamo before and was proud to show off the knowledge gained there. He told his friends that the strange-looking thing was really a carriage that, although it was composed of but two wheels, really and truly ran upright. He did not know just how the foreigners managed to do it, but they did; it was another proof of

Characteristics of the People

the wisdom and skill of the wonderful *kallahs*.

He was much surprised when I joined in the conversation, and said he did not know that I spoke Shan ; his friends were from the jungle, he said, upon their first visit to the city, and he was glad they had a chance of seeing one of its wonders so soon. Then I explained to them how the bicycle stood upright and ran along and finally said :

“ Now, this is the best of ponies. It can run so fast that no Shan pony could catch it ; it never shies, never gets frightened, never runs away ; yet I do not have to feed it ; I give it no paddy, no hay, no bran, not even water. What do you think of that for a horse? ”

The old man looked at the wheel, then with a smile, he said :

“ It is true as your lordship says, you never feed it, still, don't you think it looks very thin? ”

There is one characteristic about every inhabitant of Burma, whether natives of Burma or India, and that is they are afraid of exceeding their orders ; they will do nothing except what is expressly ordered. For example : Some years ago we were traveling from Rangoon to Toungoo by train.

Odds and Ends from Pagoda Land

We soon found that the train was running much behind time and asked the conductor, or "guard" as he is called, what the trouble was. He told us that the engine then hauling the train had been built to burn wood, but they were experimenting with Burmese coal instead, and as it did not make so much steam as the wood, they could not get as much speed out of the locomotive, and so we crept along till we got to a slight rise a few miles south of our destination when we were stalled completely. After an hour's wait the engineer was able to get up enough steam to climb the rise and we came limping into the station a couple of hours after everybody had gone to bed.

The first thing I saw when our train entered the station was another locomotive with the steam whistling out of the vent pipe, and enough in the boiler to pull a train twice as heavy as ours. I asked the station-master what that locomotive was doing there. "That is to take the train on from here to Yemathin," he said. "Did you not know that we were stalled seven miles out?" I asked. "Of course," he replied. "The train was signalled as having left the last station and I knew it was

Characteristics of the People

stuck somewhere, most likely at the bridge." "You did, and here was this engine nearly blowing itself up with steam, why on earth did you not send it to us to help us out of our difficulty?"

The station-master looked at me as though he thought I was crazy. "I dared not send that engine south," he said, "it would have been as much as my place was worth. I am not ordered to send that locomotive *down* but *up*." "That's the difference between my country and yours," I said. "Why, my friend, if you allowed an engine to stand idle when you knew a train was in trouble you would have lost your position and served you right too."

It is the same thing everywhere. Almost every official is afraid to do certain things which obviously ought to be done, for fear of being "rapped over the knuckles" by his superior. Nobody ever wishes to do anything upon his own authority; nobody ever wants to shoulder a responsibility if he can push it off on somebody else.

Our school receives grants from government, and we sometimes have a lot of trouble because something is not quite in order or according to the laws sacred to red tape. Once in a while a figure is not en-

Odds and Ends from Pagoda Land

tered or a column has not been filled out or some silly little thing is the matter. Then, although the bills have been paid month after month for years, that special bill is sent back with a printed list of objections, as long as your arm, with the one objection which the bill suffers from marked with a cross. This often means a lot of official correspondence, and a great expenditure of paper, ink, and postage, not to mention the strain upon one's temper, when a little horse-sense would have settled it all. Dickens' story of the Circumlocution Office and how not to do it often comes to one's mind, and one wonders why Great Britain brought such shackles of red tape with her when she started out to conquer the Orient.

Like most Orientals the native of Burma is ashamed of any sort of menial work, or what he considers menial work. I have known a Eurasian boy ashamed to carry a bottle to the dispensary to get medicine, although he was not ashamed to take the medicine for nothing. He would be ashamed to carry a suit of clothes in a bundle from the tailor, although he had not paid for them, neither did he intend to. A person no sooner gets a little money or a good position than he suffers an acute attack of

Characteristics of the People

“swelled head.” Cannot do this, cannot do that, cannot do the other! He must have somebody “to follow” him when he goes out, has any number of hangers-on around his house whom he feeds and keeps in laziness; in fact becomes a patron in the old meaning of the term.

A native cannot understand a person digging in his garden, for instance, or doing any form of manual work for the pleasure there is in it. Mr. Hanson, one of our missionaries, told me a few weeks ago that his literary work kept him at his desk for so many hours a day that he felt the need of more exercise, and accordingly took a hoe and did a little gardening each evening. One night, just as he was finishing, a native officer belonging to the regiment of sepoys stationed at the fort came to him and seeing him engaged in digging his own garden asked him how it was that he, a white man, could not afford to call a gardener to keep it in order for him. The fact that a man should like to do such work was beyond his comprehension.

This idea is not confined to persons born in Burma either, for the white man catches the disease. Men who at home blacked their shoes every morning of their lives,

Odds and Ends from Pagoda Land

soon after getting to Burma cannot even put their shoes on in the morning or kick them off at night, but have to call their servant to do it for them.

A man in charge of the police in one of the Upper Burma districts once showed me a bicycle he had just brought from home. I asked him whether he had ridden much in England, but he said, no, it was too much bother cleaning the mud off the wheel when he got back to his house: "A fellow has to do that sort of thing himself at home, don't ye know," he said. Here was a man, then, who had to clean the mud off his own bike in England, but he compelled Burmans to kneel when they spoke to him, and "piled on the agony" like a duke.

After a stay in Burma one looks at many expressions found in the Bible in an entirely different manner; many things can be understood which at home appeared strange. For example. The dog of the Bible is not the faithful, brave friend that he is in America, but the snarling, cowardly, pariah dog, with all the bad traits of his cousin at home but very few of the good ones.

"Take a present in thine hand"; how often we read that expression in the Bible, and how often do we see the act here. It

Characteristics of the People

is customary to take a present when visiting a superior, not necessarily as a bribe, but as "custom."

"Take thy shoes from off thy feet," commanded God, and to-day when entering Moslem mosque, Hindu temple, Buddhist monastery, or Christian church, the worshipers leave their shoes outside.

The American Baptist Publication Society publishes a Sunday-school Lesson Picture Roll illustrating the Sunday-school lessons, and we have used them for years in our school. In writing to the Society once I asked why they did not make the men in the picture take off their sandals before entering the temple. Here, for example, was the picture of a priest entering a synagogue with his sandals on! For a man to enter a Christian church with his hat on and smoking a cigar would be much less profanation than that shown in the picture. Just as we take off our hats upon entering a house, so the Burman leaves his shoes upon the front step.

The Burman dress is very picturesque. The men wear a gay-colored silk handkerchief twisted around their heads, a linen jacket, and a silk skirt, usually pink. The everyday skirt is called a *loun gyei*, but

Odds and Ends from Pagoda Land

upon high days and holidays the Burman wears a *ptsoe*, which is so long that after it has been put around his waist the end can be twisted over his neck and yet leave enough to hang over his arm.

His shoes are of two kinds; one a sort of slipper without any back, just a toe-piece and a sole, and the other a sandal, the sole of which is made either of leather or wood, with straps to hold it on. These straps pass between the great toe and the others, cross the front of the foot, and are fastened one to each side of the sole.

The women on common days wear a skirt very similar to the men except that it is draped a little differently, but upon holidays they wear a *tamain* which is nothing but a large, oblong piece of silk fastened at the waist, but opened down the front, leaving the limbs below the knee exposed. They wear a white linen jacket, and instead of twisting a silk handkerchief around their heads like their brothers, they wear it around the neck with the ends flowing. They have a very pretty custom of making wreaths of flowers and wearing them in their hair.

The Shan women who live in the Southern Shan States dress like the Burmese

Characteristics of the People

women, but up North the dress is very different, being made of dark blue cloth, sometimes with broad stripes of other colors up and down the skirt. They wear a turban of blue cloth also.

The two most distinctive marks of a Shan man's dress are his hat and his trousers. The former is made of plaited straw, and is a great, flapping concern with a brim a foot wide, and is worn perched upon the very top of a tall turban. His trousers are a sight to behold too. Imagine a sack somewhat wider at the bottom than the top; cut off the two bottom corners for the wearer to put his feet through, tie the mouth of the sack around the man's waist and you know what a pair of Shan trousers look like. They are made so baggy that the part that should be the seat often touches the ground.

Men and women both wear earrings among the Shans; the men, however, sometimes having but one ear pierced. These earrings are usually round, the smaller kinds looking when in place something like a stud or shirt button, but sometimes the holes are so large that a man can thrust a lead pencil through them. I have frequently seen Shans carry the stump of an unfinished cigar in the hole in their ear.

Odds and Ends from Pagoda Land

After firing a forty-five caliber revolver, coolies have often begged for the empty shells to be used as earrings. Among the Burmese women some earrings are very valuable, as many as a score of pearls or rubies being set in one ring. The natives of India (women) wear nose-rings, but fortunately that custom is unknown among the Burmans.

Every Burman and Shan boy is tatooed from above the waist to below the knee. The color is blue, and represents dragons, griffins, and other fabulous animals, with scrolls, flowers, etc. In addition to this among the Shans it is common custom to have the back and breast tattooed. This must be a painful operation to say the least. The boy is placed upon the ground and the figure to be tattooed is drawn in pigment upon the skin; then a friend takes his seat upon the small boy to keep him down and keep him still and the tattooing commences, The instrument used is generally made out of a section of small bamboo, and inside this works a needle with a chisel-shaped point. The boy naturally howls a little during the operation, but it is custom, and each boy is proud of his tattooing and so keeps up a brave front.

Characteristics of the People

Tobacco-smoking is carried to great excess in Burma. Everybody smokes—men, women, and children. The usual cheroot is a mixture of tobacco leaves and small chips of the tobacco stalk. The latter is dried separately in the sun, mixed with the shredded tobacco leaves, and the whole is rolled up in a cover of corn shucks, making a cigar eight inches long. An immense number of these cigars is smoked. Upon the hills pipes are used, and I once saw a child at its mother's breast with a pipe in its hand which it had been smoking. Children are sometimes not weaned till they are three years old, which was about the age of this child as nearly as I could guess. Of late years the American cigarette has invaded the country, and on account of its cheapness has become immensely popular.

Betel-nut chewing is another universal habit. The nut is the fruit of a beautiful palm, and is about the size and shape of a nutmeg. A small piece of the nut is cut off by an instrument something like a pair of nut-crackers, except that it has a cutting edge. The little piece of betel nut is placed in the center of a green leaf upon which a little lime has been spread; this

Odds and Ends from Pagoda Land

lime is slacked and powdered till it is about the same consistency as butter; then a piece of gum, red in color and astringent like alum, is added, the leaf is rolled up, and the whole placed in the mouth and chewed. The saliva expectorated is blood-red, and makes a very ugly stain wherever it is spit. The teeth of the chewer are also blackened, and when used to excess the lime and astringent gum act upon the gums so that they contract, the teeth often become loose, and in severe cases even drop out.

Fortunately the opium habit is not so prevalent in Burma as in China; still many Burmans are addicted to its use. This is especially true of Upper Burma, so close to China. Many men smoke a little and are not opium drunkards; still, the habit once formed is very, very hard to break. Some observers say it is never broken, and I must confess I have never personally seen a case where a man has given up the habit for good. I have seen many, many cases in which men claimed to have given it up, but they took it upon the sly, not smoking, perhaps, as that can be readily detected, but eating opium pills instead; the effect was practically the same. Opium acts upon the

Characteristics of the People

moral part of a man ; he will steal, lie, do anything, in fact, to get his daily smoke, and if he really cannot get it his condition is pitiable in the extreme.

Unfortunately drunkenness is increasing to an alarming extent in the towns of Burma. This is directly due to British influence. In the old days this vice was practically unknown among the Burmans, and it has been introduced by the Anglo-Saxon conquerors. The Karens, Kachins, and other hill tribes, it is true, have always been addicted to the use of alcohol, but not the Burmans, who looked down upon these hill people as being little better than savages. Now, however, there are grog shops all over Burma, and many Burmans, especially the younger ones, use it, and the habit is spreading. Several boys who used to be in my school now use alcohol constantly. This is a blot, a very great blot, upon England's fair fame.

The officials and other European residents set a very bad example. Almost every white man drinks, many to excess. I once saw at a durbar in the Southern Shan States an official high in the civil service trying to persuade native princes to drink champagne and whisky, and when

Odds and Ends from Pagoda Land

they would not, he laughed at them. Imagine the influence of that man !

There is no ceremony among the Burmans which is solemn ; at least I have never seen one. Even religious rites have no solemnity as we understand the term. Men and women kneeling before idols with their hands clasped, stare around them while they mumble over their prayers ; offerings of rice placed before idols are often eaten by pariah dogs and crows before the backs of the worshipers are turned ; even funerals are devoid of solemnity. When a person dies it is true the women shriek, beat their breasts, and tear their hair, but only for a short time, then the whole house is turned into a show-room with the dead body in the center and friends congregate and play, feast, laugh, and joke till the funeral procession is formed. Then everything is noise and confusion. Men shout and rush hither and thither ; the very bearers of the coffin joke among themselves and when at last they get to the cemetery, from the row of unfeeling Buddhist priests to the man in the ox-cart who hands out bottles of lemonade to whoever asks for it, everything is noisy, grotesque, and to Western eyes

Characteristics of the People

almost indecent. So much for the Burman and his cousin the Shan.

An entirely different man is the Kachin who lives upon the hills of Upper Burma. One may see their villages perched upon the very summits of what in the distance appear to be almost inaccessible hills. For generations this tribe was a thorn in the side of the Burman government. Like the Highlanders in old Scotland, they made forays into the plains, burned villages, stole cattle, killed right and left, and then retreated to their mountain fastnesses carrying their plunder with them. The Burmans were powerless to punish the Kachins. Of course, semi-occasionally they sent troops out in pursuit of the raiders, but such expeditions amounted to practically nothing; in fact sometimes they did more harm than good. A great many gongs would be beaten, a few shots fired, perhaps, but that was all. Then the Burman soldiers would return to the city where they were safe behind their stockades, while the Kachins would descend upon some other unfortunate village in another direction. Occasionally, however, the Burmans would be able to ambush their enemies, then there

Odds and Ends from Pagoda Land

would be something more than a mere fight, there would be a massacre.

Of course, under British rule, this has all been stopped. Raids have ceased and the lawless mountaineers have been taught that they cannot now pillage a village with impunity as in the old days. Nay, worse than that, they have to pay taxes to the government, something they would have laughed at had it been demanded by the Burmans a quarter of a century ago. But, and a very large but too, "You English do not fight like the Burmans did," grumbled a Kachin chief once. "In the old days when we heard the Burmans were coming we would build a stockade across the mountain pass, then when the enemy put in an appearance we would fire a few shots and he would go back again, but even if some of your men are wounded or even killed, it does not make any difference to the rest of you, but you come rushing on, shouting and firing till you jump clear over our stockade! Ah, there's a very great difference between you and Burmans."

The Kachin has learned to respect the mounted infantry, and the mountain battery still more. Carried upon the backs of mules, the guns of the battery are trans-

Characteristics of the People

ported over the mountains, then set up, sometimes upon the top of another hill, far out of reach of Kachin bullets ; then shells drop into the village and behind the stockade, explode, and do an immense amount of injury, while the hill men are helpless and can do nothing to retaliate.

Like all hill tribes the Kachin is intensely clannish and also very revengeful. He will treasure up the memory of a slight for years till he has a chance of carrying out his revenge. In the old days blood feuds were common, so common in fact that if one met a Kachin anywhere and were to ask him where his home was the man would always lie and give the name of another village because he feared the person that addressed him might belong to a tribe with which his own was at feud.

It might be over a foolish, childish thing too, that is, foolish in our eyes, but not as the Kachin looks at it. A few months ago Rev. and Mrs. Hanson, Kachin missionaries in Bhamo, took a jungle trip over the hills, and upon her return, Mrs. Hanson told my wife of an experience in one of the mountain villages. Upon their arrival at this particular village all the people received them gladly except the wife of the chief,

Odds and Ends from Pagoda Land

and she would not say a word to Mrs. Hanson, although she talked with the other members of the party. Although the chief and everybody else chatted around the fire in the largest house in the village this woman maintained a dogged silence in spite of everything that Mrs. Hanson could do or say. Of course something was wrong, but the difficulty was to find out what it was. Finally it was discovered that the woman thought that Mrs. Hanson was the wife of another missionary. A dozen years before this Kachin woman had come down from the hills on a visit to Bhamo and had been rudely treated, as she thought, by the wife of one of the missionaries, and for all these years she had nursed this grudge in her heart. When she was assured that she had made a mistake and that Mrs. Hanson was what she really claimed to be, there was no more trouble and she became as friendly as her neighbors.

Here is another story : Years ago an old woman came from her home in the mountains to visit friends that had come down upon the plains to live. During her visit she was taken sick and died. The villagers thereupon killed a cow as an offering to the *nats* (fairies), wrapped her body in a

Characteristics of the People

blanket, bought a gong to beat during the funeral rites and, in short, acted the part of good neighbors to the dead woman. When the bill was sent to her sons, however, they refused to pay, and this fact was "laid up against them" by the men who were compelled to put their hands into their pockets to pay for the cow, blanket, and gong.

In course of years the grandson of the old woman became a teacher in the Kachin Mission School at Bhamo and wished to marry the granddaughter of the head man of the village where the old woman had died; but when, according to Kachin custom, he sent a friend to ask for the girl's hand, he was told by her grandfather that he must pay for that cow, gong, and blanket before they would even listen to his suit.

After a man is dead we usually "let his faults die with him," but among this strange hill people, if the dead man dies a debtor the fact is proclaimed to every wayfarer that passes by his grave, for his tomb cannot be completed till every debt has been paid by his family. Years may pass but the grave remains unfinished, nay, it may fall a prey to white ants and be destroyed first because his sons will not or cannot settle his

Odds and Ends from Pagoda Land

debts. Should they be paid in full, however, the grave will be completed with appropriate ceremonies and the man is at last "buried" as the Kachin puts it, although he may possibly have been beneath the ground for years.

The revengeful spirit of these mountaineers shows itself very early and sometimes very unexpectedly too. Upon the Kachin mission compound was a boy in the mission school who had for years been taught, fed, and clothed by the mission. He was guilty of some fault—I do not know just what it was—and was warned that the next time he did it he would be punished. Before long he committed the same offense and was sent by his teacher to the missionary for punishment. He went to the Mission House, but first slipped into his own room, got a knife, and as the missionary came out upon the veranda, attacked him with it, although as he afterward said, he knew he deserved a good whipping.

Of course the Kachin is intensely ignorant. Like his cousins, the Karens in Lower Burma, he had no written language till Mr. Hanson, of our mission, devised an alphabet, wrote a grammar, and reduced the language

Characteristics of the People

to writing. This ignorance is profound. It is hard, impossible in fact, for a Westerner to appreciate how deep it really is even after living among them for years. Like all ignorant people too, they are suspicious and liable to think that one is trying to fool them when talking upon a subject they are not familiar with. Mr. Hanson told me that some months ago Mr. Roberts, the senior Kachin missionary in Bhamo, was with him upon the hills during an eclipse of the moon. The natives, in great excitement, rushed about beating gongs, shouting, and making hideous noises, trying to frighten away the great frog which at times of eclipse is supposed to be engaged in the rather difficult task of eating the moon. After everything was over, the frog frightened away and the moon saved, Mr. Hanson tried to explain to them the real condition of affairs, but when they heard that the world was round, that people lived all around it upon the outside and yet did not go sliding away off into space, they showed clearly that they did not believe any such foolishness, and after the talk, when the missionaries were supposed to be sound asleep, one of them heard a Kachin remark in a loud whisper to a friend at his side, "My,

Odds and Ends from Pagoda Land

but those missionaries know how to lie, don't they ? ”

The dress of a Kachin man is practically the same as a Shan's, only dirtier. The women wear a piece of cloth, which is wrapped around their waist and laps in front. Their jackets are made of blue cloth decorated with lines of shells or common bone buttons. The most remarkable part of a Kachin woman's dress, however, is her girdle, which is made out of a great number of rattan rings. It is worn outside the skirt, and I have never been able to make out just why she encumbers herself with it, for it certainly is not pretty, and it is still more certain that it serves no useful purpose. The wearer would tell you it was custom to wear it. That settles it and admits of no argument or change either.

The Kachins are very dirty. It would be difficult for an American to understand just how dirty they are. They often go for months without bathing, and their clothes—I am afraid of being charged with exaggeration were I to write just what they look like ; and the smell is even more striking. Still it must be kept in mind that, while the Burman builds his village upon the banks of a river and a moment or two is generally

Characteristics of the People

sufficient to carry him to it for a bath, the Kachin builds his home upon the very top of a mountain. The nearest spring is often a mile or more away from his village and sometimes several hundred feet below, with nothing but a path, steep nearly as the side of a house, between him and it, and up this path all water has to be carried. It is small wonder, then, that the Kachin is chary of using water under such conditions.

One of the most ludicrous scenes in Burma is to see a Kachin in bazaar. His jacket and trousers are most likely much the worse for wear because, since their purchase months before, they have never been put into water save when their owner has been caught out in a rainstorm or has had to wade through a river, yet he is very likely to have a great turban of white muslin, yards long, which has been twisted around his head, on top of the old one, which has changed in color from its original white to a deep slate color, closely verging toward the hue of Lehigh coal.

Burma is the richest province in the Indian empire, and in it wages are very much higher than in India proper, the consequence being that many thousands of the

Odds and Ends from Pagoda Land

natives of India have emigrated to Burma, where they act much like the Italians in the United States. These *kallahs*, as the Burman calls them, have spread all over the land. They do a large amount of coolie work ; the fighting races enter the army and the police ; others open stalls in bazaar, drive ox-carts or *gharries*, and act as servants to Europeans or even rich Burmans and Chinamen. They are messengers at court, *durwans* or watchmen of bungalows, porters on the railroads ; and a hundred other positions are filled by these natives of India. They bring their religion and many of their customs with them too, so that there is a mosque for Mohammedans and a temple for Hindus in every large town of the province.

One of the most interesting classes among the natives of India is the *baboo* or clerk. A large percentage of subordinate government positions is filled by these *baboos*. The post-office, the courts, the government telegraph, commissariat, the public works department, and the subordinate grade of the Indian medical service all offer positions to him. He often hails from Bengal and is then distressingly polite and takes himself very seriously, especially if

Characteristics of the People

he has graduated from an Indian university. In such a case he just loves to wallow in polysyllables and never uses a short word if he can possibly use several long ones. For example, I once received a note which said :

SIR : I have the honour to take the liberty of forwarding herewith, per bearer, the exhausted receptacle for your considerate replenishment.

In simple English, he sent a bottle and wanted it refilled, but preferred to use what he thought a much grander way of making his request.

Some of his brethren, however, have not been fortunate enough to receive a university education, but that does not prevent them from spilling ink upon every possible and impossible occasion. The following is a gem from the pen of a man in Bhamo :

FATHER : Your sweeper Gauda Singh is suffering badly by Asthma a cough. When he sneeze The Cough fells from brain does not come out, by gethering at Chest he Cannot breath & is in great difficult

Kindly give some medicine as I hear your name a very kind and gracious Father

Here is another which was written to me by an official in the post-office and falls about midway between the two extremes,

Odds and Ends from Pagoda Land

but still shows the craze for using long words when shorter ones would do the work better :

SIR : The patient is rather better and much improved now. We are very grateful to your honour for the kind support accorded him. When you come over other particulars will be intimated.

I beg to remain, sir, your most obedient servant,

A *baboo*, to use Thackeray's words, "dearly loves a lord," and, as lords are scarce in Burma, he gives every title he can think of to whomsoever he writes.

"Honoured Sir," "Most Respected Sir," "Your Honour," and "Most Honoured Sir" are the most common ways of addressing a letter, but last week I received a new title and was called "Your Reverendship." Being a missionary seems to some people's minds to entitle a man to be called "Rev." although he has never been ordained, so that letters addressed to "The Rev. Dr. Griggs" are common enough, but the very height was reached when a note came with "The Rev. Dr. William C. Griggs, Esq., M. D.," on it. Human ingenuity could not twist another title out of me.

Baboo English has been the subject of many and many an Indian joke, and it

Characteristics of the People

certainly is very funny. Natives of India have a great habit of using the participle instead of the verb, "eating" for "eat," "running" instead of "run," etc. "Plenty" too, is an overworked word. "Plenty good," "plenty bad," and so on.

A "boy" comes into the dispensary and says, "Head paining, sir." Then you know that he is not very sick, but if he says, "Head plenty paining, sir," you may feel sure he feels "plenty bad," while the superlative degree is reached when, with a woe-begone face he groans, "Head too much plenty paining, sir."

The word "too" is also used strangely. "It is too bad" must not be understood in its American sense, for it means it is "very bad." A man became very hard up and brought around a petition setting forth that he was out of work, had a large family, had no money but many debts, as well as countless other woes, and begging "the charitable-minded gentlemen of the city and community" to help him get to Mandalay, where he was promised work.

I had attended his wife during a severe sickness, so going, I suppose, upon the Irishman's explanation of one good turn's deserving another, he brought his subscrip-

Odds and Ends from Pagoda Land

tion list to me. I gave him a few rupees, and he then took his way to the house of another missionary. This gentleman did not know him and said so, upon which he said, "Oh, Doctor Griggs knows me too well." He did not mean this, of course, in the way in which an American would take it, though as it turned out afterward it should have been taken in just that way.

One class of natives of India, usually called the "shopkeeper" class, contains, I think, some of the most expert rascals in the world. Cheating has become a fine art with them, and there is nothing they sell which must be taken at its face value. My wife has several times sent to bazaar for thread and found part of it had been used, although at first sight it looked like a full spool. Mr. Rockefeller's oil cans will sometimes have a minute hole in them through which quite a large amount of the oil has been drawn off and water put in its place, a crude way of "watering oil stock."

Some months ago I ran short of quinine in the dispensary because the steamer upon which was a fresh supply ran upon a sand-bank in the river, so I was obliged to send to the bazaar for some. The bottles seemed a good deal lighter than usual, I thought,

Characteristics of the People

and yet the tin-foil capsules over the corks appeared to be intact. When I came to examine more closely, however, I found that they had been carefully removed, the paraffin beneath had been melted, and the cork withdrawn. Nearly one-third of the quinine had been extracted and the balance well shaken up to make it look all right, a comparatively easy thing to do, seeing how light quinine is. The cork had then been replaced, the paraffin carefully smoothed, and the capsule replaced so skilfully that it required careful looking to detect the fraud.

Every-day Sights and Sounds.

II

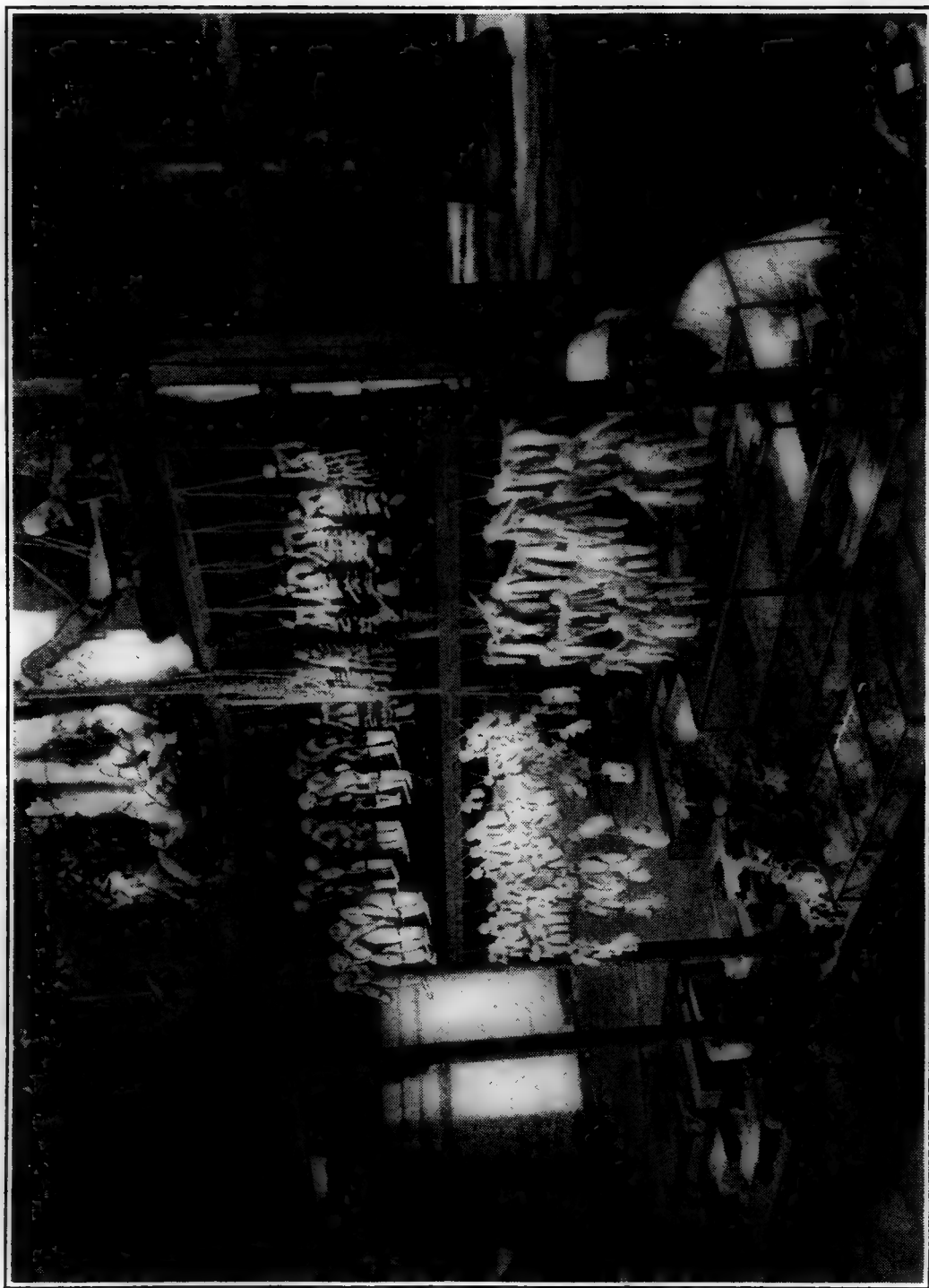
THE Burman is a trader, and buying and selling-places are therefore much in evidence. They run all the way from the big bazaars covering a large space of land, with concrete walks, iron roofs, and hundreds of stalls, such as one sees in the great cities, down to a row of crazy sheds made of crooked bamboo posts and thatch that has long since passed its term of usefulness, or the front of a house upon the floor of which are exposed for sale a few bunches of ancient bananas of doubtful look, a little curry stuff, and a few articles of hardware "made in Germany."

Away off upon the Shan hills, bazaar is held once in every five days. Here it is not only the trading-place, but is where everybody gathers from all the villages for miles around, coming in with coolie baskets laden with produce and, what is of almost as great consequence, with minds thirsting for the latest news or scandal, which is retailed together with the goods offered for sale.

Odds and Ends from Pagoda Land

Set apart is a place where gambling is carried on, and many a Shan leaves behind him all the money he gained from the sale of the goods he brought to bazaar ; the very coolie baskets they were brought in often remaining too, and sometimes even his blanket and sword. In Burma proper gambling is not allowed, fortunately, by the government, and "gambler's row" does not exist ; but in the Shan country, where native princes still rule the people under British protection and guidance, gambling booths are as much a part of every bazaar as those where rice, betel nut, or cloth is sold.

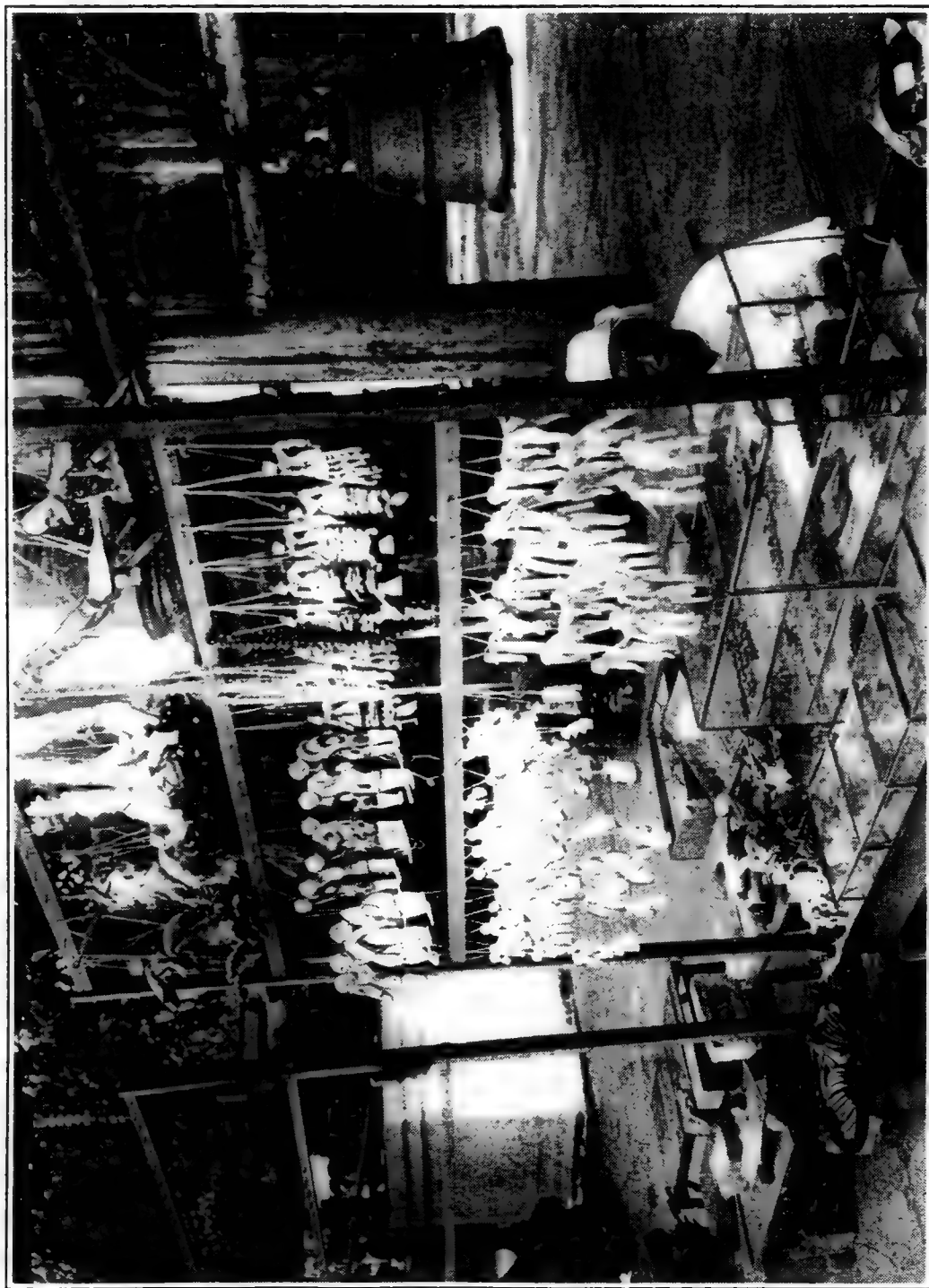
A new-comer to Burma usually pays an early visit to the bazaar, but in the majority of cases it is not soon repeated. If one wishes to enjoy his beefsteak for breakfast, or the roast for dinner, it is advisable not to go to the place where they are sold. The smells one meets with there are very pronounced, especially in that part of bazaar where *nga pe* is sold. This *nga pe* is, perhaps, the most universally used dainty in Burma ; it enters into every meal, in fact, without it a meal would not be complete ; still, from a Western standpoint the smell is quite too strenuous. *Nga pe* is made of



Every-day Sights and Sounds

fish. They are split open, and after the bones have been taken out, are spread upon mats till they are extremely strong, then they are packed into bamboo baskets and pressed till the mass becomes like jelly and smells—well, like *nga pe*. Sometimes it is dried till it looks like a mixture of chipped glue and dust, but it does not smell the same; even glue is innoxious when compared with *nga pe*. Now, if the reader will bear in mind the fact that in large bazaars there are often great heaps of *nga pe*, he will not be surprised to learn that the air is malodorous.

After the bazaar the next most common sight, perhaps, is a *pwae*, or feast. *Pwae*s are of many kinds. One of the most interesting is the dancing-doll *pwae*. The men who work these dolls are extremely skilful, especially when one takes into account the crude surroundings. First of all a platform is built, usually of bamboo, and a curtain is hung above it lengthwise, leaving a narrow ledge in front, but wide enough at the rear of the curtain for men to walk upon. A canopy is hung above all; at night a band is stationed in front; the stage is lit up and the dolls are made to dance upon the ledge before the curtain.



Every-day Sights and Sounds

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Odds and Ends from Pagoda Land

Fine strings are fastened to their heads, elbows, hands, etc., and by their means they are made to dance, kneel before kings in supplication, fight, go through the most complicated movements possible ; in fact, they act out whole dramas.

Besides these there are plays in which men and women act. These are long and tedious, that is to Western ideas, but the Burman never wearies of them, although they sometimes take four or even five nights to finish. They are usually given by a person in search of popularity or merit, and in that case are exhibited free of cost ; anybody can sit down and enjoy the play, the whole of the expenses being borne by the man who has "called" the players. They are often held at feasts, when a child is to be made into a priest, or on any holiday.

A rough stage is set up in an open lot ; the background is made of mats decorated with pictures, shawls, or anything that can be borrowed ; the ever-present band takes up its station in front ; mats are spread upon the ground for the spectators to sit upon, a special place being reserved for the man who gives the play, and at dark it commences and continues all night, and for

Every-day Sights and Sounds

as many nights thereafter as the pocket-book or the credit of the benefactor will stand the strain.

People come and go ; they smoke, chew, laugh heartily at the buffoon and thoroughly enjoy themselves, having as good a time, probably, as an American would have in a grand opera house, although theirs is open to the sky, has nothing between them and the ground but a mat, has no tinsel, no footlights—except sometimes a few smoky lamps strung along the stage—no curtain, and no scenery.

Hundreds of people often attend these free exhibitions, and the immediate neighborhood not only has lots of fun, but with an eye to business even turns it into profit. Fires are lit in the street and food is cooked and sold to the spectators, who often come from long distances to look on. A very favorite delicacy is a kind of glutinous rice mixed with native sugar and several other things, the composition of which I have never been able to fathom. This is mixed up into a sort of pudding, put into short lengths of bamboo, and roasted. When cooked the bamboo covering is split off with a knife, leaving nothing but a thin coating of the inside of the bamboo no

Odds and Ends from Pagoda Land

thicker than a sheet of tissue paper. This is peeled off just as at home one peels off a banana skin, and the cooked rice inside is eaten with great relish.

The music one hears at these *pwaes* certainly deserves a little notice. Gongs, drums, and a kind of horn, together with cymbals and clappers—the last made out of split bamboo—are the chief instruments, and if they do not produce melodious sounds when judged by our ideals, they yet make a great deal of noise. To use a Wall Street expression, if Burman music is short on quality, it is at least long on quantity ; in fact, the noise sometimes degenerates into a din in which the man with the gong seems to try and drown the sound of the horn and the musician behind the latter holds his own so well that the notes are simply ear-splitting.

One instrument is unique. It is composed of a frame, richly carved and ornamented, round, and about six feet across. This is placed upon the ground, the musician taking his place in the middle. Around the inside of this frame are arranged a number of gongs of different sizes and tones and they are struck with two sticks, one in each hand of the performer. It looks very funny

Every-day Sights and Sounds

to see a man, as a friend of mine said, "sitting inside his instrument," pounding away as fast as ever he can, twisting and turning to get at his gongs.

The Shans often have a number of gongs hung upon a bamboo and as each gong has a different tone a chord is produced when they are all struck together which is often very pleasant. But it is monotonous in the extreme ; for two or three boys will strike and strike and strike again, giving out the same notes each time, and keep this up for hours, yet they never seem to tire of the music.

I have never seen a country, not even Japan, where street parades are so beautiful as in Burma. The air is so clear, and the sunshine is so bright that this of itself lends a charm to beautiful colors. Long strings of girls walking in single file, with baskets containing fruit done up in banana leaves upon their heads, form a pretty picture indeed. The jackets are almost always of white linen and the dresses of silk, pink or red usually, sometimes yellow ; the jet black hair and showy silk handkerchiefs around their necks form a picture that would send an artist raving with delight.

At the Water Feast these processions are

Odds and Ends from Pagoda Land

especially beautiful. Then the girls and boys rise early, go to the river and fill their chatties, or bowls, with water, and after forming into line walk to the pagodas where they throw water over the idols. Later on they throw water over each other and a great amount of fun results.

The Burmans do not as a rule make good household servants and therefore most of the "help," as we would say at home, are natives of India. First and foremost comes the white-robed, turbaned Madrassi. He is a "boy" if he has passed his seventieth birthday. His knowledge of colloquial English is wonderful, and if a person's pocket-book is only long enough to stand the strain, he makes a grand servant.

For generations his ancestors have been servants and this has gone on so long that he actually seems to have inherited a special aptness to cook, and wait on table, and—to cheat; for without exception he is the greatest pilferer yet evolved. Butter and tea and coffee and sugar evaporate in the most remarkable manner. A joint comes upon the table for dinner, a cut or two are taken from it and the balance disappears without leaving a trace. If "master" drinks (he always does in Burma if he is

Every-day Sights and Sounds

not a missionary), brandy and whisky bottles empty themselves mysteriously leaving, like the celebrated one in "Pickwick Papers," "nothing but the cork and the smell"; and goods for which an anna was paid in bazaar, through the simple process of carrying them thence to the cook-house, gain so greatly in value that they are charged "missus" two annas.

Still, if, as I said before, one's purse can stand it, the Madrassi makes an incomparable servant. He revels in big dinners, and will grudge no pains in making one a success; he will spend hours and hours decorating cakes or making "fancy fixin's" and the air with which a Madrassi butler waits upon table would put the most pompous English servant in the shade.

The *dhobie* is also an importation from India. He wears out clothes and incidentally washes them. In order to see him at his work of destruction it is necessary to go to the river's bank or the edge of a tank. Here the big bundle of dirty clothes is thrown upon the ground, and several garments selected to commence operations with. He twists them into a sort of rope and wades into the river till the water reaches his knees. Next he dips

Odds and Ends from Pagoda Land

them in the river till they are thoroughly soaked. Near-by is a large, flat stone partly embedded in the sand, or the trunk of an old tree, the top of which has become polished by previous exertions on his part. Into the water again goes the rope of clothes, then he swings it above his head and brings it down, swash, upon the stone with all his might. He gives a queer little grunt every time, a sort of vicarious offering, for the clothes would groan if they only could. Then over his head go the clothes again, down they come once more, swash, swash, swash! He pauses every once in a while just long enough to give them another soaking and shift his grip a little, then once more he starts and thud, thud, thud, go the clothes till they are clean—and one stage nearer the rag-bag.

The *bheestie* also hails from the farther side of the Bay of Bengal. He is the water-carrier, and can be seen plodding slowly along with a goatskin full of water upon his back. He makes one think of Bible pictures as he labors past, but this sort of *bheestie* is doomed; the goatskin is passing away, before what? You would guess a long time and then not get it right for you would probably not think it likely

Every-day Sights and Sounds

that Mr. Rockefeller is slowly but surely changing a custom older than the very Bible itself, but it is a fact. The goatskin is disappearing before the tin can, and now the water-carrier usually brings you water not as he used to in a skin sack, but over his shoulder now is a coolie stick and at either end of this stick hangs a large can which, when it left America, was full of Standard oil. In fact, these cans have become a standard for judging a great many things in Burma, and are often used to measure grain and oil and other things.

The *syce* must not be left unmentioned or unnoticed when talking of servants. He too, is a native of India. His work is to attend to the pony; he is, in fact, the groom, and is one of the most remarkable runners you would meet with during a journey around the entire world. After he has saddled his master's pony and helped the "sahib" to mount, he trots along behind the horse ready, at a moment's notice, to render assistance if needed, or be at the bridle the moment the rein is drawn. These men will run for great distances, and not only that, but they often carry the polo stick or the tennis racket which the rider wishes to use at the end of his ride.

Odds and Ends from Pagoda Land

The barber, usually a Mohammedan, plies his trade in the open street. A fellow-believer wishing his head shaved or his beard trimmed takes his seat upon the ground and the barber sits before him. Unmindful of the crowds passing and repassing, he takes a few drops of water from a little brass pot and dampens the head of his customer—his victim, I had almost written ; then without any soap, he commences to scrape, and he works away till his job is finished in a most workmanlike-style. He is rewarded with a few copper pieces ; his customer marches off and he is ready for “Next !”

A “box wallah,” or in plain English a hawker or pedler, often puts in an appearance with silks, silver trinkets, embroideries, and curios for sale. One must learn how to buy from him, however. It is a work of art and patience as well to make a purchase. After he has spread his silks over the veranda floor, and you, or rather your wife, has made her selection, she asks the price. He names a sum at least twice, more often thrice, what he would be willing to sell it for, and then comes a great deal of chaffering and beating down. Suppose, for example, he says twelve rupees. You laugh at him and ask him what the

Every-day Sights and Sounds

“proper” price is, not the “first asking” price, but he assures you that he gave eleven rupees and a half, and only expects to make one single, solitary eight-anna piece upon the transaction. You know that he is telling a lie and laugh his story to scorn, so he looks at your wife and says, “What will missus give? Missus make proper price.” “Four rupees,” says your better half promptly. Now it is the hawker’s turn to laugh and he folds up his goods as though that ended the bargaining, but you will notice that he does not put them back into his box or bundle. After a great deal of talk in which he assures you that he is a very poor man and that you are very rich and great, and will not miss a rupee or two, he comes down a little in his price, a rupee at a time, each time that he lowers his price protesting that he is losing money, but your wife remains firm. Finally in apparent desperation he draws a rupee from his pocket and offers to gamble. “You toss me whether you pay five rupees or seven,” he says. Of course, as you are a missionary, you shake your head at this; then he holds up the piece of silk, shakes it, shows you how beautiful it is, assures you again that he is a very poor man and

Odds and Ends from Pagoda Land

did not make a rupee in profit the day before, then he tosses it toward you and says : "I'll sell it for six." Your wife may perhaps raise her price eight annas (half a rupee) and with many groans he says that he will let it go for five and to end the chaffering you give in.

He swears solemnly that you have given him four rupees less than he paid for it and that the only hope he has of making up his loss is by asking "plenty big prices" at every other house at which he will call that day, but if you tell him that you do not wish to cheat him and offer to give the goods back to him if he will return your money he shakes his head and says he likes to be cheated; that is his way of doing business.

These box wallahs have one peculiar superstition. When they start out upon their rounds in the morning they must either make a sale in the first house in which they open their pack, or have bad luck throughout the entire day, and rather than make no sale they are willing to sell an article—preferably an inexpensive one in this case—at a real loss, and so keep their good luck.

The "coffee wallah" is another common

Every-day Sights and Sounds

sight upon the street. Like the barber, he is usually a follower of the prophet and turns his face toward Mecca and bows profoundly each night when the muezzin mounts the minaret of the mosque and calls the faithful to their prayers.

He carries a coolie stick over his shoulder at one end of which is a hanging tray covered with cups and saucers. This is balanced at the other end by a basket in which is a large iron chattie or cooking-pot full of hot coffee, with a charcoal fire burning beneath. He walks slowly through bazaar or the principal streets, ready at a moment's notice to sit upon the ground and dish out a cup of coffee to a customer.

His great rival in business is the Chinese chow chow man. The Celestial carries a much more complicated trading outfit, however. At each end of a bamboo coolie stick is a sort of table, or rather number of tables, one beneath the other, something like a set of shelves joined at the corners. Upon each are a number of dishes containing mysterious looking chow. It would be a very difficult matter to guess of what each dish is composed, perhaps a hopeless task, but his customers have no fear apparently ; they sit upon the ground and eat, using the

Odds and Ends from Dagoda Land

chop sticks belonging to the outfit and which are at each customer's service, without any qualms either of conscience or stomach. No wonder that almost every native has dyspepsia ; the only wonder is that any are free, and as a matter of fact the number is very small.

Once in a while an Indian snake-charmer puts in an appearance with his shallow baskets full of cobras, his pipe, and his snake-stone. He is usually a great fraud. The fangs have all been drawn from his snakes so that they are harmless, and anybody could handle them with impunity. He plays upon his pipe and makes them "dance," as he calls it, or in other words sway back and forth while his flute squeaks a discordant noise called by courtesy a tune.

He finally handles one snake which turns upon him and is supposed to bite his hand. He pretends to suffer great agony as well as fear. He grasps the hand bitten, wrings it, groans aloud, and twists as though he had the colic. Between groans and grunts he opens a very dirty cotton bag and from it takes a small flat stone. This stone cures the wound the snake did not make, as an Irishman might put it. He spits upon one side of the stone and presses it to the place

Every-day Sights and Sounds

where the cobra is supposed to have stung him. The effect is instantaneous ; the groans cease, his twisting also stops, and in a few minutes, the saliva having dried, the stone falls from his hand and lo, no wound is there, not even a mark, nothing but dirt, although it must be confessed there is a good deal of that.

The crowd gathered around to witness the performance, however, sometimes takes the pantomime for solid truth and is much impressed. Scores of children stand and gape and wonder, with a little fear too, on their faces ; even the babies tied to the backs of their big sisters seem to enter into the wonder. Poor little urchins, some of the elder children that carry them are not much more than babies themselves or very much larger than their charges, and it is wonderful how many babies there are ; for almost every woman's back is decorated in the same manner.

When a Burman woman wants to carry her child, she bends forward till her back is at right angles with the rest of her body ; then upon it she puts her child. A shawl is thrown over the baby and the ends brought in front of the mother's chest, over one arm, and under the other ; then the

Odds and Ends from Pagoda Land

woman straightens up and her baby is fast upon her back, with nothing visible but a small head with coal black hair and eyes of the same color. The woman works, sits down, gets up, chats, smokes, cooks, and eats, and the baby's head wobbles and shakes as though it would come off, but it is never hurt apparently and looks quite happy in spite of the shaking.

Death visits all countries, and is no more a respecter of persons in Burma than in America, and the funeral procession is one of the most unique sights one sees in the land of the pagoda. The coffin is always highly decorated. It is covered with bright-colored paper, usually with gilt braid tacked along the edges, and often has pictures, brightly colored, pasted upon the sides and lid. The coffin is made in the street before the house where the dead body lies in full view of every passer-by. It is made of rough boards nailed together, often with wide gaps between, but the bright-colored paper or cloth covers up all these defects, and when finished it is, to Burman eyes at least, a thing of beauty.

In order to convey it to the cemetery it is placed upon a bier made of bamboos, gaily decorated with flags, streamers, silk

Every-day Sights and Sounds

handkerchiefs, and gaudy paper panels upon which figures of men, women, and *nats* have been drawn. These biers are often a dozen feet high and the coffin is perched several feet above the shoulders of the men carrying it. Sometimes the bier is built upon a sort of car and is drawn to the cemetery by scores of men and women, friends of the dead.

The head of the procession is always formed by coolies, walking two and two, each couple bearing between them a bamboo pole upon which is hung a large number of presents, jackets, blankets, robes, fans, food, mats, etc. These are for the priests and are carried to the different monasteries after the ceremonies are over.

Next comes a band of musicians with horns, fifes, gongs, and clappers making a tremendous din ; then comes the procession proper, men, women, and children all mixed up without any order ; laughing, shouting, and joking, with no more solemnity than though they were on their way to the circus.

Seven days afterward there is a great commotion in the house from which the funeral started. Fires are made in the street and great pans of food are cooked

Odds and Ends from Pagoda Land

over them. This is the funeral feast, a large part of it going to the monasteries, but the neighbors and beggars, of course, come in for their share of the good things. If the relatives of the dead man should omit holding this feast, the ghost of the departed would, without any doubt whatever, return to its old home and haunt it and his old companions as well.

Except in the larger cities where they are under the charge of the municipality and therefore have an Englishman at the head, the Burman cemetery is nothing more than a piece of waste land. Vegetation is very dense in Burma, and after the rains the bushes which have grown luxuriantly during the wet weather are sometimes chopped down, sometimes not, but that is the extent of the work expended on it; nothing is done to keep it in order and I know no more desolate sight in the wide world than these broken pieces of ground littered with the fragments of old biers which have been thrown upon the graves and left to rot and decay. The tattered ends of gaudy paper, the ends of bamboos, and around all the coarse grass and ugly weeds—the most dismal sight in all Burma. On the Shan hills I have seen graves which have been

Every-day Sights and Sounds

torn open by dogs, the flimsy coffins broken, and the dead bodies eaten. My wife and myself once disturbed a number of dogs at such a ghastly repast, and one, as it darted away towards the village carried a skull in its mouth to feast upon afterwards.

The English cemetery presents one very strange sight—that is, strange to a new-comer, though one soon gets used to it—graves already dug and waiting for their occupants. In a tropical country the funeral must necessarily follow very quickly after death. In case a cholera epidemic pays the city a visit—unfortunately not a rare occurrence—there is occasion for even more speedy interment, but under ordinary circumstances should a person die during the morning he is buried at sunset and, should he die during the night, he is carried to his last home at sunrise and so the grave ready-dug is a necessity.

I have been much struck by the fact that, as the old saying has it, "prejudices die hard." Take the Bhamo cemetery, for example. The center is reserved for the "Church of England," the Episcopalians, as we would call them in America, members of the Established Church; but if a man during life has been a dissenter he is

Odds and Ends from Pagoda Land

buried "alongside the wall" in the worst part of the cemetery. The first funeral I witnessed in Bhamo was that of an American miner who had come to Burma hunting gold. He was buried among the dissenters and the native Christians, members of the Baptist church, and a few months ago an English soldier was laid away near the miner. This man was not buried near his comrades because in life they had "followed the big drum" to parade service and listened to prayers read by the chaplain in "church," while he, poor fellow, had gone to "chapel" and listened to a Methodist minister, therefore he was not counted worthy of filling a grave in "consecrated" ground. This is an old English custom now happily obsolete, I believe, in England, where broader and more charitable views have prevailed over old-time prejudices, but it still flourishes in at least one city in Burma if not in others.

Among the large number of natives of India that live in Burma are many Moham-medans. There is a mosque in every large city and near it a raised platform or minaret which the muezzin ascends at certain hours to call "the faithful" to prayers. I once saw a minaret which was made from the

Every-day Sights and Sounds

trunk of an old tree, the platform at the top being reached by a small ladder made of bamboo, which leaned against the trunk. Each evening at sunset we saw the priest mount this platform ; then, with his opened hands raised, he called in a peculiar, high-pitched tone which could be heard for a wonderfully long distance.

Upon hearing the summons every good Mohammedan ceases his work, spreads his mat, turns his face toward Mecca, and prays. Should he be in his shop, in bazaar, or upon the street, it makes but little difference. He stands, raises his hands, bows, kneels, and goes through the prescribed formula in as unconcerned a fashion as though he were alone in his house.

The Mohammedan priest calling his followers to prayer has a counterpart among the Burmans. Every night at dusk the Buddhist priests enter the idol-houses and chant prayers before the idols. Just before this happens a man—almost always an old one, who wishes to gain the reputation of being a very holy personage—takes a three-cornered gong in one hand and a mallet or short, heavy piece of wood, in the other, and marches slowly along the principal streets, striking the gong as he goes. Upon

Odds and Ends from Pagoda Land

this signal the old women leave their houses, bearing glasses or cups of flowers upon their heads, and rosary in hand, make their way to the idol-houses, where they devoutly sit behind the priests, their hands clasped before their faces in adoration, earning merit which will help to atone for the sins committed during the day. One very rarely sees any but very old women going thus evening by evening to the idol-houses. The younger people practically never attend save upon some special occasion such as feasts or when they wish to get something, when they will go with offerings night after night and listen to the yellow-robed, shaven priests. After the ceremony is over—it does not last very long—the old women return to their homes to gossip and smoke.

One strange sound often heard at night is singing, or, rather, chanting. In the old days there were, of course, no lamp-posts in the cities; in fact, there are none now except in the towns under a municipal government, so that, except on moonlight nights, the streets were pitch dark soon after sunset. This afforded an excellent opportunity for barefooted thieves to stalk unwary passengers, so there was a law that after a certain time at night every person

Every-day Sights and Sounds

abroad must sing at the top of his voice and thus show he was an honest citizen, not afraid of anybody's knowing his whereabouts and, although now in the cities lamps line the streets, the old custom has not entirely fallen into disuse, and one often hears at night a man passing along the street singing at the very top of his voice.

One of the commonest sights is that of persons kindly carrying a search-warrant through a friend's hair. The patient sits in the sunlight so that the operator can see to do his work well, lets down his or her hair, and the search commences. The vermin found are sometimes not killed—such an act would be against Buddhist law—but are dropped upon the ground and allowed to crawl away.

The Burmans are not dirty. They are, I think, the cleanest of Orientals. They bathe daily and often wash their clothes, but everybody, men and women, wear long hair and, as they always bathe in cold water, it is impossible to keep their heads free from vermin.

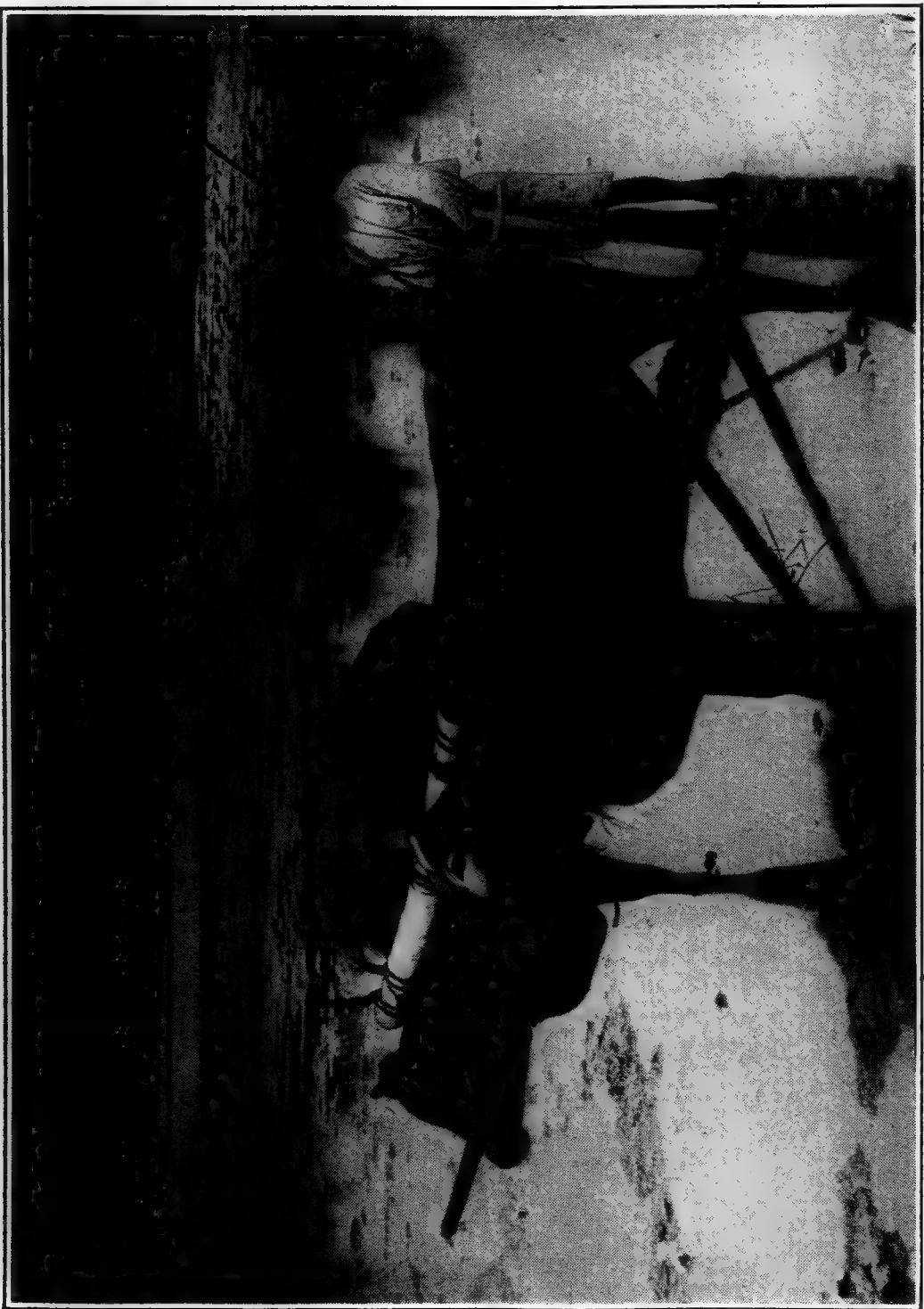
Among the lower classes—the coolies, for instance—body vermin are very common, so that during a jungle trip, when the caravan halts for a rest, the coolies have a

Odds and Ends from Pagoda Land

habit of pulling off their jackets to hunt through the seams. During our first jungle trip, when my wife saw the coolie who carried our bed engaged in this necessary occupation she said "it made her shiver," and it must be acknowledged it does not look nice, but strange to say, although we took many trips the first two years we were in Burma and, although my work carries me into all sorts of houses and all sorts of places, clean and dirty, yet in fourteen years I have never found vermin upon my clothes. They seem to be discriminating.

The staple food of the Burman is rice. A rice field, or paddy field as it is usually called in Anglo-Indian colloquial, is a very different affair from a wheat field at home. There are two kinds of fields, and two kinds of rice are raised, the highland and the lowland, the former being much harder and less nutritious than the latter.

When a Kachin wishes to make a rice field he selects a mountainside, and during the dry season sets fire to the jungle covering it, the ashes from the burnt trees being the only dressing upon it. Then upon the side of the hill, often almost as steep as the side of a house, he sows his paddy, which in due time is reaped and the jungle allowed



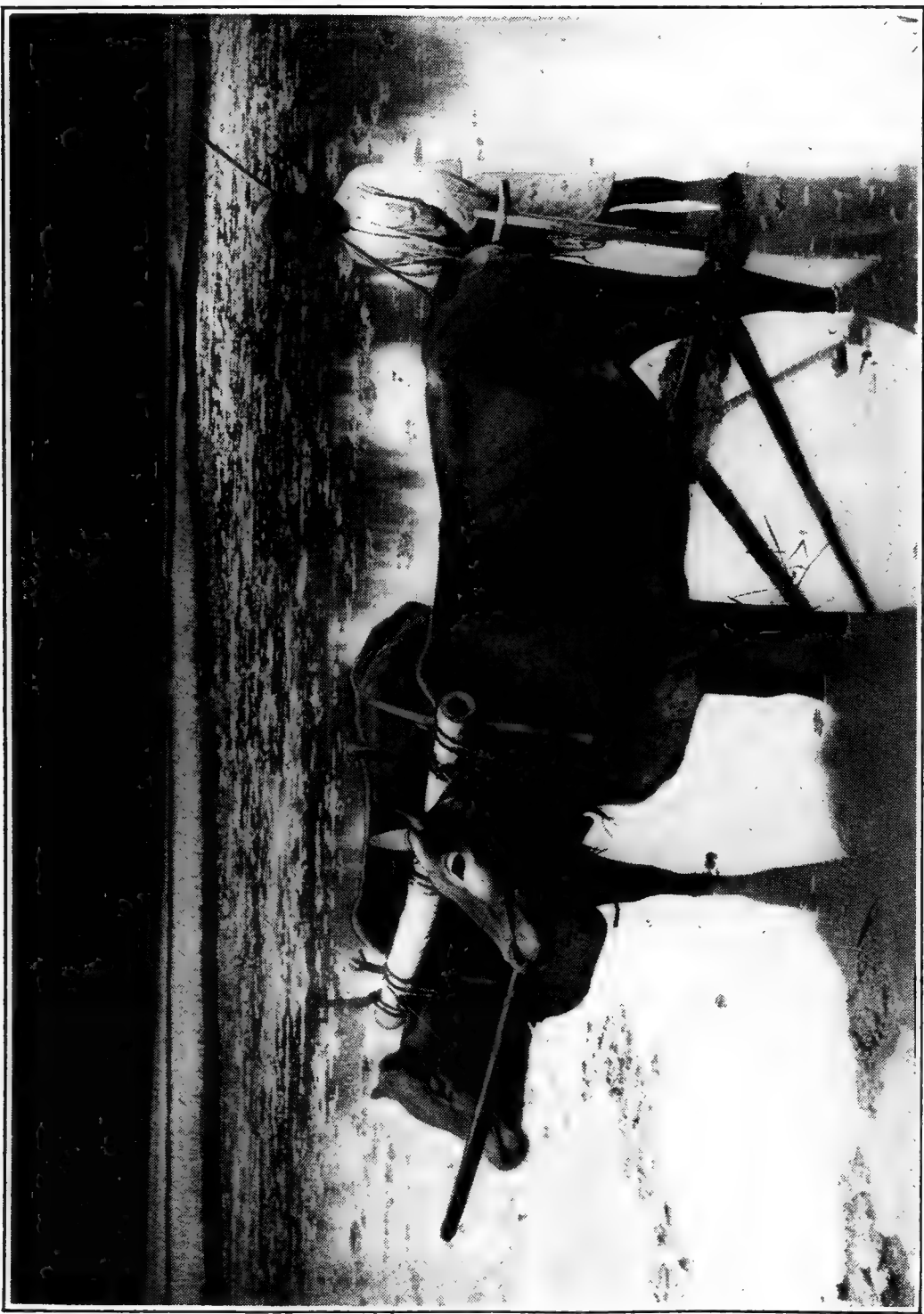
Burmese Plowman. Page 89

Every-day Sights and Sounds

to grow again. Next year he selects another site, and thus he goes on, burning and planting, planting and burning, till in the course of a few years the first field has become covered once more with trees all ready to be burnt again. It would be difficult to conceive a more wasteful method, but who cares? Not the Kachin, that is certain. The territory is wide, the hillsides numberless, and the jungle dense. Besides, "the easiest way is always the best way" in the East.

Lowland rice growing among the Burmans is, however, a very different affair. Rice demands a large amount of moisture; in fact, it is planted and sprouts in mud. The field is divided and subdivided into numberless smaller fields, each separated from its neighbor by raised banks or ridges of earth. These banks are made for the purpose of holding the water with which each field is flooded.

The Burman plow is a primitive affair. In Upper Burma it is usually nothing more than a sharp, heavy stick with one handle, and does little more than scratch the ground as it is dragged along by a couple of powerful buffaloes. This is hard, heavy work, as the animals and the man behind them some-



Burmese Plowman. Page 89

Every-day Sights and Sounds

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Odds and Ends from Pagoda Land

times sink at every step almost up to their knees in mud. But at last the plowing is finished and the seed is sown. Soon the green stalks of the paddy plant appear, and then comes another laborious task, for each plant is pulled up by the roots, tied into bundles, and then transplanted from the "nursery" into the big, wide field. Imagine working in a paddy field all day long up to one's knees in mud and water, with a fierce tropical sun beating down and the smell from water, mud, and manure rising in clouds. Imagine this and then you will not be surprised to hear that the men and women that do this work get fever and rheumatism.

Birds play havoc with the ripening grain, and many are the devices used to scare the marauders off. The scarecrow, of course, is one. Strings are also stretched across the fields, and pieces of bamboo and rags tied to them flutter in the wind. Another favorite way, especially among the Shans, is to split bamboos for almost their entire length. The solid end is buried in the ground, several bamboos being planted in different parts of the field, and to the split end of each, near the top, a string is fastened and carried across the field to a hut

Every-day Sights and Sounds

in which small boys take their station. They draw these strings, pulling the split ends of the bamboo far apart, then letting go the string suddenly, the two sides of the bamboo come together with a report loud enough to frighten away any bird with average nerves. As each string in turn is pulled it sometimes sounds almost like a volley of small arms.

Instead of these wooden clappers the boys are sometimes armed with bows made out of bamboo, but instead of shooting arrows they use small round pellets made of clay baked in the sun till they are as hard as stone. Boys become wonderfully expert with these weapons, and woe betide the bird that does not fly when they make their appearance.

After the paddy has been reaped, threshed, and ground it is brought into the cities as rice and sold. Vast quantities of paddy also go to the rice mills of Rangoon, where it is prepared, graded, and exported to Europe and Egypt.

One part of the process of turning paddy into rice is very interesting. The husks are pounded off the paddy, and this breaks a large number of the grains, so that some are large and some but small pieces of ker-

Odds and Ends from Pagoda Land

nels. The separating of the whole from the broken rice is usually done by girls and women. A large flat tray is used, and several handfuls of the mixed grain are placed upon it; the tray is round with a raised edge, is made of bamboo, and is called a *san byah*. Several handfuls of the mixed grain are placed upon it, and then the girl takes it in both hands and tosses the rice in the air, skilfully catching it upon the tray again as it falls and moving it so that the large, heavy grains fall to one side and the broken pieces upon the other. Then with a dexterous turn of her wrist she tosses the good rice into a basket at her side and throws the broken grains upon a large mat at her feet.

Some of the animals of Burma are certainly worthy of a place in this chapter, and first and foremost comes the pariah, usually known as the "pi" dog. A traveler once said that the "pi" dog had all the faults and failings of his race and none of the good ones to balance the account. He receives no "bringing up" as does his relative in America, but from the time his eyes are opened he has to learn to run and dodge stones, and he has to learn too, almost as soon to forage for himself, for

Every-day Sights and Sounds

although his mother and his brothers and sisters nominally belong to the person living in the house they claim as home, that person does not consider it his duty to provide food for him. If the dog of highest degree in America had to live under similar conditions he would speedily degenerate into the snapping, snarling, ugly-tempered, and yet withal cowardly brute, called a "pi."

The cheekiest, most impudent, and yet the smartest animal that walks, runs, crawls, or flies, is the Burman crow. As fearless as the "pi" is cowardly, and as smart as the dog is dull, the crow is one of the greatest pests in Burma. He is everywhere. He steals a livelihood, and yet does it in such a cool, impudent manner that one has to admire him, although he is often the cause of a great amount of bad temper and even bad language.

The crow will steal the breakfast from the plate as the boy is carrying it from the cook-house to the dining-room; he will boldly fly off with a chop from the dining-room table, or steal a cake or a crust from the baby's hand as it sits on the ground. The man that, like Pharaoh's baker of old, carries baskets of bread upon his head is obliged to cover his basket with a cloth or

Odds and Ends from Pagoda Land

he would have no wares to sell in a very few minutes after leaving his house. I have seen a crow knock the lid off a pot and steal potatoes which were cooking in it over the fire, and if crows were only strong enough they would steal the traditional red-hot stove and not turn a feather ; of that I am confident.

A few weeks ago the cook placed a silver spoon on the dining-room table and went into the kitchen ; a moment after he came running in and cried out that a crow had flown away with it. Sure enough there sat a crow upon the top of a jack-fruit tree with something shining in his mouth, and after he had been pelted and driven from tree to tree in the compound by a squad of schoolboys, he dropped his prize and one of the boys brought the teaspoon triumphantly to my wife.

Crows are wise too. For example, see that dog eating a bone on the veranda? He is gnawing away very contentedly, but gives a growl and lifts his head threateningly as a crow alights upon the railing, and turning his head very much to one side gives a loud, long, deep caw. The dog knows full well that his bone is in danger. He has lost many a sweet morsel.

Every-day Sights and Sounds

and tidbit ere this, so he growls more angrily than ever as a second crow joins the first upon the railing, turns his head to one side with a sly look, and gives a deep croak as his friend had done.

Now comes an exhibition of team play on the part of the two crows. One alone could not possibly get the bone away from its owner, but the two can do it easily, and although the dog has often been fooled before in exactly the same way, he falls a victim to the wiles of his enemies as easily as when first the trick was played at his expense.

Crow number one continues to sit upon the veranda railing and give a croak or two of approval as his friend flies behind the dog and begins to peck at him. The dog growls and shows his teeth but that does not worry his tormentor in the least; crow number two continues to deliver his pecks on the dog's back and his companion continues his approving croaks till dog-nature can stand it no longer and whirling around he attacks his tormentor in fury. Here is the opportunity waited-for on the part of crow number one; he swoops upon the bone from his perch on the railing, at the same time giving a final triumphant croak, and flies

Odds and Ends from Pagoda Land

away with the bone in his beak to the top of a tree, whither he is followed by crow number two who has, of course, easily made his escape from the dog, and both fight for possession of their booty, while their victim howls, barks, and snaps in unavailing anger.

But although crows are so smart they can be easily deceived too. When a Burman wishes to set out a load of fish in the sun to dry he takes a make-believe bow with an arrow tied to the string and points the end toward the mat upon which his fish are drying, and the crows, thinking it is a trap and the fish merely a great bait, will give it the widest possible berth—the fish are as safe from them as though they were locked up in an iron, burglar-proof safe. Sometimes the fisherman ties some strings across and across, a few inches above the mat, leaving often a loop to dangle in the air ; this plan is just as effectual as the bow and arrow.

The Burmans have a saying, “The crow is a thief, the hawk is a highwayman, but the vulture is a ‘*su daw gaung*’ ” (a very virtuous person, a saint, in fact). The vulture gets his good character from the fact that he never takes life, but feeds entirely

Every-day Sights and Sounds

upon dead animals, while the crow and the hawk do not hesitate to kill anything they can tackle successfully.

Still, although the crow is a nuisance, there are two sides even to the crow question. Crows do the work that scavengers do at home, and it would be very unpleasant to live in a Burman town without them and the pariah, for the latter are scavengers too. Odds and ends of food, burnt rice that sticks to the edges and bottoms of cooking-pots, and the skins of vegetables and fruit are thrown in front of the houses or through cracks in the floor, as the easiest way of getting rid of them. Then the crow, ever on the watch, carries away what in a few hours would be a decaying, germ-breeding mass. Oh, yes, the crow, in spite of his exasperating voice and pilfering ways is a very useful member of Burmese life, a sort of blessing in disguise—sometimes very thoroughly disguised.

Burma is the land of ants; they just overrun the country. Red ants, black ants, and white ants; big ants, little ants, and middling-sized ants. They live in the jungle, in the garden, and in the house; in fact, to enumerate the places where they live would be like telling in what places the

Odds and Ends from Pagoda Land

frogs were found during the plagues of Egypt. They climb up the posts, run over the floors, and climb up the legs of the tables. The meat-safe or cupboard has to be made with legs, one end of which must be set in small dishes full of water, otherwise the food would soon become black with ants. If one should kill a roach or a beetle at night, by morning myriads of these little creatures will have put in an appearance and will drag it across the floor, up posts a dozen feet or more high, and away into their storehouse, often situated under the roof between the joists of the floors. A few grains of sugar spilled from the table at meals call out swarms of ants, so many, in fact, that they form a regular army marching and counter-marching till they are ruthlessly swept away by a broom, and then some of them revenge themselves by running up the handle and biting the hand and arm of the man holding it.

The white ants, however, are the most destructive. They will eat anything in a house except stones and cast-iron. A piece of pine wood left out of doors will be riddled in a few hours. They eat the bottoms of the house-posts which are set in the ground, and play havoc generally with wood

Every-day Sights and Sounds

of almost every sort. It is because they do not eat teak as readily as some other kinds of lumber that makes that wood so useful in building purposes in Burma.

When a house is built the bottoms of the posts are smeared with tar or earth oil, but even this does not preserve them indefinitely. After a few years the white ants attack them, and when that happens it is the beginning of the end of that post. I have taken a knife or a screwdriver and broken a hole into the heart of a post as big around as myself, the wood cutting as easily as punk. Originally this post was as hard as oak but had become just honey-combed by these destructive little creatures. The damage they do is ridiculously out of proportion to their size, for although they are but little larger than the general run of ants the results of their work cost many thousands, nay, lacs of rupees in the course of a few years.

Bees are very prevalent in Burma and some of them build their homes in most wonderful places. There is one kind of bee that builds its nest out of mud in any hole that strikes its fancy, and fills it with caterpillars for its grubs to feed upon after they are hatched. Holes in posts, or where

Odds and Ends from Pagoda Land

a nail has been pulled out are favorite spots ; so are keyholes and the corners of rooms, but the very strangest place of all that I have yet seen was in my stethoscope. One morning I placed the instrument to my ears to listen to a patient's heart but to my surprise could not hear a sound. The stethoscope looked all right and yet I could not hear with it. Finally I blew down one side, or rather tried to blow, for I found it was plugged up, and a sliver of bamboo showed that an enterprising bee had spent the afternoon previous in filling up the tubes as nests for her little ones. Unfortunately for her the work was thrown away and she had to start over again in a new place, but it did not improve the stethoscope.

When one first comes to Burma one is always interested in the gekkoes or house lizards. These little fellows run over walls and ceilings, sometimes as many as a dozen in a single room. They are welcome too, for they feed upon flies and other insects and thus help to keep them down. There is a kind of large lizard that lives in houses and which sometimes reaches a foot or two in length. It is called a *tauc tau* because its cry sounds very much like *dauc tau* ! or like a very affected person saying doctor !

Every-day Sights and Sounds

A very funny story is told of one of our medical missionaries. He arrived in Rangoon and was taken to the house of another missionary and at night was awakened by hearing the most blood-curdling moans. "Oh—oh—oh—dauc tau ! dauc tau ! dauc tau ! oh—o—o !"

He thought it was a native who could speak but broken English, and so he sprang out of bed and shouted, "Hullo ! here I am, what do you want ? What's the matter ?" Nobody answered, so thinking the sufferer had fainted he shouted for his host who came running out of his room in a fright. The doctor declared there was somebody in mortal agony that had called him and together they made the rounds of the house, but of course in vain.

The older missionary said the doctor must have had nightmare and advised him to sleep upon his side instead of on his back, but the latter declared he was positive he had heard groans after he woke up and was just as sure somebody had called "doctor."

Suddenly through the silent house the groans rang out again. "Oh—oh—oh, dauc tau ! dauc tau !" "There," cried the doctor triumphantly, "what do you make of that ?

Odds and Ends from Pagoda Land

Didn't I tell you there was a sick native around somewhere ? ”

The old missionary smiled a little, led the way to a big fan that was fastened upon the wall by way of decoration, moved it a little, and away went a huge lizard.

“ There's your sick native, my boy,” he said, pointing to the lizard, and although that happened years ago, the doctor has never heard the last of the story and probably never will.

⓪dds and Ends of Travel

III



THE mighty river Irawadi, running through Pagoda Land from one end to the other, is the great water highway of Burma, but I will leave the globe-trotter to describe steamer travel, as well as the railroad, for they two constitute about all he usually sees, and instead will say a little of journeys up narrow creeks, along byways in the plains, and over the jungle-covered mountains which run for several hundreds of miles through the country like a huge backbone.

To tell the truth, it generally means very hard travel when passing over these hills and mountains of Burma; the "hill and water country," as the Shan picturesque calls his home. The Indian government has built magnificent roads in many directions; some of the finest highways I have ever seen are in Burma, and great credit is due the Department of Public Works for the engineering skill displayed in surveying and building them, but unfortunately one cannot always keep to

Odds and Ends from Pagoda Land

these government roads with their easy grades, their mile-posts, and their rest-bungalows, but has to strike out from them into the jungle where there is nothing but the old Burman paths, a very different proposition.

One can travel along these great government highways with the minimum of discomfort. The grades are usually so easy that an ox-cart can travel over them. Mile-posts along the wayside tell the traveler what distance he has covered, and bungalows in which he can sleep will be found every dozen miles or so.

Upon his arrival at a rest-bungalow the traveler is met at the compound gate by the janitor, or durwan, as he is termed, who is almost always a native of India. The durwan salaams and leads the way to the bungalow where one finds bedsteads, crockery, tables, chairs, and a punkah and a framed copy of rules—nothing is done in India without that. This bungalow and its furniture are kept up by the government for the accommodation of passengers, the vast majority of whom, of course, are officials, but the non-official European is allowed to occupy the building and use the furniture upon payment of a nominal fee,

Odds and Ends of Travel

usually one rupee for each person per day (thirty-three cents).

In a land where the hotel, save in two or three of the largest cities, is practically unknown, and where one has to carry everything he needs upon a journey, it is hard to estimate how great a convenience these good roads and rest-bungalows are. The man who invented the easy chairs found in the latter deserves to be canonized, for he did a great deal more good than many of the saints who at present adorn the calendar.

The usual mode of traveling over the hills of Burma is on pony-back. The Shan pony is a wonderful little animal and, so far as I know, for its size, is the pluckiest and hardiest sort of horse-flesh. He is small but wonderfully plucky and as sure-footed as a goat. I remember a small piebald belonging to Mrs. Mix, of our mission. I nicknamed him Barkis, because he was such a willing little beast, and although he had a heavy load to carry, he always kept in the van of the procession and would step along with a choppy, mincing gait, and keep it up too, where many another and larger pony would have given in.

Poor little Barkis once "arrived at great trouble," as the Shans put it. Mrs. Mix,

Odds and Ends from Pagoda Land

my wife, and myself were traveling through the jungle on our way to Möngnai, and as we had to cross over a wide plain and then climb a steep mountain, we thought we would save our ponies during the morning so that they would be able to help us later on when we came to scale the mountain. We were traveling along the top of a ridge beside which, every once in a while, lay a buffalo-wallow. These wallows are big holes filled with mud and water, in which buffaloes lie for hours with nothing but the tips of their horns and the ends of their noses showing above the mud. They are sometimes large enough to hold several animals at once. One of these wallows lay right across our path, and some thoughtful Shan had placed the trunk of a small tree over the chasm, forming a sort of rough bridge. For a bare-footed native, even though he might be loaded with two heavy baskets, it was as good and safe as Brooklyn bridge, but to a white man with shoes on the round trunk looked formidable, especially when one thought that a misstep would send him floundering into a mud-hole the exact depth of which was mere conjecture. However, if we did not cross the bridge it would mean making a detour

Odds and Ends of Travel

of almost half a mile, so we decided to risk it, and got to the further side in safety. Then we were treated to an impromptu circus act. The boys, with my wife's pony and my own, had gone around the mud-hole and were then about a quarter of a mile away, but the boy in charge of Barkis was much too lazy to follow their example. Instead he had started to lead the pony across the bridge, and just as we reached firm ground in safety, we looked back and saw boy and pony about one-third of their way across the bridge. It was, of course, impossible to turn back then and, as Mrs. Mix put it, "we just waited for the catastrophe."

Barkis came along as easily and as daintily as though walking the tight rope was an everyday affair with him, but just as he got to the middle of the bridge a great horse-fly alighted upon him just forward of the girths. He stopped and bit at it, but that did not relieve him for, evidently forgetting where he was standing, he raised his hind foot to knock his tormentor off. I have no doubt he killed the fly, but the gymnastic feat was too much for him; he overbalanced himself and fell from the bridge into the wallow with a stupendous splash. Alas,

Odds and Ends from Pagoda Land

poor Barkis ! Even as we watched he disappeared from view, and the next instant the very tip of a white nose appeared above the mud, and that was all. He floundered out upon the right side, however, shook himself, and appeared quite composed and even dignified, although in one minute he had changed from a piebald to a red pony, for, save the tip of his nose before-mentioned, he was as thoroughly covered with red mud as though he had been plastered. Bridle, saddle, everything was covered ; but what poor Mrs. Mix groaned about most was the fact that her Shan bag was tied to the saddle and was, of course, filled with mud, and her toothbrush lay right at the bottom. It was a melancholy affair in very truth.

In any book upon Burma the word "zayat" frequently occurs. These zayats are really sleeping and resting-places for travelers, and are usually attached to Buddhist monasteries. They are religious buildings in so much that it is an act which gains merit to build one, and every Buddhist Lent the people "ascend the zayats," as the Shans term it, and often sleep there, this also being a meritorious act.

They are usually the simplest building



Zayat, Occupied by Doctor
Cushing, Bharno. Page 110

Odds and Ends of Travel

possible. Imagine a floor raised a foot or two from the ground, with posts to support a roof, and you know what a zayat is. The floors and posts are usually of teak wood, although the former is sometimes made of split bamboo. The roof is either thatched or made of boards. Some zayats are highly decorated with carved work, some are mere huts, and they range all the way between.

These zayats are the hotels of Burma, that is, if it is possible to have a hotel without host, servant, attendant, or furniture. A traveler arrives at one after marching all day ; the coolies throw his bed upon the floor; the cook takes the cooking utensils out of one coolie basket and the food out of another, then with the aid of a few stones he makes a cooking-place upon the ground near-by, so that the one building serves the purpose of kitchen, dining-room, parlor, and afterward bedroom as well.

As before mentioned, these zayats are usually built in a monastery compound ; pagodas are near them, and upon every pagoda hangs a large number of little bells, and their ringing as the evening breeze passes by is sometimes the only notice, save the distant bark of a pariah dog in the village, that the traveler is near the end of

Odds and Ends from Pagoda Land

a long day's journey ; and many a time, weary, hungry, and thirsty these sweet-sounding little bells have heralded the news that we were near rest and food. To this very day I never hear the sound of pagoda bells without thinking of Doctor Luther, for many years a missionary in our society. He used to say that their tinkle was the sweetest and yet the saddest music in the world, for it meant that a darkened soul was groping after light.

Before one commences a journey it is necessary to "call coolies." A traveler must take his bed with him, of course. This is usually a sort of comfortable, two or three inches thick, made of quilted cotton, and a blanket or two. These rolled up in a bundle and covered with a rubber sheet form half a burden, being carried at one end of a coolie stick. Food also has to be carried. Canned beef—bully beef as the Anglo-Indian has it—rice, of course, canned biscuits, canned vegetables—if you can afford such a luxury—a bottle of curry powder, a can or two of condensed milk, coffee, tea, etc. In short, everything likely to be required upon the journey must be carried, save, perhaps, paddy for the ponies and once in a while rice. The last two can

Odds and Ends of Travel

sometimes, not always, be bought at villages through which the traveler passes ; the bazaar gives fruit in season, oranges and bananas being the chief, and sometimes too, one can get a few pumpkins and mustard leaves to help make curry.

In order to carry this outfit coolies are necessary. Karens, Kachins, and other mountain people carry one basket upon their backs, with a strap going across the forehead, but the Shan uses a coolie stick, which is a stout bamboo about five feet long. This coolie stick, or *kan* as it is called, is passed through the handles of two baskets which balance, one at each end ; a bamboo peg is stuck in to hold them steadily when climbing up the steep mountain passes, and the coolie stick with its double burden is raised to the shoulder with one basket in front and one behind the bearer.

The amount which constitutes "custom" for a Shan coolie to carry is ten *viss*, a *viss* being a little more than three pounds, a load thus weighing about thirty-three pounds, and a coolie grumbles if he is expected to carry more than this, and very often objects to going at all ; but when carrying his own goods when going to bazaar or to Lower Burma he will carry

Odds and Ends from Pagoda Land

much more, a strong coolie shouldering as much as twenty *viss*, or more than sixty-six pounds, carrying this load, it must be remembered, over mountains rising from three to nearly seven thousand feet, and that too over trails which a white man finds it difficult to climb unloaded. The coolies from just over the borders of China, where there are a large number of Shan villages, will carry even more than this, their loads sometimes being twenty-three or twenty-four *viss*.

I have many a time heard Doctor Cushing, our senior Shan missionary, say that he envied the coolie the ease with which he travels. He carries a chattie made of earthenware in which to cook his rice, he has a bag which looks like a footless hose, open at both ends, which he fills with raw rice and ties around his waist, he has one blanket to cover him at night, a little betelnut to chew and a little tobacco to smoke, and a large sheet of coarse native paper to sleep on, the whole outfit weighing but a few pounds, and with this he starts off and marches all day long. At night he cooks his rice, spreads his paper bed upon the floor of a *zayat*, covers himself over head and ears with his blanket, and goes to

Odds and Ends of Travel

sleep. Next morning he folds up his sheet of paper, sticks it in his girdle, ties his rice bag around his waist, slips his long sword under his arm, together with a small bag containing his betel-nut box and his pipe, shoulders his burden, and away he goes. He starts before or soon after sunrise and travels for several hours; then he cooks his rice by the side of a stream, smokes and chews, and has a nap, then he starts again and walks till sunset. If he comes to a river which has to be forded he simply tucks his trousers up beneath his girdle and wades through; of course, he has bare feet, and in a few minutes after he has gained the farther side his legs are dry. Even if the river is so deep that the water comes up to his waist it is a small matter. His trousers become soaked, it is true, but as they are made of thin cotton cloth they soon get dry and he does not mind a little thing like that; he is used to it.

Jungle travel, although at times very hard and fatiguing, is also very interesting. After the day's march to camp out in the open jungle is, to say the least, interesting. If one cannot reach a village and sleep in a *zayat* it is necessary to camp out. A spot near a stream is chosen, if possible beneath

Odds and Ends from Pagoda Land

a large tree. Little huts of brushwood are hastily built by the coolies, water is drawn and rice cooked, then green bamboos are thrown upon the fire. As these bamboos burn the sap between the joints boils, and after a while explodes with a report as loud as that of a Fourth of July cannon cracker. This is done to scare away any tiger that might happen to be prowling about.

The firelight plays upon the great trees with their masses of deep black foliage; off in the jungle one hears the hoarse, discordant scream of the wild peacocks, and the call of the barking deer sounds from the deepest glades. All night long the fire burns and flickers, and never mind how often one may wake and look around there is sure to be a coolie or two moving about the fire; I have sometimes wondered how they got enough sleep.

Crossing rivers is oftentimes a great bother, especially if one starts out too soon after the rainy season, before the rivers and creeks have resumed their usual cold-weather proportions. Most of the streams have fords where one may cross upon horseback, but now and then it is necessary to swim the ponies from one bank to the other. At such places, if the road is a

Odds and Ends of Travel

much-traveled one, there is a ferry and native boats, the ferryman carrying over passengers and goods for a few *pice*, while the horses or oxen swim over. Sometimes, however, the ferryman is absent at bazaar or tending to some other business or asleep, making one think of Elijah's taunt to the priests of Baal, for certainly one can stand upon the far side of the river under such circumstances and shout and shout and shout with no better results than came to the priests on Carmel. Even the report of a revolver-shot fired in the air will not always be successful in arousing him ; then it is necessary for a coolie to swim across and commandeer the ferryman's boat, bringing it to our side, and then to ferry us over without the owner's aid. Sometimes the latter person arrives upon the scene just as we reach the end of our trip, in which case he demands toll just as though he had brought us over. He contends that the boat is his, that we ought to have waited a little longer—time is no object with a Shan, he cannot understand why the white man should always be in a hurry—and he is therefore entitled to his fee. This occasions a vast deal of discussion between the ferryman and our coolies, usually ending

Odds and Ends from Pagoda Land

in a compromise, part of the usual price being given him, and we part with mutual grumblings.

Sometimes, however, there is no ferry-boat to be had, and it is then necessary to cross upon a raft. This raft is nothing but a bundle of bamboos, not even an oar being in sight, nothing but bamboo poles, and the current is often quite swift. This condition of affairs sometimes gives rise to quite an exciting passage, but the bamboo is wonderfully buoyant, and the trip from bank to bank is usually made in perfect safety, though beds and bedding sometimes come to grief by getting a ducking during the passage.

The baggage of officials is usually carried by pack-ponies or mules or by elephants. Often too, they take with them an escort of sepoys or native-of-India soldiers, but judging from personal experience I should say that the escort is more bother than it is worth, the principal use of the sepoys being, apparently, to quarrel with the Burmans or Shans through whose country they pass; at the present time it is as safe to travel through Burma, so far as natives are concerned, as in America.

The elephant is a wonderful beast and

Odds and Ends of Travel

carries a heavy load, but it is not nearly so tough as a pack-mule or pony and requires more looking after. There is a strange antipathy between elephants and ponies—the elephant scares the pony and the pony the elephant. I remember once while riding through a thick jungle in the Southern Shan States that I suddenly almost rode into a big elephant that had been coming toward me but had been hidden by a turn in the path. He was loaded with trunks and boxes of different kinds belonging to the general commanding the district, who was upon a tour of inspection and had that day left the fort to which I was riding.

I shouted a warning to the mahout or driver, but before he could do anything the elephant, thoroughly scared at my sudden appearance, whirled around faster than it seemed possible for so huge a beast to turn and darted off full speed through the jungle, bearing down brushwood and small trees as he ran and blazing his path by shedding boxes at every few yards. At least one case of wine reached a destination never intended for it, and I have often wondered what the general said that night when the elephant reached camp and he saw what condition his kit was in.

Odds and Ends from Pagoda Land

In his way the Shan pack-bullock is as unique an animal as the Shan pony. He is strong and, if slow, covers a good many miles as a day's march and carries a heavy load. Salt, *ngapi*, manufactured goods from Germany and England, and American kerosine oil go over the mountains to Shan country carried by oxen, and peanuts, rice, and other grain are brought into Burma by the same means.

In the old days, during the rule of the Burman kings, several caravans traveled together and the drivers were armed to the teeth to protect themselves from highwaymen and the savage tribes that infested the hills and gained a livelihood—a good one too—by robbing Shan caravans. The older drivers tell stories of regular battles, though these were probably very rare. The native of Burma, of whatever race he might belong to, does not fight that way. He likes to ambush his enemy and shoot him from behind without bringing any undue risk or danger upon himself.

In those days the owners of caravans had to pay taxes to every petty chief through whose territories they passed. The "lord of the oxen," if he hailed from the Southern Shan States, usually reckoned

Odds and Ends of Travel

upon making three journeys a year. The first and part of the second paid for the taxes levied upon him during the year; the balance of trip number two paid for the wear and tear of his cattle, etc., and the third was his profit.

Now, however, since English rule has come, the dues have been done away with; roads are much improved so that the wear and tear has been much reduced; the highwaymen have been driven away and the fierce hill tribes awed into subjection, so that these are happy days for the Shan ox-owner, far different from those his father knew or he himself, for that matter, if he has been in business for twenty years, and he gains a substantial profit upon each trip instead of upon one only.

The equipment of a pack-bullock is simple in the extreme. He carries a large basket upon either side. About one-third from the top of the basket is a hole upon each side and a strong stick is passed through them so that they hang upon either end. A couple of cushions are placed upon the back of the bullock and these prevent galling from both baskets and stick. A band of leather or woven rattan passes over the chest to keep the baskets from slipping off

Odds and Ends from Pagoda Land

when going up hill and a crupper serves the same purpose when going down hill, and that is all. But in spite of its simplicity it answers its purpose admirably and the baskets and their contents usually reach their destination in safety and without a tumble save when the oxen are frightened—they are easily driven into a panic—and when that happens they dash off into the jungle like the general's elephant and their burdens twist and speedily fall to the ground or are torn off by the branches of trees or underbrush.

At night the caravan is collected. Two bullock-men approach an animal and, putting their shoulders beneath the ends of the stick which protrude a foot upon either side, lift the burden up an inch or two, at the same time unfastening the crupper. The bullock lowers its head and backs out, leaving its burden resting upon the men's shoulders. The baskets are lowered to the ground; the two cushions, wet with sweat, are placed upon top of them to get dry, and the bullock wanders off into the jungle to get his supper.

The halts are made at regular resting-places, where caravans have stopped from time immemorial. Here the ground is

Odds and Ends of Travel

studded with short, stout bamboo pegs, and at evening, when the bullocks return from their foraging, each one in turn is tied by a rope to one of these pegs to prevent his straying away during the night and thus furnishing a meal to a hungry tiger. The men make little booths or huts by sticking four sticks into the ground, tying cross pieces to them and covering the top with brushwood. They crawl into these shelters after lighting a big fire, at which one man keeps guard all night.

There is one bad point about these ox caravans, however, and that is they sometimes play havoc with jungle roads. It is custom to travel during the cold and hot seasons, as I think I have before mentioned, but sometimes the temptation to make an extra journey is too great to be resisted and the "lord of the oxen" decides to risk getting back before the rains begin and traveling is made impossible for some months. The result is that the caravan sometimes gets caught by the rains and has to travel over a road made soft as mush, with a mud-hole every few yards to vary the monotony. The oxen, heavily laden, go plodding on. At each step they make they sink over their hoofs in soft soil or mud. Ox after

Odds and Ends from Pagoda Land

ox passes, each sinking a little deeper than the one he followed, till at last deep ruts are formed running across and across the road, from one side clear to the other, about a foot or eighteen inches apart. After the rains are over the sun bakes the road dry, so that when the next cold season comes the whole pathway for miles looks like a corduroy road, only instead of the trunks of trees the earth itself has become ridged.

As oxen are short-steppers, these ridges, as before stated, are about eighteen inches apart, while the ruts between them are sometimes a foot deep, so that when a pony passes over such a road he has either to place his feet laboriously at the bottom of each rut, making slow, hard work of it, or he has to mince along, stepping from ridge to ridge like a circus horse walking upon casks, with the chance of slipping down a deep ridge into the rut and spraining his ankle or knee, something that happens not unfrequently.

Some of the roads over which these caravans wend their way season after season are very old. For hundreds of years such caravans have been in the habit of passing over them. A curious proof of this is found in some of the mountains where the passes

Odds and Ends of Travel

are narrow. These hills are often composed of sandstone, and tracks, just wide enough for a loaded ox to pass, have been worn into the solid rock itself. These tracks are  shaped. The bottom, or smaller part, is where the ox walks, while his baskets have, in course of time, worn a path upon either side of him. I once measured one of these tracks and found that the baskets had cut their way through a foot and a half of rock. How long it took may be conjectured, but it must have been a great while.

In the Bhamo district the Chinese caravan is seen as often as the Shan. Instead of bullocks they have mules or very small ponies. Poor things! They are very different from the plump, contented-looking pack-bullocks. A Chinaman is without mercy and loads his mules with just as much as they can stagger under. Cotton is a favorite load. It comes from Myingyan by steamer and mules then carry it into China, Bhamo being the place where it is transferred from river steamer to caravan. If one takes a side view of a mule loaded with cotton all that can be seen is a nose in front and four, usually crooked, legs beneath, the rest of the animal being com-

Odds and Ends from Pagoda Land

pletely covered and hidden from view by an immense bundle of cotton upon either side. The pack-saddles are very often badly padded and this causes great sores, several—each as large as a man's hand—being frequently seen upon the back of one mule, but such a state of affairs does not worry the Chinaman ; he loads his mules and drives them, sores or no sores.

The leading mule of a caravan is often fantastically decorated. Huge rosettes of red cotton adorn his halter, while a red flag with a great, black character painted upon it is thrust through each bundle of cotton. Could the mule be gifted with the power that Balaam's mount had, however, he would surely say he would prefer a little less rosette and a little better pack-saddle.

To see a Chinaman start out on a journey is an awe-inspiring sight. His pony is saddled, of course. Then a blanket is strapped above it ; then a bed is fastened on top of the blanket ; then come divers suits of clothes which will be required upon the journey and are laid layer upon layer ; then last of all another blanket or two is tied on top of all, making the whole concern a foot or two thick. Upon this the Chinaman, with his whip tied to his wrist,

Odds and Ends of Travel

and his head roofed over with a hat as big as a fair-sized parasol, climbs cautiously and slowly till he mounts the summit, then he sticks his heels, not his toes, into huge rattan stirrups which are often but a few inches below the level of his horse's back, and rides slowly off, looking like a man riding upon the top of a miniature haystack gifted with locomotive powers. If Chinese mules were not the most patient animals in the universe, John would get a spill every few yards, but fortunately for him—the Chinaman, that is, not the mule—the latter jogs along and nothing save an earthquake or a locomotive could discompose him.

While speaking of the subject of travel it would not be fair to leave out the Burman ox-cart, for in Lower Burma, with the exception of the rivers and the railroads, the ox-cart is the most popular agent for carrying goods. It is used almost exclusively in transporting goods in cities, and in the jungle, upon the plains, or over graded cart-roads upon the mountains it is the cheapest way to take goods from one place to another. The ox-cart is not a thing of beauty, but what it lacks on the score of good looks it more than makes up in usefulness, and if

Odds and Ends from Pagoda Land

the old saw, " Handsome is that handsome does " is true, then, without any doubt, it is good-looking as well.

It may be well to say first what an ox-cart has not. It has no springs, it has no iron in its construction except the tires and the boxes of the wheels, nay, it is not so very long ago that there was no iron even in the wheels which were then solid. Fourteen years ago, when I made my first trip to Upper Burma, a large percentage of carts still had solid, tireless wheels, but these have now practically all disappeared and are at present seen in remote districts only. The axle of the ox-cart is made of wood and the body rests squarely upon it, so that if one has to pass over a road in which there are many ruts he should not choose an ox-cart as a conveyance ; still, upon smooth roads there are many worse modes of traveling.

In shape the ox-cart resembles roughly a capital V. The angle is in front where it joins the yoke which it crosses at right angles. This yoke is merely a round piece of wood with two pegs at each end running through it, one on each side of the neck of each ox. The bottom or floor of the cart is usually made of stout strips of bamboo

Odds and Ends of Travel

fastened firmly together with rattan. Strong, heavy pegs of wood bind the cart to the axle while the yoke is joined to the front of the cart with rawhide. This is put on green and when dry makes, as might be expected, an exceedingly strong joint. A low railing runs along each side of the body and a cover of bamboo matting is sometimes arched overhead as a protection against sun or rain.

A team of two oxen is used in drawing these carts. There is practically no harness unless the yoke and pegs should be so called. The Burman ox, like his relative in India, has a large hump upon his shoulders and it is before this hump that the yoke rests, in fact, I am not sure that the yoke has not caused this hump, for the ox has been a beast of burden from time immemorial in the East. There is a rope which passes beneath the neck of each ox, but no weight, of course, comes upon that. A hole is bored in the nostril of a draft ox and through this a loop of cord is passed which is carried up and fastened behind the horns. A single rein is tied to this but it is not much used in driving, the driver depending mostly upon his stick to guide his team. It is wonderful what loads these carts will

Odds and Ends from Pagoda Land

carry and over what roads the patient bullocks will draw them.

The government roads make the life of an ox much easier than it was during the old Burmese times, but when one travels in the jungle proper he is, to all intents and purposes, so far as roads are concerned, back in pre-British times. These jungle roads are simply tracks which wind along, twisting and turning, as though the man who first made the way was drunk and did not know where his oxen were taking him. Often one comes to a nullah, or dry bed of a stream, the sides of which are very steep. Should a person new to the country look at the path crossing such a place it would seem impossible to go to the other side with a loaded cart. The Burman thinks differently, however. He holds his lines firmly in one hand and with the other flourishes a stick and yells at the top of his voice. He is aided by every on-looker too, for everybody that happens to be near at the time joins in to help make a regular chorus of yells.

Down plunge the oxen as though nothing on earth could prevent their falling upon their noses and turning complete somersaults; but although the ox is a clumsy-

Odds and Ends of Travel

looking beast he is really very sure-footed. Down they rush with a tremendous clatter ; the cart jolts and jumps and bumps and is almost lost sight of amidst the clouds of dust raised by the heels of the oxen. It is a miracle that goods and passengers are not thrown out in a heap, but they very rarely are, and in the vast majority of cases reach the top of the farther bank in safety, even though well shaken-up during the passage. The impetus gained by the descent carries them half-way up the other bank ; then comes the strain to finish the other half. The yells increase ; the driver shouts and gesticulates like a maniac ; the oxen get their heads down till their noses are but an inch or two from the ground and heave and strain as up, up, up they go till a final shout of triumph from the driver tells that the top has been reached.

The Burman is usually very kind to his oxen and feeds them well, so that they look fat, sleek, and in good condition. It is always easy to tell when a pair of oxen belongs to a native of India. In the latter case they are almost always thin, and what is even a surer sign, their tails are crooked. This is caused by a very cruel habit which the native of India has always, but the

Odds and Ends from Pagoda Land

Burman very rarely indeed. Instead of striking his oxen to urge them forward, the native of India seizes their tails and twists them, thus causing great pain. Sometimes the joints are dislocated, which makes the tails hang crookedly and I have even known the bones to injure the nerve so that gangrene takes place, the end of the tail falling off and leaving nothing but a stump behind. "The dark places of the earth are full of the habitations of cruelty."

I have heard, but cannot vouch for its truth, that some Burmans believe that if they are cruel to their oxen, in some future birth their positions will be reversed; the man will be an ox and the ox will be a man, and that coming together the former animal will "take it out" of his former master with interest. It makes a good fable if nothing more.

Travel in Burma is now generally of the humdrum order. In the old days "before the war," when the country swarmed with organized bands of robbers whose custom was to ambush travelers and shoot at them from behind, the opposite was the case; but still, even now, there is sometimes a spice of danger, once in a while a good deal.

Some ten years ago I was called to see a

Odds and Ends of Travel

young British officer at the fort at Bampone, about a dozen miles from Möngnai, where I was stationed at that time. The officer's servant came to say that his master was very sick, so off I set post-haste to see what the trouble was. It was necessary to return that night, however, and as it was afternoon before I started, I did not stay at the fort very long, as I wished to get back to the mission house before dark. On the return trip my pony went lame, and to my sorrow night fell while I was leading him by the bridle four miles from home.

The cause of my anxiety was the fact that a young elephant, not properly trained, had broken away from one of the mahouts in the service of the saubwa (native prince), and had developed into a regular rogue. He had taken up his residence in a wood a short distance from one of the city gates, and had inaugurated a reign of terror. He chased coolies bringing goods into the bazaar in broad daylight, and when they threw their baskets upon the ground in their panic the elephant would coolly rifle them of their contents ; what was good to eat he ate and what he could not dispose of in this way he destroyed, trampling it under foot or tearing it with his tusks and trunk. He had

Odds and Ends from Pagoda Land

already killed seven men, but the saubwa would not have him killed, hoping later on to catch him, which I may say he afterwards did. Pending this happy termination of affairs people lived in danger of their lives.

Fortunately, before he went off on his rampage, a wooden bell had been fastened around his neck, and this gave a little warning of his approach during daylight, but at night while engaged in his favorite pastime of stripping gardens it was difficult, even when the bell was heard, to place him exactly. He had made our side of the city his "stamping-ground" too—worse luck—a stamping-ground in more senses than one, and as it was necessary for me to cross over a mile of foothills which lay between the mission house and the last range of mountains, and as I was liable to meet the rogue at any moment, it was a very uncomfortable feeling to experience.

Had he happened to be around that night this book would certainly never have been written, and another mound of "missionary dust" would have been raised in Burma, for it would have been impossible to escape. Fortunately, after what seemed to me one of the longest journeys I ever made, I heard the tinkle, tinkle of the pagoda bells, sure

Odds and Ends of Travel

signal that the city was at hand, and in a few moments entered the mission compound.

I recall another unpleasant night journey that I once took. One evening word was brought to me that my little girl, just one year old, and then staying with her mother upon the mountains, was very sick, in fact was unconscious when the messenger left. It was just getting dark when the letter arrived; the house where the child was, stood upon the top of a mountain more than four thousand feet above the Bhamo plain and thirty-nine miles away. I had a pony, of course, but as there was no moon it was necessary to have a light and somebody to carry it, as it would be impossible to travel along narrow jungle paths without one.

I found a Kachin guide and set out, not without a good deal of argument, however. The Kachin objected to travel at night, but when he found the usual argument of "tomorrow will do just as well as to-day" was not strong enough to prevent my starting, he said that several tigers had taken up their abode in the jungle through which we would have to pass and that he was afraid to go. I pulled out a big forty-five Colt

Odds and Ends from Pagoda Land

and asked him if that would not fix anything we were likely to meet that night, and so after a good deal more talk we at last set out. One great inducement that I offered was the paying of an amount equal to six days' wages for that one night's work, and as that meant enough money to keep him in idleness for a month at least, it was well worth a little risk.

We had not traveled very far before my pony went lame, so there was nothing to do but get off and lead him. It was quite uncanny. Soon after we struck the foot of the mountains my guide pulled out his long sword and held it naked in his hand. Just why he did so would be hard to say, for it would be a very small tiger indeed that would be overawed by a Kachin sword. He begged me too, to carry my revolver in my hand, which I did, more to please him than anything else, for a revolver, save in the hands of a very skilful shot—something I am very far from being—is of little use against a tiger, which is a yellow and black streak of lightning when it springs upon its prey, and a man might be thrown down and carried off into the jungle dead with a pistol in each hand.

Then the pony got frightened. He stood

Odds and Ends of Travel

still and refused to budge ; then suddenly he lowered his head and tried to bolt, and if I had not taken the precaution to get a good grip upon the reins would have dashed off headlong down the hillside before one could count ten. This frightened the Kachin still more. He knew a little Shan, so that I was able to talk with him, and in a frightened whisper he said, " That horse smells a tiger, we shall be killed and eaten sure," then he walked just as close to me as I would allow, one of the most thoroughly scared men I have ever seen. Fear is contagious too, and although I laughed at my guide and soothed the pony, yet when I heard a tremendous crash and then a rush through the jungle, while I knew it was nothing but a frightened deer, to my excited fancy it sounded as though it must have been caused by an elephant at the very least.

We pushed on till we had covered more than twenty miles and had climbed a couple of thousand feet, then the guide gave out and said he could march no more without sleep. I was weary too, but too anxious to rest, let alone sleep, so I said I would mount guard and he could take a nap for fifteen minutes and we would then push on

Odds and Ends from Pagoda Land

again. He forthwith laid himself upon the path just where he was, with his head upon his folded arms, and was asleep in ten seconds ; but if he fell asleep easily he made up for it in the difficulty of waking up, for I shouted and shook, shook and shouted, till at last I managed to get some sense into his head. He grumbled a great deal at the shortness of his nap, declared his feet were so sore that he could not walk, and so forth and so forth, but finally consented to rise and we set off once more, the threat that I would go forward and leave him alone being the chief argument to get him upon his feet once more.

We had not gone more than a mile or two when we saw a light a little bit ahead, and upon getting closer discovered it to be a Kachin camp. This was the last straw to my guide ; he just simply said he would go no further if I offered him three times the amount I had. He wedged himself in between two fellow-countrymen who had made their beds upon a heap of dry grass, and I saw it would be necessary to travel the balance of the journey without him. By this time, however, the road was much more open. It did not lie through the dense jungle as it had for so many miles,

Odds and Ends of Travel

but over hillsides which had been burned by Kachins when making paddy fields, but best of all there was a little gray light toward the East which showed that daylight was not very far off, so I left him behind and finished the journey alone, and arrived at the end of my march at about ten o'clock in the morning. This was, I think, the most unpleasant short trip I ever made.

In 1891 Doctor Cushing, Mrs. Mix, my wife, and myself went to Möngnai in the Southern Shan States to open up mission work there, and after a short time Mrs. Mix and Doctor Cushing returned to Lower Burma leaving us to hold the fort alone.

Everything went well for a few months and then my wife was taken sick with an attack of appendicitis, and it became necessary to carry her to the railroad and afterward take her home to America. It was a terrible journey, such a one as I pray I may never again have to take. It was in the middle of the rains; for days together it rained incessantly, and the wet clothes taken off at night and hung up to dry above a smoky fire, were soaked again a few minutes after the start from the zayat next morning. A rubber sheet had been fas-

Odds and Ends from Pagoda Land

tened over the stretcher in which my wife was carried and, thanks to this, she was the only person who could boast of a dry thread at the end of each day's march.

Often it was impossible to carry the stretcher along the usual paths—they were not wide enough—and so we had to chop our way through the jungle, sometimes not covering more than a mile after four or five hours' hard work; sometimes we had to wade up streams knee or waist-deep, which had taken the place of the dry beds over which one would travel in comfort during the dry season. The villagers were busy in their paddy-fields and did not want to leave their work to carry the stretcher from village to village, and ran away unless closely watched.

At last to our great joy, mine I ought rather to say, for Mrs. Griggs was unconscious a great part of the time, the tops of the houses at Fort Stedman appeared, and we entered the compound of the rest-bungalow. We had left our cook beside a hedge by the roadside, dead drunk, several days before; the *syce* had also disappeared; we were wet, dirty, and almost exhausted, but the ladies of the regiment stationed there acted the part of the good Samaritan to us;

Odds and Ends of Travel

they sent their servants to cook for us ; and, in short, put us under a debt of gratitude we shall never be able to repay.

Bright and early next morning we started out along a broad government road with eight coolies carrying my wife, and others to carry the provisions and other necessities, all under contract to go to the railroad with us. But our trials were not all over yet. There is a stretch of country to be traveled between Fort Stedman and Thazi, where one strikes the railroad, which at that time was absolutely without a habitation for three days' journey, save for the rest-bungalows every dozen miles. When we had traversed half of this distance and were four or five miles from the next bungalow and two days from the nearest village, the coolies who had been grumbling for some days, suddenly went on strike. They set the stretcher in the middle of the road and coolly said they would go no farther. I told them that it was a case of life and death ; that my wife must get home or she would die ; but it made no difference, they said they were tired and would carry no farther—not one single step.

Then I got angry, and I think such anger would be entered by the recording angel

Odds and Ends from Pagoda Land

under the "and sin not" column. Stepping into the middle of the road between the coolies and Fort Stedman I drew my revolver, the same old Colt that years afterward comforted the heart of the Kachin guide before-mentioned, and said :

"Now, see here. Last night I showed you how this weapon shoots. You saw the hole the bullet made right through the trunk of a small tree. Now run, all of you, but six will never reach home. Which one will be the first ? "

They looked at the muzzle of that gun and, I suppose, seeing that I meant business quickly decided it would be policy to pick up that stretcher again and move on, and for the balance of the day's journey I marched in the rear carrying the cocked revolver in my hand.

So far so well, but after getting to the rest-bungalow, the Burmese Bible-woman who helped the Karen nurse look after my wife came to me and said :

"*Saya*, the coolies have been talking in Burmese; they did not know that I could understand them, and so I listened. They said they were afraid to run away in the daytime for they felt sure you would do as you said and shoot them, but they intend

Odds and Ends of Travel

running off in the middle of the night, and as you do not know their names nobody at the prince's court would be able to punish them for breaking their contract and leaving you in the lurch."

Here, then, was a dilemma indeed. Two days away from the nearest village and every coolie with plans laid to desert us. I walked out of the compound and down the road a little to think it over by myself. At any other time I would have enjoyed the view, which was magnificent. Great mountains hemmed us in upon every hand, their sides covered with trees from top to bottom; the setting sun lit up a great valley hundreds of feet below, and painted the sky above us a thousand colors, but I was too worried and anxious to care about the beauties of the scenery; in fact, I was at my wits' end. I could not march all day and sit up all night to watch the coolies; what was I to do?

The evening breezes shook the leaves upon the trees and hummed through the telegraph wires which followed the road from the plain to Fort Stedman, now far, far to our rear, and as I heard the sound, quick as a flash along the wires a plan shot into my mind.

Odds and Ends from Pagoda Land

I hurried back to the bungalow and called the coolies. They came, sullen at being defeated in their plans, and yet at the same time I thought I could detect a gleam in their eyes which showed they were confident, even then, of getting their own way. I had placed my pistol upon the table before calling them, and pointing to it, I said :

“Listen. You threatened to run away to-day although you have signed an agreement to carry my wife to the railroad. You know what Shan custom is ; two men sometimes carry a sick friend or at most four, but in order to make it easy for you I have called eight of you. You know too, that the English governor will punish you if your prince does not, should he hear the report that you deserted me in this out-of-the-way place. Now listen carefully. In the daytime you dare not run away, but this woman here is a Burman and she understood what you said in Burmese just now.”

The men looked at each other sheepishly at this but made no reply.

“Now, look here,” I exclaimed, pointing out of the door. “What do you see there ?”

Odds and Ends of Travel

“That is a telegraph wire,” one of them replied.

“How long does it take to send a message along that wire?” I demanded.

“Why, not a second,” the same replied.

Now I had counted upon their knowing this much and also upon their ignorance of the fact that a person could not send a message along the wire save from a telegraph station and I found I was right. The coolies thought that I could “shin” up a telegraph pole and presto! the news would be at the governor’s house at Fort Stedman immediately. It was an unusual specimen of the little knowledge again.

“Very well, then,” said I, with all the dignity I could summon up to my aid, “run away if you wish to-night when it is dark; I shall not sit up to watch you; but let me give you a little advice: don’t return to your homes, the order to have you arrested will be there ahead of you. You know what that means. Now go and think over it.”

I saw a twinkle in the eye of the Bible-woman, but she was loyal and kept silent, although I must acknowledge when I saw the effect of my “bluff,” and how dejectedly the men filed out of the room, it was

Odds and Ends from Pagoda Land

hard work to keep a straight face. It was enough, however ; bluff though it was, it worked, and next morning the coolies were up bright and early ; they made better time that day than upon any other previous day and I did not have to even hint at force, but several times during the march I saw them glance up at that little strand of wire and then say something to each other. I do not doubt but what they thought the white foreigner a wonderful man. As for myself, I said nothing ; I merely smiled, a good, big, broad smile—not a bit smaller or narrower because I dared not show it upon my face—it was inside.

One of the most unpleasant experiences a traveler can have is to get his bed and bedding wet. A “jungle-bed ” is really a thick cotton comfortable, and it, together with blankets, each morning is rolled up in a rubber sheet before starting, and although the fogs upon the Shan hills are very heavy and soak one’s clothing like a mild shower of rain, yet if the rubber sheet is properly tied, the bedding inside remains dry. Sometimes, however, in crossing a stream the coolie carrying your bed makes a misstep or goes into a hole, carrying the bed with

Odds and Ends of Travel

him ; then no rubber sheet will keep out the water, and you arrive at the end of a long day's march with the prospect of at least a damp bed to sleep on.

The coolies light a big fire and the things are spread around to dry, but a great deal of dirt and smoke go along with a small amount of heat, so that your bed is always made dirty, often scorched in places and wet elsewhere—an uncomfortable sort of patchwork.

I remember spending one night under the floor of an old bungalow. Some reader may, perhaps, wonder why we went under the floor. Well, the reason was there was no roof to the bungalow, and as clouds, big, black, and threatening, were coming up rapidly, we made up our minds to crawl under the floor, hoping that it would afford us at least a little protection. The bungalow was made of bamboos, but the white ants and "borers" had worked industriously at it; the wind had blown off the thatch roof, and every post stood at a different angle. The floor was about three feet above the ground upon which we spread our beds. It—the floor—was made of split bamboos, and when the rain came protected us as much as a great sieve. We—the

Odds and Ends from Pagoda Land

missionaries—covered ourselves with our rubber blankets, while the coolies squatted together beneath their big hats and covered themselves as well as they could with their thin cotton blankets.

I was so dead-tired with the day's march that not even the rain could keep me awake the whole night, but I frequently woke up after dreaming that I was a boy once more and my companions were covering me with sand, to find that the water had collected in all the little hollows of my rubber sheet and weighed several pounds at least. A movement was sufficient to change that state of affairs, fortunately.

The next morning we could all truthfully say we were drenched to the skin. Everything we owned was soaked through and through except the cooking-pots, and they were wet both sides—inside and out; but a few hours' march and a few hours' sunshine dried everything, and not a soul became sick.

One thing that makes traveling upon the mountains hard is the fact that the temperature takes very sudden changes. I have frequently started out of a morning when it has been so cold that there was a slight white frost upon the grass, which would be

Odds and Ends of Travel

loaded with moisture as cold as ice-water—this would be upon the top of a mountain; we would descend to the valley and here it would be uncomfortably warm, so warm that the thin coat of khaki would feel a little too much for comfort, while an overcoat had been none too heavy early that morning before daylight. This, as a friend at home once said, “was enough to wear out a thermometer.” It tends to wear out the missionary as well.

The intensity of the cold upon these mountains cannot be gauged by a thermometer, either, for the air is so damp that it feels much colder than the same degree at home. The sudden changes of cold to heat and back again to cold all in one day's experience is much harder to bear than a steady heat or a steady cold. Many a time upon the mountains I have worn a heavy overcoat and yet felt cold, and yet the coolies carrying my bed and provisions have been clothed in but two garments, trousers and jacket, made out of cotton, with sometimes a cotton blanket, no larger than a good-sized shawl at home and not half so warm, to cover them at night. Thus dressed and without shoes they would march through grass laden with white frost and beneath trees

Odds and Ends from Pagoda Land

dropping water as cold as the frost. How they stood it was a mystery to me, and yet they did not appear to suffer much more than I did.

Under such circumstances it is easy to understand the admiration which our thick woolen clothes caused among these half-naked Shan coolies. They gazed enviously at my sweater, thick and warm, as well as the long overcoat I wore, and above all at the thick woolen blankets that covered us at night. One and all they declared they were the most "handsome" things they had ever seen; in fact they had never imagined it possible to make such warm, beautiful blankets. What lucky, fortunate people we were to possess them!

It must be understood that these changes of temperature happen upon the mountains. White frost is never, of course, seen upon the plains, where it is never so cold as upon the hills, and I often congratulate myself that my work does not now carry me into the "hill and water country" as the Shan calls his home.

And yet many of the sights upon the hills are so beautiful that they more than counter-balance the inconveniences suffered. The fogs, so cold and damp, are at the same

Odds and Ends of Travel

time often very beautiful. Starting soon after daylight on a cheerless morning and marching after shivering coolies through long, damp grass, often waist-high, is not very exhilarating ; it feels like walking, as it is, in fact, through the clouds, but as the sun gains power the mist-clouds upon the very tops of the mountains lift, and one can see peak above peak and peak beyond peak, rising out of what looks like pure white snow. The bottoms of the mountains and the valleys are filled up with white masses and billows of mist ; then slowly the clouds disperse and the beautiful valleys appear and disappear as the mist rises or is blown about hither and thither by the wind ; sometimes whole seas of clouds are rolled and tumbled about, hiding and then disclosing a panorama too beautiful to be described in words.

How would you like to drink out of a cup five feet long ? That is what you might have to do were you to take a trip to the hills of Burma. These—what should they be called ? Well, these water-carrying utensils are made out of large bamboos. One is cut down and five feet or so of the largest end is cut off ; the knots inside are

Odds and Ends from Pagoda Land

broken down and the cup, bucket, or pipe, whichever the reader chooses to call it, is ready for use.

I remember very well the first time I saw one. It was evening and we were nearing the end of our day's march, when I heard a great whooping and shouting, and a dozen small boys from a monastery school near-by dashed across the path. Each one carried a section of bamboo upon his shoulder and was making his way towards the river. My companion at that time was an Englishman, an old pensioner, who had lived in Burma many years and had once been a soldier in the British army, and as he seemed to know most everything about the country, I asked him what the boys were doing with those bamboos.

"They are going to fetch water for the monastery," he replied.

Then I watched them fill their bamboos at the river and return, much slower this time, for their loads were heavy. As they neared us they stopped to look at us, as much interested in us as I was in them, and Wright—my companion—calling to one of the boys, said he was thirsty and would like a drink.

The youngster—he had two bamboos by

Odds and Ends of Travel

the way—propped one against the trunk of a tree and taking hold of the middle of the other tilted it, and Wright, putting one end to his mouth, took a good, long pull, afterwards declaring it was the best drink he had had for days.

I was very thirsty too, and the sound of the water gurgling in the long bamboo sounded very tempting, so I took my friend's place and imitated him as well as I was able. I tilted the bamboo as I had seen him do but no water would come; I tilted still more but although I could hear the water inside gurgling away I could not coax out a single drop.

“Be careful!” cried Wright, “the water sometimes comes with a rush when it does come,” so more carefully than ever I tilted the bamboo just a little wee bit more. Then I got my drink, a whole bucketful, but outside instead of inside, and I jumped away from the treacherous bamboo wet to the waist. I fought shy of bamboo-joints after that for a good while, but at last got so used to them that I was able to drink without taking a bath at the same time.

So much space has been used in telling of hill travel that the river and river travel run a great chance of being left out alto-

Odds and Ends from Pagoda Land

gether. In some ways river travel is the easiest kind ; certainly it is the laziest for the passenger who has nothing to do but sit still and be poled along the bank if one is going up-stream ; while coming with the current, nothing is done by the boatman either, save keeping the boat head-on, allowing it to be carried along at a rate which varies with the seasons of the year.

The Burman is a born waterman. He learns to swim almost as soon as he learns to walk, and is expert and fearless. In handling boats too, he is graceful as well as skilful. He paddles his boat sitting or standing, with his face toward his destination ; exactly opposite to our method of handling anything save a canoe.

Burman boats vary in size, from those that are so narrow that as a man once told me, " he had to part his hair in the middle for fear he would overbalance the boat," all the way up to a vessel which rejoices in a sail and is four or five feet across.

Although these larger boats have sails yet they are rarely used, the Burman depending upon his pole. This is a long bamboo—almost everything else in Burma is a bamboo—and is thrust into the river bank, the man standing in the bow of his boat.

Odds and Ends of Travel

The boatman seizes the other end of the pole, places it against his shoulder and commences to walk aft, thus forcing the boat in the opposite direction just as fast as he walks.

Cotton boats are larger than the general run. They take the cotton from the river steamers and carry it up the Tai Ping River and other small creeks. This makes a very heavy load, and to meet this emergency two boats are firmly lashed together, a deck is placed over all and the cotton loaded upon it from gunwale to gunwale. A dozen polers are sometimes required to drive such a vessel up-stream. The way this is done is unique. There is no room upon the deck of the boat itself, so a narrow platform of bamboos, the entire length of the boat, is fastened outside upon a level with the deck. The polers take up their station at the bow end of this platform, standing as closely to each other as possible, then every man puts his pole in the mud and they all walk aft just like a single man while the boat slowly takes it way up the river, following every twist and turn of the bank.

There are also boat-houses in which whole families live. These are sometimes

Odds and Ends from Pagoda Land

made of two boats with a floor laid upon them ; sometimes bamboos support the house which otherwise much resembles an ordinary land house.

A very common sight upon the river is a raft. Sometimes these are composed of teak logs, sometimes of a great many bundles of bamboos. These are guided on their voyage down river by great sweeps, but as the current is very sluggish the rate of speed is, of course, very slow. A small hut is built at one end for the accommodation of the raftmen, and in it they cook, eat, and sleep. These bamboo rafts often start far up the river and come slowly down, taking weeks to make the journey, till they reach Lower Burma where the bamboo is sold, the crew returning by steamer or train.

A Few Mistakes

IV



THE easiest thing in the world is to make a mistake," even in America. There is no word in English which signifies easier than the easiest, unfortunately ; if there were I would use it when speaking of the ease with which one makes mistakes in Burma. Certainly " they are worse and more of them."

Some mistakes which a man makes, especially during the first year or two in the country, are only ludicrous, and one oftentimes laughs at them afterward as though the joke had been at somebody's else expense ; some mistakes, upon the other hand, prove very embarrassing, nay, they may even do a lot of harm before they are corrected. Fortunately, however, the vast majority can be classed under the kind first mentioned and produce nothing worse than a laugh or a passing mortification.

At first the most numerous mistakes arise from an imperfect knowledge of the language of the country. Shan, for instance, is a tonal language, so that the same

Odds and Ends from Pagoda Land

word may mean a most surprising, and at the same time puzzling number of things, each being represented by a different tone; so that, as there are five tones and some of these tones are further divided into the closed, the open, and the intermediate sound—though not all, fortunately—a person may get the right word, and yet his chances are fifteen to one against getting the right tone. Of course the sense and context often show the native what the missionary ought to have said but did not. For instance, *mah* means a horse, a dog, the shoulder, to be mad, or to come, according to the tone you use—or ought to use.

It is said that the wife of one of our Shan missionaries for a long time always called out “dog, dog, dog,” instead of “come, come, come!”

The difference in Shan between a physician and a tobacco-pipe is not much; it is merely a tone, the same word does duty for both. I have more than once heard a man read of the wife of Jesus Christ instead of the mother. There is nothing in the written word to show which is meant although in speaking there is a considerable difference; often the context here would not help matters either.

A Few Mistakes

Soon after I reached Möngnai, in the Southern Shan States, I received word from home that a box of seeds was on its way from America. The *sau pa* (native prince) had quite a nice garden, of which he was very proud, and knowing how pleased he would be to get some American seeds, I called a preacher and told him to go to the *hau* (palace) and let the *sau pa* know the seeds were coming and that I would give him some directly they arrived. I saw the preacher looked rather surprised, but he said he would go.

"You can tell him," I added, as he went out of the door, "that when they come I will show him how to plant them."

The man looked astounded, and repeated after me, "Plant them?"

"Yes, plant them," I cried, "what else would you do with seeds? Don't you always plant seeds?"

"Why, no," he replied slowly, "they will rust."

It was now my turn to look surprised and I saw there was a misunderstanding somewhere. "Plant them," repeated the preacher to himself; then a smile broke over his face, he nodded and said, "You mean little round things which we plant in

Odds and Ends from Pagoda Land

the ground and which afterward grow and become flowers, don't you ? ”

“ Of course I do,” I replied, “ that is what I have been telling you for the last five minutes.”

The smile on the old man's face deepened into a broad grin ; then he shook his head, and said, “ No, teacher, you did not say seeds, you said this,” and he pointed to a knife in his girdle. No wonder he was surprised to be told that I was going to give some knives to the *sau pa*, and still more when told he was to plant them in the ground.

At another time I gravely told some Shans that in our country in the cold season I had often seen a foot or two of raw native sugar upon the ground everywhere as far as the eye could reach.

“ Where did it come from ? ” asked one of the listeners.

“ Why, it falls from the clouds just as rain falls here,” I replied. The men gasped in astonishment and I smiled at their wonder.

The same old preacher was sitting at my side ; he coughed a little apologetic cough and then said :

“ The teacher makes a slight mistake.

A Few Mistakes

He does not mean raw sugar, he means snow."

Then I laughed, but I was glad the old preacher happened to be there because the visitors were men from the city who frequently came to the meetings, and at some time the story of Ananias might perchance be told in their hearing, and they might then remember my sugar story and wonder why the same fate had not overtaken me.

Burmese is, to a certain extent, a tonal language also, as it has accents—the long and the short as they are called—but these accents are not so pronounced, nor are there so many of them, as in Shan, and yet the unwary are very likely to make foolish mistakes too. To this very day I do not know the difference between a monastery and a cat; one is and the other isn't, but which it is I can never tell.

The Burmese word for carriage is *ya tah*; for fire, *me*; and when Doctor Judson translated the Bible, he called the chariot of fire that took the prophet Elijah to heaven a *me ya tah*. When locomotives were introduced into Burma there was, of course, no word for them, and so one had to be coined, and the steam-engine is called a fire-carriage, a *me ya tah*, so that a few years ago

Odds and Ends from Pagoda Land

when the International Sunday-school lessons were taken from the Old Testament and the story of Elijah came around, it was necessary to explain to some of the Sunday-school scholars that the great prophet did not go to heaven in a railroad train, as some of them naturally supposed. In fact, one small boy asked the teacher "how they fixed the tracks!"

What I consider the most remarkable specimen of exegesis I have ever heard came from the lips of an old Shan man one Sunday afternoon. He was preaching, and took for his subject the account of the sheet let down from heaven as Peter saw it in his dream. In substance this was what he said:

"My younger brethren: Peter was asleep one day upon the top of a house, as was his custom, and whilst sleeping he had a dream good to marvel at. He dreamed that a great blanket was let down from the sky by its four corners, and inside this blanket were a great many animals—animals of all sorts, good and bad. Then Peter heard a voice, which said: 'Peter, *oie*, arise, kill and eat.'

"Now, my younger brethren, you must not forget that before Peter became a Christian he was a heathen, just like you

A Few Mistakes

and me. He had always feared to kill any animal for food because he thought that he would be punished for so doing by being sent to hell and having to live there thousands and thousands of years and afterwards suffer several thousand re-births as an animal. Just as you and I once were, you see. So what did Peter say? Why he said: 'No, Lord; I cannot kill these animals. It is not lawful. I have never killed an animal in my life. I am not brave enough to do such an act as that.'

"Then God spoke out of heaven and said: 'Peter, *oie*, don't be afraid to kill them. When you were a heathen man, Peter, you feared to kill an animal for food, but you are a Christian now and so you need not fear.'

"Now, then, what does this lesson teach us? Why, it teaches us that we need not be afraid to kill animals for our food and eat them afterwards in our curry. It is not a sin, although the heathen man says it is, so let us eat meat curry without fear. It is because of this that our religion is called the 'chicken-killing religion' " (*i.e.*, a religion that permits its worshipers to kill chickens and eat them; Buddhists are supposed not to take life in any way).

Odds and Ends from Pagoda Land

Once I was out walking with Doctor Cushing, the greatest authority on Shan and the translator of the Bible into that language. An old woman came walking toward us and the doctor inquired politely where she had been to, about the only salutation there is in Shan except, "Where are you going to?" She answered, as I understood, "I have been to a Shan's house." As there were a few hundred houses in the city and all were inhabited by Shans, I thought the answer very vague, to say the least, and asked Doctor Cushing if he did not think so too. He smiled and said: "That old woman said she had been to the house of a *dead man*." Then I remembered that a Shan man and a dead man differed but in tone, the word was the same, and I felt like saying, although I did not for fear of shocking the doctor, "Confound those tones, anyway."

A good many years ago one of our missionaries and his wife took a trip through the Southern Shan States. In those days traveling was often a dangerous business, so that it was necessary to watch the camp all night long, and the doctor, his wife, and a Christian Shan arranged to take turns in performing this duty. One night the doctor

A Few Mistakes

said he would take the first watch, the preacher was to take the second, and the missionary's wife the third. They had but one timepiece between them and that had met with an accident and was useless, so it was arranged that the doctor's wife should call everybody when a certain star appeared above the top of the mountains; that would be about an hour before sunrise. They wished to get an extra early start as they had a very hard day's travel before them.

Everybody except the doctor, therefore, turned in, rolled themselves up in their blankets, and went to sleep. It is very monotonous work that, watching a sleeping camp with nothing to do; the doctor was wearied too, with a long day's tramp, and so—we must tell the truth—after a while he nodded, nodded again, and then was as sound asleep as anybody else in the camp. He awoke at last with a start, and as he looked up, there, hanging right above the mountain peak, was the star—he had slept all night long!

His wife congratulated him upon the way he had kept watch, and yet she was glad she had missed her turn too. She told him several times that she considered it quite a joke upon him, and then they prepared

Odds and Ends from Pagoda Land

to start upon their journey. The coolies grumbled at getting up so early; they said it had been a very short night and that it was not custom to get up so long before daylight; but the doctor was firm and, in spite of their grumbling, off they went through the dark forest.

They had not traveled very far before they saw some flickering lights in the distance, which proved to be torches in the hands of Shan coolies. "They too have made an early start," observed the doctor; then when the new-comers were within speaking distance, he said: "Are you on your way to bazaar, friends?"

The coolies paused, then the foremost said: "Going to bazaar? Why, no; we are coming from bazaar and are on our way home; we hope to arrive there soon."

"What made you start so early?" asked the missionary.

"Early?" echoed the coolies in chorus, looking wonderingly at the white man. "What do you mean by early? It is late at night, six hours after sunset."

The doctor looked at his wife, then they both looked at the star. There it shone, brilliant as ever; but it was the wrong one!

Some of the funniest mistakes I have

A Few Mistakes

ever met with have been made by boys in our school while learning English.

Some time ago one wrote : " The enemy was driven off in a picnic," meaning, of course, "panic." Another boy, in answer to a question in plane geometry, said : " A postulate has a ruler and a pair of compasses with which to draw straight lines and circles."

I once told some of the larger boys to write an account of one of the miracles recorded in the New Testament. He chose the feeding of the five thousand, and among other things said: " Christ made the people sit down upon the grass; then he ate them all," instead of saying, " Then he fed them all."

In English dictation, a few days ago, the following sentence occurred, " The mayor said the king shook hands with him," and one of the scholars wrote, " The mayor said the king should hang with him."

The following is a paraphrase of part of one of Byron's poems, " The Destruction of Sennacherib's Army."

These are the verses as the poet wrote them :

For the Angel of Death spread his wings on the
blast,
And breathed in the face of the foe as he passed ;

Odds and Ends from Pagoda Land

And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew
still.

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his
pride ;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.

This is the way one of the boys para-
phrased it :

The Angel fly on the wind
And passed through the face of the soldiers
The soldiers are shaken their body and die.

The horse died with a wide nose
The horse died here and there
The horse lay dead with water which came from its
mouth when we seen it was very tired.

A small native of India recorded the fact
that, "Half a bread is better than no loaf."

Every Monday morning the teacher of
each class sends up a list of the schoolboys
absent the day before from Sunday-school
with the excuses offered. Here is a sample:

"He said that he got a sore on his left
paw and could not walk well."

English is—I am at a loss as to what ad-
jective ought to be put here. It is certainly
the most trying, puzzling, and difficult lan-

Odds and Ends from Pagoda Land

erner makes upon coming to the Orient. That is he tries to hurry natives, but it is of all mistakes the most fatal ; it cannot be done. Kipling, I think it is, wrote a poem once of a young man who came to India from England and tried to do this ; when he found it was an impossibility he worried—and finally was carried one evening at sunset to the cemetery, and the natives of India whom he had tried to drive (Western style) sat around the tombstone and smiled. A man in the Orient must remember the Oriental rendering of one of our own proverbs : “Never do to-day what you can put off till to-morrow.”

Medical Missionary Work

V

At even' when the sun was set,
The sick, O Lord, around thee lay ;
Oh, in what divers pain they met,
Oh, with what joy they went away !



EDICAL missionary work in Burma has never received the attention it is entitled to. Our own mission (the American Baptist Missionary Union) has never been so much in favor of this special line of work as some other missionary societies, so that to-day but eight fully qualified medical missionaries are accredited to Burma, and of these, six are in the Shan department. Yet I know of no means better qualified to get in touch with the people, to allay suspicion, deaden opposition, and batter down prejudices.

In Bhamo we have a little hospital, the "Bessie Richards Memorial," built in memory of a cousin of my wife, who started a Shan Mission Circle among the young women of the Nicetown Baptist Church, of Philadelphia, which has aided in our work for over thirteen years. It has

Odds and Ends from Pagoda Land

two rooms each 18x18, separated by one 12x18 ; also a veranda 9 feet wide. The walls are made of bamboo plastered and whitewashed and the roof partly of corrugated iron, partly of thatch. It has been in use for eight years, except when we were at home on furlough.

Unfortunately we have never been able to have much of an indoor department. It costs a great deal of money to run a hospital, even a small one, and so we have had to content ourselves by using it simply as a dispensary or outdoor department.

Every morning from six till nine the hospital is open and I attend to the needs of patients. Every person upon entering is given a ticket with a number written upon it in Burmese and English, and when his turn comes enters the south room where I see him and give medicine. A preacher is always in attendance ; every person that can read Burmese is given a tract and the preacher talks with patients waiting their turn.

The dispensary is entirely supported by voluntary contributions ; no one is asked to give a *pice*, or a cent. A box is placed at the door with a notice that patients can place within it whatever they please. Then

Medical Missionary Work

I make quite a large number of visits to the houses of the sick, and the money paid for these visits is added to that taken from the box. A great many people also bring presents ; bananas, rice, Chinese hams, cakes, and scores of other things ; when they can be used in the dispensary they are of course so used, if not we take them ourselves or for the boarding department and place the amount to the dispensary account.

During last year (1903), we received in this manner over seven hundred and sixty rupees (\$256.00). This money paid for twenty-five thousand four hundred and forty-six prescriptions or dressings—the number given out during the year. Fourteen thousand two hundred and fifty-seven attendances at the dispensary were given and six hundred and eighty-nine visits made to patients' homes. Besides this one hundred and seventy-nine minor operations were performed, and ten major, the latter under ether. Six fractures were also reduced, one compound and one double. Two jungle trips were made to reach desperate cases and three hundred and fifty-four daily clinics held. This constitutes an average year's work and costs the Missionary Society directly about fifty cents.

Odds and Ends from Pagoda Land

When at home I was often asked what diseases are the most common in Burma. Fever, malarial fever, without doubt is the most common, and is answerable for more deaths probably than any other one disease. People in America were so often surprised at this and would say: "What! malaria kill people?" But Burman fever and malarial fever at home, at least in the Eastern States, are two very different things.

Burma could not be improved upon, from the standpoint of a malarial bacillus, if it had been made to order. It is hot, there are vast jungles, a heavy rainfall during the monsoon, and lots of pools in which mosquitoes can breed and afterward do their deadly work. It is simply impossible, with our present means, to kill off these mosquitoes or destroy their breeding-places especially in Upper Burma, and while this state of things continues there is no chance of stamping out malarial fever.

Bhamo offers a fair example. There are in the city a large number of *nullahs*, or hollows, dry in the hot season but full of "dead" water in the rains. The water from the river also backs up into them and stays there just long enough to kill part of

Medical Missionary Work

the vegetation with which they are covered ; then the river falls, the rain ceases for a few days, and the sun comes out scorchingly hot ; what better paradise could a mosquito wish for ?

Of course cholera pays us a visit almost every year. The first season I was in the country I spent at Toungoo in Lower Burma, and there I saw my first epidemic of this terrible disease. At that time there were three American Baptist mission schools in the city—the Shan and Burmese, the Bghai Karen, and the Paku Karen.

Cholera appeared as usual near bazaar and the news was of course brought to us immediately. The helpers were badly frightened and they had reason for their fears too. Cholera is a terrible disease and acts with great quickness ; it is also horrible to witness, but four hours being sufficient to reduce a strong man to a wreck with sunken eyes, shriveled hands, and upon the very verge of death. Dr. Johnson, the Karen missionary, was upon the mountains, and so the work of looking after all three compounds fell to my lot. The Burmese school and compound were across the street from the house we were living in, separated from the Bghai Karen com-

Odds and Ends from Pagoda Land

pound by a police station. Several sepoys died in this station-house, and this naturally added to the fears of the native Christians. As I was new to the country and had never seen cholera before I felt worried and anxious too.

Everybody knows that cholera comes, practically always, through contaminated drinking-water. Now, if the water supply could be kept pure, one might snap his fingers at cholera, so I hoped to be able to fight the disease because we had a good brick and concrete well in each compound and did not have to get our drinking-water from the river, providing also, of course, the children living on the compounds did not go to bazaar and get food not properly cooked, which had been made with germ-contaminated water.

I called up a preacher from each compound and put all the children under their care, making them responsible. "No child goes to bazaar," was the rule issued. I made a rigid inspection every day till I was relieved by Dr. Johnson, and had the satisfaction of handing over to him a clean compound. The S. P. G.'s (English Episcopalians) and the Roman Catholics suffered so severely that they had to close their

Medical Missionary Work

schools and send their children home ; ours were absolutely free.

When this epidemic was at its height the Chinese residents imported a special god to drive away the "cholera devil." The Chinese, by the way, always suffer more from cholera than any other race in Burma; this being due to their abuse of opium. The "god" was a picture, mounted upon a kind of platform which was carried upon men's shoulders. Every evening at dusk the Chinamen went to the joss-house for their god, then it would be carried through bazaar, stopping before each house in which a person was sick or where a man had died. The bearers howled and yelled and danced before each of these places, while the picture rolled and tossed like a ship in a storm. Long strings of firecrackers were set off, gongs were beaten and pandemonium reigned—and the cholera went on. Often the very men who had helped to carry the god around at night would be carried to the cemetery next morning.

We have just passed through an epidemic in Bhamo, and the means used by the Burmans to drive out the nats (spirits) which cause the disease were as crude as the Chinamen's. At dusk a small fire was

Odds and Ends from Pagoda Land

lit before each house ; a piece of the clothes of the victim was burnt, and as the smoke ascended it was confidently believed the disease would leave the sufferer and follow the vapor toward the clouds. Men and boys beat tin cans, frantically yelling and screaming at the same time at the very top of their voices ; women seized brooms, and yelling as loudly as their husbands and brothers, brushed at walls and ceilings to drive out the cholera nats—and the next morning as I made my rounds to see cases taken sick during the night, I stepped over the ashes of the fires lit in vain the evening before.

Long streamers made of thin muslin were tied to slender bamboos and fastened to the tops of trees ; Buddhist priests paid visits to different parts of the city and mumbled Pali words ; women went by scores and hundreds to trees in whose branches evil spirits are supposed to live, and prayed beneath them, begging the nats to take pity and go away—and the epidemic went on. People laughed when I told them to boil their drinking water ; that, they declared, was the height of absurdity ; the disease was caused by evil spirits, not by foul water.

Medical Missionary Work

There is not so much surgery in Burma as one would expect. For one thing, there is so little machinery in the country that accidents, save broken bones from falls, are comparatively rare ; then too, the Burman dreads the knife. Sometimes, though, patients are anxious for an operation.

A funny thing once happened along this line. A Kachin came to me asking for help. He was, without any doubt, the ugliest native I have ever seen. He had a harelip, and not only was his upper lip divided, but the fissure ran up into his nostril ; three or four fangs protruded through it also, and the roof of his mouth was cleft as well.

After getting him upon the table I pulled out these horrible teeth and sewed the two sides of the fissure together, and the operation proved later to be quite successful. Just before he was discharged he asked to look in a glass so that he might see himself ; we got a small mirror and handed it to him. I have never, in all my experience, seen a man so tickled as was that Kachin. He twisted his face into the most horrible grimaces, first to one side, then to the other, "to see if it was mended good and strong" ; then he grinned from ear to

Odds and Ends from Pagoda Land

ear and rubbed his finger over the place where the fissure had been. Finally he asked one of his friends who was standing near for a little betel-nut, and after chewing it went to the railing of the veranda and spit the juice into the compound with great glee ; then he returned, looking as proud as a small boy in his first long pants, and said earnestly, "Just see, I can spit now ! I have never been able to do it before."

He was then all haste to get over to the Kachin compound and show off his new good looks to friends. Mrs. Hanson, of the Kachin Mission, saw him, but before she had time to compliment him upon his changed appearance he cried :

"Ah, I shall surely be able to get a wife now ! None of the girls would look at me before. They said I was too ugly, but they cannot say that now !"

Any one can practise medicine in Burma. In fact, every white person has to, more or less. The servants come as a matter of course when they are sick and ask for medicine ; the scholars in the school have to be looked after also, and during jungle trips, santonine for worms, quinine for fever, cough mixture, and other simple

Medical Missionary Work

remedies are included in the jungle kit as a matter of course.

Among native Burmese doctors there is no real knowledge of the cause of disease. They are ignorant of anatomy—even of a rudimentary sort—and the same can be said of physiology and hygiene. Medicines are compounded and given not only by the mouth and nostrils but are sometimes stuffed into the ears. I once saw a man trying to drive “strength medicine” into a woman by placing it upon the top of her head and then blowing at it through his hands.

Some years ago a man, a native of India, opened a shop in bazaar and posted a sign in Burmese, English, and Urdu, stating that he was an eye doctor and could cure every case of eye disease that came to him, even though the patient had been totally blind for years. Of course his shop was just thronged and, after bleeding every patient of all the money he had brought along, he took strips of paper upon which a verse from one of the Vedas had been written and pasted it across the forehead of each foolish dupe, telling them at the same time that these verses had miraculous power, strong enough even to bring back sight to blind eyes.

Odds and Ends from Pagoda Land

Talking of bleeding reminds me that bleeding in another sense, that of taking blood from the veins instead of money from the pockets of patients, is still practised upon the Shan hills among the Kachins and, I believe, in some parts of India. The way a Shan doctor bleeds is to take a cleft stick in which has been tied a sharp, three-cornered piece of glass. This is used instead of a lancet. The patient stands erect and the surgeon selects a vein in one of the legs and, by holding his finger upon it and thus stopping the flow of blood, makes it become prominent. Then he spits upon the sharp end of his lancet and places the piece of glass upon the vein; then with a sharp blow from a small stick he drives his lancet into the vein and starts the bleeding. He once more spits on his instrument and operates upon another vein, so that when he is through the man will have sometimes as many as half a dozen little streams of blood slowly running down his legs. When, in the estimation of the doctor, enough blood has been extracted, he claps upon each wound a little plaster of leaves of a small lump of partly-chewed tobacco and thus stops the bleeding. As it is not thought necessary to wash the patient's

Medical Missionary Work

leg before operating nor the lancet either before or afterward, save for the spitting above referred to, and as both leg and lancet of course are dirty, it will not prove surprising to hear that many of these wounds suppurate and cause ugly sores.

A very favorite application for wounds of all sorts is soot. Fires are made in houses upon a hearth and, as there is no chimney, the smoke escapes through the thatch roof and deposits a thick crust of soot upon the rafters. It is soot from these rafters that is used and, as it is greasy and sticky and is oftentimes plastered on with a liberal hand, it is very difficult to get it off so as to properly cleanse a wound in order to put a clean dressing on. In fact, in the case of burns, where the wound is a large one, it is impossible to cleanse it at one dressing; one has to be content to "get off the worst of it" and trust to the softening influence of ointment to finish it next time.

Burns, by the way, are very common, especially among children. As before mentioned, fires are made upon a hearth, which consists of a square of earth a few inches thick, usually set in the middle of a room, with no protection around it. Cooking

Odds and Ends from Pagoda Land

pots of hot rice or boiling water often are spilled over children, or the little ones trip and fall into the fire and burn themselves severely.

Smearing over the wound with soot or grease is all that is done by way of treatment ; so that the wound, of course, is not only a long time healing, but what is worse, great scars are formed, which contract and cause terrible deformities. Arms are sometimes joined to forearms. I have seen the leg fastened to the thigh for almost the whole of its length and the chin so bound down to the chest that the mouth could not be closed, while the eyelid had grown so fast to the cheek that it could not be shut.

If the Burman is ignorant, the lower castes of natives of India are even more so and, what is worse, they are horribly dirty. It would be impossible for an American to understand or realize just how filthy they are. Their ignorance is not only appalling but sometimes heartrending. I remember just before I went home on furlough last time being called to the house of a sweet-meat seller living in bazaar. His son was very sick, he told me in his broken Burmese—would I not take pity on them and go and see him ? I went, of course, but

Medical Missionary Work

when I saw the condition the poor child was in, used as I am to seeing horrible sights, it made me shudder.

The boy had had a little sore upon his cheek, the father said; he had scratched it and made it bleed. Of course the boy's finger-nails were foul and he poisoned the wound, which spread and spread till it had eaten away all the flesh from one-half of the lower jaw and more than half of the upper. The father had applied medicine to the sore. He was a Hindu and therefore had great faith in cows, so he had taken some cow-manure, mixed it with a little lime and tobacco, and put that on the wound.

A glance showed that it was impossible to cure the boy. The bones were lying at the bottom of the wound, perfectly white and bare, with no covering upon them at all; but I hoped to be able to give the poor little fellow a few hours of comparative comfort. I therefore told the father that he must bring his son to the hospital right away and I went on ahead to get ready.

The first thing I did was to send out for a cigar. Now, smoking is "one of the things a fellow cannot do," as Kipling puts it—that is, if the fellow is a missionary,

Odds and Ends from Pagoda Land

and the native helper looked surprised when I made the request, but I knew the operation was a little too much on the dissecting-room order, and a good cigar would be a very comforting adjunct. I put the cigar in the end of a pair of artery forceps, so that I would not have to touch it with my fingers, and went ahead. Doing what? Why, taking live maggots out of that boy's face! They lay in the recesses of the wound, scores and scores of them—big, white, fat maggots—and when I had finished I found that I had filled a teacup one-third full. And yet people at home in America say, "Why do you send medical missionaries to the East?" Why? That's why!

I was called once to a house not a hundred yards from the one last-mentioned, to see a woman who was supposed to be dying. Her husband came rushing into my house and assured me his wife was nearly dead, breathing her last, he said; so although it was noon and the thermometer on the veranda registered one hundred and four degrees, I jumped on my bicycle and rode as hard as I could to the man's home.

A little baby had been born to the woman that morning, and the custom in Burma is

Medical Missionary Work

that after a child is born, never mind how hot the weather may be, a large fire is built close beside the woman who is kept in a constant sweat for several days. If she should stop sweating for a moment there would be grave danger; in fact, death would speedily come. The unhappy woman had really fainted from pain and intense heat, so that a bucket of cold water thrown upon the glowing embers of the fire would have been the best treatment, sufficient to cure her in fact; but according to an old hag sitting near, the real trouble was that every drop of blood in her body "had ascended" to her brain and must be driven back again to its proper place in her body, or she would die and that in a few minutes. They had tried to drive it back, two or three said, but they had not been successful; so that it depended upon me. If I could persuade this unruly blood "to descend" the patient would get well; if not, well, then she would die.

I took out my hypodermic syringe and gave her an injection, and in a few moments had the satisfaction of seeing her open her eyes, and soon after she was as comfortable as it was possible for any one to be in such a condition. I hardly know whether I should

Odds and Ends from Pagoda Land

say as comfortable as possible, for it was, as I have said, one hundred and four degrees on our veranda ; I would hardly like to say what it was under that grass roof with the room packed to overflowing with men, women and children and babies, not to mention the great fire burning away in the middle. But there was something worse than that.

There was a burning smell in the room, a strange smell like that of burning meat, so I asked one woman what they were cooking and advised them to look to it as it was being burnt and would certainly be spoiled. They looked surprised and said they were not cooking anything ; it was noon and " evening rice " would not be put over the fire for several hours.

I noticed that an old woman was holding something upon the patient's head, and when I asked what she was doing she said she was trying to drive the blood down. Just at that moment the woman took up a pair of iron tongs, and thrusting them into the fire, pulled out an earthenware pot about as large as a breakfast coffee-cup, which was red-hot. She took part of an old dress and dipped it into water, wrung it out, placed it upon the patient's head, then

Medical Missionary Work

with the tongs she clapped upon that the red-hot *chattie* and kept it in place with a thick wad of wet cloth above all. Then the mystery of the burning flesh was made clear. It was not roasting pork as I thought, but the woman's head that was burning! In the excitement the cloth beneath this almost red-hot *chattie* had become dry and the pot itself had burned through not the cloth only but the woman's hair, skin, and scalp, right down to the bone, and a few days afterwards there was a great, ragged, wound upon the top of her head as large as the palm of my hand, and I could touch bone with my probe wherever I placed it within the burned area.

I am afraid this will be called a chapter of horrors, and so it is, I freely acknowledge, but if it is horrible simply to read of such things, what must it be to suffer them? I have thus written to answer the question so often asked at home: "Why are medical missionaries sent to Burma by the Christian churches of America?" Why? Have I answered that question to the reader's satisfaction?

There is no Good Samaritan in Buddhism or Hinduism either, and one sermon of works, relieving fever-stricken, pain-racked

Odds and Ends from Pagoda Land

bodies is sometimes worth a score of sermons merely preached ; at least, that has been my experience.

It is often pitiable to see the dense superstition in which people are buried, especially the women. Some months ago I was called to see the wife of a soldier, a Sikh woman, who was in a desperate plight. A baby had been born early in the morning and yet, although it was then getting dark, she was still in trouble ; the midwife, also a native of India, did not know what the matter was, so they sent for me, and I found the woman had twins, and only one had been born. An operation was necessary, and she had been sick so many hours that when at last the second child was born it was, to all appearances, dead. Immediately the midwife grabbed a brass dish in one hand and one of my instruments in the other and began banging them together, making a horrible din. I objected to my instrument being employed in this manner, as she was pounding with it upon the edge of the dish vigorously, so I took it away from her ; but a stick of fire-wood was substituted and the pounding continued in order "to bring life into the child," as she explained.

Medical Missionary Work

Often at night as one passes through the city one will see a great glare of light which will be found to come from a number of candles, often several score, the reason for the illumination being that some person in the house is sick, and these candles are burnt as a sort of sacrifice in hopes of his being cured.

At home the physician is expected to make a diagnosis of the case to which he is called; here, however, the patient saves him the trouble, for he comes, knowing just what the trouble is, with a request that we give him "good medicine" to cure it.

For example, here is a man who has come to the morning clinic at the dispensary. "What's the matter?" you query.

"I have a tumor," he says; "sometimes it is small, sometimes large. It starts here," (pointing to the lower part of his abdomen) "and it rolls around, rolls around, turning over and over till it reaches my throat, and then it feels as though it were about to choke me."

This tumor pays not the slightest attention to anatomy; things like the diaphragm, lungs, and other organs, offer no obstruction to it; it rolls along its course setting all anatomical knowledge at de-

Odds and Ends from Pagoda Land

fiance. Of course, the man has no tumor at all, he has dyspepsia; but to tell him that would make him think that you were not only ignorant but unsympathetic as well; so you let him think he is harboring a tumor of the somersault variety, and try to cure his dyspepsia, and if you are fortunate enough to do so—a difficult thing enough—you cure his tumor at the same time. So you put up “good medicine,” as requested, in an old condensed-milk can which he has brought for the purpose, and he withdraws while you call out “Next!”

“What’s the matter with you?”

“O *saya*, I have been sick a long time with pain all over my body.”

“Oh, yes, I remember, you came here some time ago.”

“I did, *saya*, and you gave me some medicine which cured it; but I made a mistake yesterday, and that brought all the trouble back. I ate some chicken.”

A Burman will eat hard-boiled rice with curry so hot it must taste like a political torch-light procession going down his throat; with this he will take a little putrid fish and smack his lips over it, but should he be foolish enough to take a little chicken he is deadly afraid it will make him sick.

Medical Missionary Work

Another interesting thing. The kitchen of a Burman house has a floor made of split bamboos, and between its crevices—and there are sometimes more crevices than floor—all the refuse is thrown for the dogs and crows to eat, so that right beneath the house is a hole, always partly filled with stale water and decaying vegetable matter. This harms the Burman not a jot, but just let a native of India cook his food near-by, using ghee or native butter to fry it in, and every Burman that passes will cover up his face and nose to keep away the smell, and should they be attacked by any disease, from malaria to consumption or cholera, that frying butter is blamed for it. I remember a woman—one of the members of our Burman church—assuring me that her child got fever from smelling food which was being fried in butter.

Here comes a great scuffling from the outer room, then a native of India enters, comes stiffly to “attention,” raises his hand in a military salute with great unction, then retreats quickly to the waiting-room and returns once more, this time piloting a movable bundle of clothes. It is not a “tall figure all in white,” but a short, squat figure all in white, which has to be guided as though

Odds and Ends from Pagoda Land

it was about to play blind man's buff, and was being placed in position for the game to commence.

Imagine a big sheet, in the center of which is a round hole about the size of a small tea-plate, laced back and forth with tape. Place this sheet so that the laced opening is squarely above her head ; make the garment long enough to trip her up in front, and drag upon the ground behind, and full enough to hang around her so that she looks like an equilateral triangle with the apex rounded off, and you have a good idea of what the wife of a Mohammedan native of India looks like when she rides abroad in a closed *gharry* (native carriage) which has had all the windows closely shut and a jealous husband opposite to her in the dark.

From some hidden recess she pushes forth a hand, covered almost from wrist to elbow in thin, silver bracelets—that is for one to feel her pulse, difficult enough to do with the bracelets getting in the way, and yet that's all one has to go by in making a diagnosis, so far as physical signs are concerned, but by judicious questioning of the husband—the wife keeps silent or at most whispers out the answers to her husband

Medical Missionary Work

who repeats them, she never answers direct—one is able to strike a clue which is often sufficient to put one on the right track. Some medicine is given, instructions are gone over two or three times ; her husband salutes again, grabs his wife by the elbow, turns her about-face, and out she stumbles. “Next !”

The next is another native of India, but a very different sort of man from the last. He is a Hindu, and hates the Mohammedan like poison, and it may be said is hated by the Mohammedan quite as cordially. This man speaks beautifully ; his English is purer than many and many a person born in Boston or Philadelphia ; he has been educated in an Indian university, perhaps, and so far as book learning is concerned, could hold his own with a graduate of any of the smaller American colleges. And yet, under this veneer he carries his old prejudices. How do you know ? Look at the bottle in his hand ; it is partly filled with water. What for ? Why to mix his medicine with. He will not drink water from the pitcher you have been using all the morning. Why it would break his caste, or, as he puts it, “it is against the caste rules.” This man who has studied logic in a university does

Odds and Ends from Pagoda Land

not see the foolishness in supplying water to mix the medicine with, when at the same time he is willing to use the drug which has come out of a bottle from which thousands of doses have been given and which has been filled and refilled scores of times.

This prejudice, for it is really nothing more, is a great difficulty in dealing with certain natives of India. They are forever parading their caste rules. They cannot do this, they cannot do that, they cannot do the other thing, because it is against their caste. They have no hesitancy in breaking these rules when it comes to a case of profit and gain ; they will cross salt water ; they will mix in business transactions with men of lower castes ; they will rub shoulders with them upon railroad cars, steamboats, in offices and in stores, and yet, every once in a while, they will spring these caste rules upon you in a most exasperating manner.

Such a man comes to you for aid in the dispensary ; you give him the necessary medicine, then he says : "What shall I eat ? " When I first came to Burma I commenced in such cases to tell them what they should eat exactly as I would have told an American at home, but I soon had

Medical Missionary Work

to stop that. For instance, I would say : "Take a little chicken broth and——," but before I could get any further the patient would make a little bow and give a slight shrug and say, "I am very sorry, sir, but I cannot take that, it is against my caste rules," and so one might go on saying this or that only to find out in the end that he could eat no animal food at all, with the exception, perhaps, of milk. Another man would consider the eating of a piece of beef a greater sin than murder ; another cannot eat beef but can eat mutton ; another can eat goat-flesh and chicken, but nothing else ; another man will not even drink tea because it is necessary to cook the water and that might kill some animal within it. So now, when a native of India says, "and about diet ?" I always ask : "Well, what can you eat, anyway ; tell me first, and then I will tell you what you can and what you should not" ; this saves a great deal of time and bother too. Fortunately there is no caste among the natives of Burma ; he is not troubled about food, but is like the king's fool—eats anything that is good.

This statement, however, should be qualified with reference to milk. Very few Burmans like milk. It "turns against

Odds and Ends from Pagoda Land

them” as the saying is, and a native of Burma feels about drinking milk much as an American would if ordered to drink warm blood. Milk is practically never used as an article of food, and when taken in sickness I have more than once seen it cause a violent diarrhœa, very difficult to control. Sweet, condensed milk, not diluted with water and drunk, but spread thick upon a slice of bread or a biscuit is regarded as a great dainty.

It might be interesting to note in passing, perhaps, that comparatively few Burmans suffer from consumption, while natives of India who drink large quantities of raw milk often come to the dispensary with well-marked symptoms of this disease. There are, of course, many other causes to be taken into consideration ; but I am confident the drinking of unboiled milk is a great cause of this terrible disease. Of course the milk must come from a diseased cow, but in Upper Burma at least there is, so far as I have ever heard, no inspection whatsoever of cow-stables or herds of milk-giving cows. But to return to the clinic.

This time a Burman comes in leading a child by the hand. One glance at the poor little thing is sufficient to show how useless

Medical Missionary Work

medicine is in her case. Both eyes are sightless, covered with thick, white scars; the eyelids, without lashes, are thickened and drawn out of shape, and the child is quite blind.

"How long?" you ask.

"Two or three years," replies her father.

"Where do you live?" is the next question.

"At Goon Kha," (a village a mile or two up the river). This man has known all the time about the dispensary in the city, so you ask:

"Why did you not come before?"

"Oh," he replies, "at first the child's eyes were so sore she did not want to come out into the light; then afterwards I put it off from day to day and month to month till now."

And thus it goes. *Nep pin gah* (to-morrow) is the curse of Burma. "I will do it to-morrow," "I will go to-morrow," always, always to-morrow, and so nothing is done that can possibly be put off till the next day.

Some years ago I read a very clever article in one of the popular magazines, I forget which one—the "Century" I think it was, but am not quite sure. It was written by

Odds and Ends from Pagoda Land

a young Japanese and was called Topsey-turveydom ; it contrasted Japan with the United States, and the way things were done in Japan with American methods; but I often think Burma is quite as much upside down as Japan, in some things more.

Especially is this true in cases of sickness. At home the patient is, of course, kept as quiet as possible. "The doctor orders that nobody is to see the patient" ; how often do we hear that at home ? In Burma, however, a sick-room is the gathering place of the community. The patient lies in the middle of the room upon his mat and is surrounded by friends, day and night, and the more dangerous the attack the greater is the gathering. Nor is it a quiet, orderly one. Everybody, men, women, and children chatter and smoke ; everybody gives his or her ideas as to the disease, its cause, and proper treatment ; there is bustle in preparing food for visitors that have come from a distance to see the sick man, and all is confusion. A more opposite condition to an American sick-room it is impossible to imagine.

I once counted ninety people gathered in one house, almost all piled into one room, waiting for me to come and say what I

Medical Missionary Work

thought of a case. The entire room in which the patient lay was filled to overflowing with people sitting upon the floor, wedged together, their knees drawn close up under their chins to take up less room, and only a narrow lane left from the door to the mat in the center upon which the sick woman lay. Down this lane I was conducted to where, close beside the mat, stood a chair, ostentatiously placed ready for me to take my seat. It had been borrowed for the occasion, by the way, from a friend ; the people of the house did not possess one, but it is considered such bad form to ask a white man to sit upon the floor like a native that whenever I make a visit there is always a *kalah tine* (literally, "a thing a foreigner sits on") ready-placed for my use.

The poor woman was dying of consumption and it was necessary to examine her chest, which was done to the great interest of the crowd. A question addressed to the patient would be answered by perhaps a score of friends, and as they almost always disagreed it was difficult to sift out the truth from a mass of contradictory statements.

Outside upon the veranda were piles of yellow robes, tins of biscuits and con-

Odds and Ends from Pagoda Land

densed milk to be offered to the priests in a near-by monastery. A feast was being cooked in the compound, part to be sent to the monastery with the robes and part to be eaten by the visitors. People were running from pot to pot ; fires were crackling, smoke rising, children rushing hither and thither, their parents scolding at the top of their voices, and in the center of all, gasping out her life, lay the poor patient in whose behalf all this was being done.

The native of Burma is very hysterical and easily affected by surroundings or, as it is technically termed, " suggestion." Then the crowding of the sick-room as I have already described with sympathetic friends, each pitying the patient and saying how sick he is and how much he suffers, heightens this influence.

I have frequently been called by a man who, with tears in his eyes, has told me a person was dying ; I have reached the house and found a score of excited women leaning over the patient, calling her by name to come back and speak to them, while they tore their hair, screamed, and beat their breasts like distracted creatures, and upon a mat would be a rigid form, stiff and to all appearances unconscious if not

Medical Missionary Work

dead. It was, however, nothing but hysteria, and the worst of the screamers having been sent out—much against their will, be it said—and the balance calmed and quieted, the apparently dead woman has before long been brought around. What a field for so-called “Christian science!” To cure something that never existed—to use an Irishman’s phrase. But putting joking aside, although it is “nothing but hysteria,” such cases require a great deal of tact, in fact, more tact than medicine.

The very first case I had in Burma was that of a woman said to be dying of hydrophobia. I found out afterwards that the dog which had bitten her was not mad; she thought it was, however, and that was just as deadly for she actually frightened herself to death—she died a few hours after I saw her.

Upon the Shan Hills there is one kind of evil spirit which is supposed to live in the grass by the roadsides, and as travelers through the jungle pass by the place where it lies in ambush it utters a terrible scream and springs for the person’s throat. If the traveler is wise he keeps his mouth shut and gets nothing but a bad scare, for the spirit flies off disappointed at the ill success of its

Odds and Ends from Pagoda Land

scheme, but if, on the other hand, the man becomes so frightened that he opens his mouth to cry, the spirit seizes the opportunity of popping into his mouth, darts down his throat and soon kills him. So great is the dread of these evil spirits and so firm is the belief that their entrance into a person's body is surely fatal that men who suppose themselves attacked really die. Their case is hopeless, they say, and they lie down and die of sheer fright.

When a medical missionary first commences work he may be regarded with suspicion, but if he is at all skilful and conscientious and above all has tact and kindly feelings he soon wins the confidence of the Burmans. The last-mentioned characteristic, however, counts for more than all the rest, save, perhaps that of tact. Any man can be reached through his heart quicker, not to mention more satisfactorily, than through his brains ; and the Burman, the Kachin, the Shan, and the Hindu are as other men in this respect, and their confidence once gained it is given freely. Sometimes, in fact, it is almost embarrassing. For instance, I once had a man brought to me with an eye that looked like a raisin ; he

Medical Missionary Work

had been blind forty years, he told me, had had an arrow shot into it when he was a boy, but a friend whom I had cured had assured him that that did not make any difference, I could cure him, and what was more, could give him a new eye. Poor fellow ! he went away a very disappointed man. His friend had heard, I believe, of artificial eyes, something, however, I did not have in the dispensary. The artificial eye, through report, had probably grown into one that could see.

Speaking of artificial eyes makes me think of a Shan preacher I used to have. This man had an artificial tooth and often mystified the jungle people by opening his mouth and showing them that he had a straight row of teeth, then by rubbing his hand over his lips, he could make the tooth disappear and reappear at will. I used often to think of the story of Rider Haggard—in “King Solomon’s Mines,” I think it is—where a man saved his life by taking a set of false teeth in and out. Our preacher was as proud of his artificial tooth as a peacock with two tails, but alas, pride goeth before destruction, this time not merely in a figurative sense, for that tooth was simply worn out by taking it in and out showing off

Odds and Ends from Pagoda Land

before admiring friends, and the last time I saw the preacher there was a woful gap between his teeth and their artificial companion was no more.

"Hats," "Hpeas," and Charms

VI



“NAT” (Shan *hpea*), is a Burmese word, the meaning of which, as given in Doctor Judson’s dictionary is, “A kind of god, a being superior to man and inferior to Brahmas, some of whom inhabit the inferior celestial regions, and others have dominion over different parts of the earth and sky.”

Belief in and fear of these nats or evil spirits is universal throughout Burma. In the case of hill tribes, such as the Kachins and the Karens, it is the only religion they possess, if such a belief can be dignified by the name of religion; but even with the Burmans, although they are Buddhists, the fear of these spirits is almost as great, and offerings are constantly made to them.

An officer in the police, then stationed at Toungoo, in Lower Burma, told me the following anecdote: He had in his service an orderly, a Shan, who had been in the police department for years. Shortly before he told me the story the officer had been at a small village a few miles north of

Odds and Ends from Pagoda Land

Toungoo, where there were several prisoners, and as there was no prison there it was necessary to bring them down to the city by train. They were securely handcuffed in pairs and entrusted to this old Shan orderly, who went with them aboard the south-bound train.

Now, if this old man had been content to simply take his prisoners safely to their destination, and deliver them to the jail officials as ordered, all would have been well, but he was very fond of what a friend of mine calls "frills," and wished to impress upon the minds of the unfortunate prisoners under his care what a smart man he was. He had often seen conductors—guards they call them in Burma—drop off the train without waiting for it to stop, and he thought that by following their example he would be able to show how clever he was and how used he was to traveling by train, so while the cars were still in motion, just as the train pulled into the station, he turned his face toward the rear car and gave a tremendous leap.

The poor old policeman was encumbered with a sword, several bundles, and an earthenware *chattie*, and when some coolies standing near had helped the would-be great

"Rats," "Hpeas," and Charms

man to his feet, had picked up his sword and bundles, some of them from the track, he looked at the pieces of his earthenware *chattie* ruefully, whilst he rubbed a bump upon the back of his head with one hand, and with the other stanching the blood flowing from his nose.

He swore the other policemen to silence, but the joke upon the poor old orderly was too good to keep, and before long not only had it been told to the balance of the men at their village post, but the story reached the ears of the inspector, who demanded why he had done such a foolish thing as jump off a train in motion. The old man, however, was ready with an excuse. Putting on a look of great wisdom, he replied:

"My lord, you must understand that many, many years before the English came to Burma there was a great nat, one of the greatest in our country, that had his habitation in a large tree near the gate of Toungoo. This tree was cut down to make way for the railroad, and the nat, to his great disgust, was obliged to seek a new home. Your lordship will, of course, understand how angry the nat was at such treatment, and he determined to revenge

Odds and Ends from Pagoda Land

himself upon people who rode in trains whenever he had the chance. To this end he follows the trains for many miles, and often seizes unfortunate passengers and throws them off the cars.

“ This was what happened to your slave. I was standing upon the platform of the car, just getting ready to alight when the train should stop, when this nat seized me by my two shoulders and threw me violently to the ground. Your slave is but a man, and when a demon seizes his shoulders, as this one did mine, what is he to do? Because of this, although I broke the sheath of my sword, tore my jacket, and raised a bump upon my head, which feels as big as a cocoanut, I do not feel that I have disgraced myself or have done aught to be ashamed of.”

These evil spirits are supposed to cause sickness. A man falls sick, and his friends believing the sickness is caused by a nat, offer gifts beneath a nat tree. Shans usually paint a bamboo or two white, and place them beneath the tree. If this does not work a cure presents of a little greater value are offered, such as betel-nut, a few bananas, a little boiled rice, or even a little tobacco, and in severe cases a small house made of

“Nats,” “Hpeas,” and Charms

bamboo, or a zayat, is built beneath the tree in which the nat is supposed to live.

If this is not sufficient to coax the evil spirit out of the sufferer's body there remains one other expedient, that of driving him out; and Buddhist priests are called upon to do this service. Usually a small platform, raised a foot or so from the ground, is built of bamboos or anything that comes readily to hand. It is covered with mats, most of which have been borrowed from friends, and a curtain is hung up at the rear of the platform to shield the priests from the wind. Plants and flowers are oftentimes arranged to make an effective setting, and last of all, but not least by any means, betel-nut boxes are placed handy, together with dishes full of large cheroots. This is done outside the house in full view of everybody; in fact, all the neighbors join in and help; practically everything in Burma being done on the co-operative plan.

At evening the priests put in an appearance. A small boy bearing an immense palm-leaf fan follows each, and each priest takes his place upon the platform, sitting upon the mats spread for his comfort, and retiring behind his fan is supposed to be soon lost in meditation. After a while they

Odds and Ends from Pagoda Land

begin chanting texts and passages from the law, while the oldest men and women in the quarter devoutly count their beads and 'make hay while the sun shines' by worshipping the holy men, and thus lay up a little merit which will always come in useful. At length the priests rise and stalk back to their monasteries followed by coolies carrying the gifts from the friends of the patient.

A sort of witchcraft is closely allied to the belief in nats. Burmans believe that nails, bits of leather, pieces of bone, rags, and other things can be conjured into a man's body by an enemy aided by a witch.

I remember a carpenter with a phlegmon of his hand coming to me for treatment soon after my arrival in Bhamo. The whole hand was much swollen ; he had had no sleep for several nights, and was completely worn out with pain and want of rest. I persuaded him to let me open his hand, and after a large amount of pus had been evacuated I called our Karen nurse to dress the wound. Two openings were made so as to secure good drainage, and in flushing out the cavity from which the pus had been drained, a large mass of stringy tissue protruded from the lower wound. I

"Nats," "Hpeas," and Charms

told the nurse to seize this with a pair of dressing forceps, which she did, and gently pulled the mass out. The carpenter looked at it attentively for a moment or so, then he said:

"Ah, I knew somebody who had owed me a grudge had put something in my hand to make it sore and there it is, sure enough; now I shall get well quickly."

Some of these spirits live in banyan trees, and beneath their spreading branches may often be seen model houses, model zayats, and the plates which have held offerings of rice and other food.

A young British officer told me a good story about a nat tree. He was in charge of a post on the Shan Hills, and close to his fort a rifle range had been ordered built. As the district was very mountainous the site selected was the only available one for some miles. He noticed that a fine, large tree was growing close to the three-hundred-yard line, and as he was a lover of nature he decided to let the grand old tree stand till the range was finished, and not cut it down till the very last minute possible. The butts were therefore built; the range laid out and leveled; the different distances measured off, and everything ready for the .

Odds and Ends from Pagoda Land

inspection of his superior officer, save the felling of the tree ; then he reluctantly gave orders that it was to be chopped down.

Near-by was a Shan village, the residents of which had taken great interest in the leveling of the range, the building of the butts, the measuring, etc., but at the first blow of the axes against the great tree they came rushing out of their houses like a swarm of angry bees from a hive and drove the coolies off.

Then the young officer discovered that a nat, or a hpea as the Shans called him, lived in that tree, and dire results would happen should it be cut down.

This put the young man in a very unenviable position. Government money had been expended upon the range and yet it was useless with a big tree blocking up the way ; upon the other hand, chopping it down would surely raise a riot and he was afraid of being hauled over the coals if that happened. What was he to do ? He thought till his head ached and he felt like kicking the Shans, his men, and himself ; but with all his thinking he could see no way out of his difficulty. He was just about ordering out a party of sepoy to protect the coolies while chopping down the

“Nats,” “Hpeas,” and Charms

tree, this course appearing to be the less evil of the two, when a baboo, a native of India, who had lived in Burma many years, waited upon him and told him that for a consideration of fifty rupees he thought he could settle things satisfactorily to everybody.

The money was gladly given. The baboo put half of it in his own pocket, then taking the balance he made a visit to the house of the *heng* or headman of the village. He impressed upon this man the fact that the great Indian government cared naught for such little things as hpeas or demons, never mind how much the Shans might dread them ; that when that government gave an order it must be obeyed, hpeas or no hpeas, and that if his people tried to prevent the chopping down of the tree, his lordship, the officer in charge, would call out a party of troops to guard the coolies, and in that case, if they still persisted, somebody would get hurt.

Upon the other hand, the government, and the officer too, was kind, and did not wish to bring ill-luck upon the villagers by destroying the tree and thus making the nat angry, and he finally asked if there were not another banyan tree near at hand

Odds and Ends from Pagoda Land

which was not honored by having a nat dwelling within its branches. Could not the headman prevail upon the hpea to shift his quarters ?

This was a happy thought, but the headman was not very sanguine upon this point. There were, of course, other trees, banyans too, in which no hpea resided, but still, the thing was against custom ; it had never been done before ; they must make a feast and that would cost money ; the villagers were very poor too.

Here at last was the baboo's chance, one too good to be lost, and when the artful fellow brought forth twenty-five rupees and said this great sum could be used in buying necessaries for just such a feast, the horizon became distinctly brighter. The headman took the money and promised to call nat doctors and priests from the great city near. They came, of course ; rice and curry was cooked, not to mention other good things, and so people came in crowds from city and villages, all eager to see his lordship the hpea change his quarters.

A procession was formed, the men in the lead carrying a beautiful little sedan chair made of bamboo strips. Under a tree a few hundred yards away a cute little house,

“Nats,” “Hpeas,” and Charms

also made of bamboo strips, had been built. His lordship was asked to graciously permit his most humble servants the honor of carrying him from his old residence to the new one which he was assured was much better. He consented—at least the headman said he did ; anyway, drums were beaten, gongs were banged, and the procession marched from one tree to the other and nothing dreadful happened the next morning when the coolies chopped the tree down ; the only conclusion possible, therefore, was that the headman was right and that his lordship the hpea had consented to vacate in favor of the Indian government. Thus are Orientals governed.

Some of these nats are supposed to spend their time in guarding lakes and tanks. Thirty years ago, Doctor Cushing, the senior Shan missionary, but at the time of this writing president of the American Baptist College in Rangoon, and Mr. Kelly, a promising young missionary, were traveling in the Southern Shan States. Having been without fresh food for some time, Mr. Kelly upon arriving at a small lake took his gun in hopes of getting a shot at a bird. He was fortunate enough to bring down a wild fowl but it fell into a lake just beyond his

Odds and Ends from Pagoda Land

reach. He was about to pull off some of his clothes to swim out and secure his bird when the coolies that accompanied him crowded around begging him not to do so. They said a hpea guarded the lake ; a very wicked specimen too, and he would be so enraged at a man's first of all shooting a bird near his domains and then capping everything by swimming into the lake to get it, that the white foreigner would surely be pulled under by the angry spirit and drowned before their eyes.

Of course the young American laughed at such a fairy-tale as that, and tossing aside his coat entered the lake. He took a few strokes and had almost reached his bird when he suddenly threw up his hands and disappeared beneath the surface of the lake.

The bravest deed I have ever heard of a native of Burma doing was done then. Among the followers was a man named Ing Tah. He had been born and raised amongst the superstitions of his people, of course—he was a Shan—and although he had become a Christian a few months before, there must have been in his heart, without a doubt, a great dread of the evil spirits he had been accustomed to fear and

“Hats,” “Hpeas,” and Charms

worship since his childhood, and yet this man bravely volunteered to enter the lake and dive for the body of the young missionary. He dived several times, and each time he disappeared the other coolies confidently expected him to share the fate of the white man, but at last he discovered the body and found also that the feet had become entangled in some water-plants growing upon the bottom.

The young missionary was buried near the bank of the lake in which he had lost his life, and Doctor Cushing had to return, bearing the heavy tidings to his young widow in Lower Burma ; a sorrowful journey surely. A small tree was planted at the head of Kelly's grave and twenty years after, when the writer visited the place, the sapling was found to have grown to a tree of mighty girth, a landmark for miles across the plain. The story of the white man's death has passed into the history of Shan country, and every man knows of the American teacher whom the hpea dragged to his death beneath the waters of Naung Se Wit.

In a former chapter I have told of the journey I took with my sick wife from Möngnai ; it may not be uninteresting, per-

Odds and Ends from Pagoda Land

haps, to tell the cause of her sickness from the Shan standpoint.

Poor food had really more to do with it than any other one thing; it was at that time impossible to get fresh meat in bazaar except at rare intervals, although meat from animals which had died a natural death was to be had almost every bazaar day; the people at first would not even sell us chickens because they feared that we would kill and eat the chickens and their late owners might in some manner receive part of the punishment meted out to people guilty of taking animal life. We were therefore husbanding our store of canned goods, as we knew it would be impossible to replace them during the rainy season then upon us. Under the circumstances I thought it might prove a good plan to try and get some fish. The river did not look at all promising, and after trying it I found it justified its looks. After a couple of hours' patient waiting I did not get a single bite. Just south of the mission compound, however, was a tank in which I had seen quite a number of fish and so I determined to try my luck there.

I had hardly thrown my line into the water before I noticed a number of men

“Hats,” “Hpeas,” and Charms

who had been bathing at the lower tank come running toward me, calling to their companions as they came, and before many minutes had elapsed the entire coping around the tank upon three sides was lined with men and women, although they seemed to shun the side upon which I had taken my seat. I was then new to the country or it would not have been necessary for me to ask why they stared at me so, but at that time I had no idea what the attraction was, so I said :

“What are you looking at ? ”

“We are waiting to see you go into the tank ! ” answered a man.

“Go into the tank ? Why should I go into the tank ? ” I asked.

“Because the hpea will pull you in,” they cried in chorus.

This was a good chance to talk, so I told them that if a man was a Christian there was no need to fear hpeas. “You say your hpeas are strong,” I continued, “but I will now show you that I am stronger. Now wait and see.”

They did wait and, what is more, they confidently expected to see me go toppling over into the tank sooner or later and meet the same fate that poor Kelly had met

Odds and Ends from Pagoda Land

twenty years before, and they went away a very disappointed crowd of men and women.

That afternoon my wife was taken violently sick and it became necessary to get her home as quickly as possible. The news spread through the city like wild-fire, and every wiseacre shook his head and said, "I told you so." They believed that the spirit had sent this punishment upon us instead of drowning me in the tank. This was the universal verdict.

Some time ago, Doctor Henderson, who relieved me at Möngnai, had a case of appendicitis and told the patient that she had the same trouble as "Mamma" Griggs had had. The woman was scared almost to death and protested most solemnly that she had never fished in the tank. One example was quite sufficient, she declared, and no man or woman would risk life in doing such a foolhardy thing as that, especially when fish was so cheap in bazaar. If the hpea would punish a white man so severely, what, indeed, would be the punishment meted out to a Shan?

One of the most curious places, if not the most curious place in which a nat is supposed to live is in the front part of an ox-cart.

“Hats,” “Hpeas,” and Charms

I remember soon after coming to Burma that a party of us took a journey from the railroad far into Shan country. All our goods came in the train from Lower Burma, and I was busy a whole morning bargaining with ox-cart men at the station to take us about a day's journey, at the end of which we would transfer our goods to mountain-carts or, rather, carts with oxen used to mountain travel.

After the bargain was completed the loading began. Practically everything we had had been packed into coolie baskets, each, with its contents, weighing five viss (about eighteen pounds), so that these baskets took up a great deal of room in the bottom of a cart and yet made a very light load.

Some small bundles and baskets had been left over and there was a good deal of squabbling among the cartmen as to where these baskets should be placed. They jabbered and talked as only Burmese cartmen can jabber and talk, and after a while, seeing they appeared no nearer a settlement of the dispute than at first, I snatched up one of the baskets from the ground and placed it on one of the carts just a little forward of the place where the driver would afterward take his place. It

Odds and Ends from Pagoda Land

was only a small basket and the man would have been able to see over it and yet sit comfortably and drive his oxen easily at the same time.

As I placed the basket on the cart every man jumped to his feet and cried out excitedly that I must remove it or not a man would "follow." I was astounded for a moment or two, but then I remembered how complex are their customs; that a man cannot do this or that or the other thing, although in Western eyes it may appear trivial or unimportant, so I asked what the trouble was.

The head coolie, a Shan, then said, "Teacher, there is not room for that basket there."

"Not room!" I cried; "what do you mean by 'not room'? There is plenty of room. The cartman can sit behind it. It does not come up to his knees. He can see over it and be comfortable."

"It is not a case of the cartman's being comfortable," replied the coolie, "but of offending the hpea."

While the coolie had been talking to me the cartman had lifted the basket from his cart and placed it upon the ground. Then, turning toward me, he said :

“Nats,” “Hpeas,” and Charms

“If the teacher does not know I will tell him. Just in front of the driver’s seat lives a nat who guards the cart. If we feed him before we start on a journey and do not crowd him he remains good-tempered, but if we were to place that basket where you wanted it to go it would incommode him. He would become angry and play all sorts of tricks upon us. The cart would break down before we had gone a mile ; the oxen would fall sick ; we would all get the fever ; in short, bad luck would arrive for everybody and everything in the caravan. No, the basket cannot go there.”

It was, of course, no use arguing, so the contents of three or four carts had to be rearranged to make room for the troublesome baskets before we could start on our journey.

These inquisitive busybodies of fairies interest themselves even in the building of houses. The first building put up under my care was at Möngnai, in Shan country. The post-holes were dug, the bottom of each post was burned to make it bitter and protect it from white ants, and the next thing in order was to raise it.

I went out early one morning to see the carpenters do this, and the first thing I saw,

Odds and Ends from Pagoda Land

close to the house-site, was what looked like a little table with tall legs, made of bamboo, and upon it was placed a little rice, with a few bananas and a little betel-nut. A small bunch of bananas was tied with rattan to the top of each post as it lay upon the ground all ready to be hoisted into place.

I called the head carpenter—a Shan, of course—and asked him what these bananas meant, and he answered that they were an offering to the hpeas, and assured me that if something of the kind was not done the nails would turn to worms between their fingers, the hammers and hatchets would mash and cut their fingers, the posts would fall and crush them and other disastrous things would happen, all brought about by these miserable hpeas.

A Westerner may perhaps smile at such superstition and say “How foolish!” Of course it is foolish, worse than foolish, but the carpenters believed it—hpeas were very real beings to them—and what is more, every man in the country, from one end to the other, except the Christians, shares their belief. The Burman is as superstitious as the Shan. I found that out when, years afterward, I started building the Bessie

“Nats,” “Hpeas,” and Charms

Richards Memorial Hospital in Bhamo, for the Burman carpenters acted in exactly the same way.

When the schoolhouse—also in Bhamo—was built, as it was a much larger and more expensive building, and as the government had made a grant in aid of it, Chinese carpenters were called, and as the first post went up the Chinese contractor set fire to a circle of little candles he had previously placed in the ground, while in the quarters of the carpenters close by, a whole bunch of punk incense-sticks smoked before the shrine of their spook ancestors. And so it goes throughout the whole country from China to the sea.

These nats and hpeas have an unfortunate habit of being revenged upon persons that have unwittingly provoked them. If a man meets misfortune the nats are often blamed for causing it. If the hens do not lay or if eggs mysteriously disappear afterward it is because some nat has been offended and is now taking his revenge, and so on through an endless succession of petty trivial troubles.

Anything that is out of the ordinary is easily explained by attributing it to a nat. A phonograph is a nat. Some Burmans

Odds and Ends from Pagoda Land

from a jungle village once came to hear our graphophone. Of course they were astonished, and when they heard songs, bands, solos, and choruses all come out of one trumpet, they decided that a nat was inside and did the talking. Even when we produced a record and explained that a Burman had sung into the horn, and endeavored to make the method plain to them, they shook their heads and said it could be nothing but a nat; nothing else would have sufficient wisdom to do such a marvelous thing. There was no getting around such reasoning as that, so we gave it up.

The highest flattery a Burman can give is to call a person a nat. Sometimes after a difficult operation, after the patient has been etherized, after a great gaping wound has been made, after this has been sewn up and the patient come out of the ether, they have asked him: "Did you feel no pain, none at all, none whatsoever?" and when the patient has assured them he felt nothing, they have shook their heads and said: "Your lordship is not a man, you are a nat." Higher praise than that they could not give.

The question is sometimes asked, "Are there no good nats?"

“Nats,” “Hpeas,” and Charms

“Oh, yes,” the natives say, “there are good nats as well as bad, just as there are good men as well as bad. But you see they do not hurt us, and so we do not bother about them; we do not feed them. What’s the use? It would be just that much good food or money’s worth thrown away; so we feed and worship the bad ones only in hope that we will be able to keep them from getting angry with us, and to conciliate them should we be so unfortunate as to make them angry.”

Besides these common everyday nats there are others, much more terrible but rarely met with. They are, indeed, the bugaboos of our own childhood days. The worst is an awful spirit with a dragon’s head, the claws of a vulture, the wings of an eagle, and the body of a lion; a combination capable of considerable action, and if the tales told about them in the folk-lore of the Shan hills are to be relied upon, they act up to their powers. Their food is human flesh and a good deal of it. Then there is the *beeloo*, a giant as tall as a palm tree. This being rejoices in a dog’s face with fangs as long as an elephant’s tusks. He does not walk or run, but jumps, springing a quarter of a mile at each leap, some-

Odds and Ends from Pagoda Land

times bounding even further when in chase of a plump man or woman upon whom he has his eye.

Fortunately for the inhabitants of the mountains these breeds seem of late years to have become as extinct as the dragons of Greece or the giants of Ireland, and their only use now appears to be to fill up important parts in stories, the drama, and decorations to monasteries, except, perhaps, to scare disobedient children, a state of affairs eminently satisfactory, especially to fat and chubby children and young virgins for whose tender flesh, in years gone by, these monsters appear to have had a great fondness and an inordinate appetite.

The belief in and fear of nats, hpeas, and kindred spirits, is really the old religion of Burma which Buddhism has never supplanted, and when one leaves the plains and ascends the hills one finds that the further he travels the less hold Buddhism has upon the people and the greater the fear of nats, till, upon the borders of China, and among the Kachins, Chins, and other hill tribes, it constitutes, as before mentioned, the entire religion of the people. Idols are not to be seen ; monasteries with their yellow-robed priests are left behind, and in-

“Nats,” “Hpeas,” and Charms

stead nat priests, nat altars and the remains of nat feasts are universal.

Still, even among the Shans, who are bigoted Buddhists, so great is this fear that I have frequently seen men, clad only in cotton trousers and cotton jacket, sit shivering upon the ground, or sleep shivering upon a sheet of coarse paper by way of a bed, and nothing above them but a thin cotton blanket, while there was white frost upon the ground, and yet close by, lay broken boughs and branches, just the stuff to make a good roaring fire with, and yet they lay unused. Why? Because a hpea was supposed to live in the tree they fell from, and not a coolie dared collect an armful to make a fire. Such is the bondage in which the people, especially the hill people, live.

Closely allied to the subject of nat-worship is that of charms. The native of Burma has a vast number, and he places implicit faith in them. A tragic example of this occurred a few years ago in Mandalay. A Buddhist priest proclaimed himself to be a prince and relative of Thebaw, the last king of Burma. He also claimed to have the power of making his followers invulnerable by means of charms which he tattooed upon their bodies, so that if necessary they

Odds and Ends from Pagoda Land

could become invisible to their enemies; swords could not wound them, and bullets aimed at them would turn to worms. Unfortunately he was able to gain such an ascendancy over a number of men that they consented to assist him in storming the palace, so that he could seat himself upon Thebaw's throne, after which they confidently expected that every white man would flee the country and the old Burman rule be restored.

Fort Dufferin, in which the palace is situated, at that time contained a battalion of English troops, a whole regiment of sepoy, and a mountain-battery (native troops), and yet these foolish Burmans, armed only with swords and spears, rushed the gate of the fort and killed a soldier, a woman, and an onlooker or two. Of course, they were speedily overpowered. Some were shot, some were afterward hanged, and some were sentenced to long terms of imprisonment, but such is the faith of Burmans in such men as this priest that another would have comparatively little trouble to raise followers, and he would be believed in and followed as readily with, unhappily, the same results; unhappily, that is, so far as his dupes are concerned.

“Nats,” “Hpeas,” and Charms

One of the strangest of charms is used in Shan country. It is supposed to make the person submitting to it invulnerable in the time of battle; it is supposed to enable him to climb a banana tree without causing it to bend beneath his weight, and confer several other wonderful powers.

The person wishing to possess this charm, together with a nat *saya* (nat doctor), goes into the jungle, where a hole is dug in the ground. The man stands in this hole and the earth is then filled in all around him up to his neck, so that nothing is visible but his head. His friends then cut down a long bamboo, split it lengthways, and by knocking out the joints, make it into a gutter. Four sticks are also chopped down and fastened together in two pairs in the shape of an X. These are used as supports to the split bamboo, at one end of which the *saya* stands, and the other is put into the patient's mouth.

The nat doctor then goes off by himself into the jungle where he prepares some “medicine,” the ingredients of which are a profound secret. This medicine is made up into balls, about the size of a boy's marbles, and are rolled, one after another, along the split bamboo into the man's

Odds and Ends from Pagoda Land

mouth. He must bolt each one as soon as it passes his lips ; if he chews one bolus the good of the charm is immediately destroyed. After all the medicine has been taken the man is freed from his prison and goes on his way rejoicing, quite confident that it is not possible to wound him by any weapon made by man.

The commonest charm in Upper Burma, perhaps, is the needle charm. A common steel needle is broken in halves ; the skin of the arm is pinched up between the thumb and finger, and the pointed end of the needle is thrust beneath the skin. Usually these needles, being small, do no harm ; they become lodged parallel with the muscles or between them, but occasionally they work their way close to a joint and then cause trouble as they then interfere with its action and have to be cut out, which is sometimes quite a difficult thing to do ; they are so small it is often difficult to locate them exactly.

Upon the Shan hills one often sees men with small black lumps along the neck, in front of the large muscle just to the side and behind the wind-pipe. These are pieces of silver and range from the size of a pea to a small bean. A slit is made in

“Rats,” “Hpeas,” and Charms

the skin, the silver, beaten flat and smooth, is slipped into the cut and worked with the fingers away from the wound which is then allowed to heal up. The silver is, of course, often dirty, and this causes inflammation in which case the wound becomes foul and the silver sloughs out leaving behind it an ugly scar.

Some years ago I found in the school-room a square piece of tin, ruled with lines forming smaller squares and crossed by other lines at an angle. There were some strange characters scratched upon it also. I asked one of the boys what it was, and after a good deal of hesitation, for he seemed ashamed to tell, he said that it was a charm made to hang around the neck, and would protect the wearer in a fight by preventing his being shot or cut.

Of course I laughed at it and the boys did too, but I could see that even in spite of years of teaching in a mission school, all of them, even the teacher, had a sneaking sort of faith in it. Then I asked them:

“If you hung this around your neck and a man were to shoot at you, what would happen?”

“Oh, the bullet would swerve, it would not go straight,” replied a boy; he was a

Odds and Ends from Pagoda Land

new pupil and firmly believed in what he said.

“Come into my study,” I said, “and we will put this wonderful bit of tin to the test.”

A dozen boys came crowding in ; then I went to a corner where an air-gun was leaning against the wall, and loaded it. The boys all knew that the weapon would kill at a score of paces, so holding the gun in my hand, I said :

“Will any boy put this charm around his neck and let me fire at him ? ”

No ; nobody was willing, so I laughingly asked why. If this would protect them, as they declared it would, why should they be afraid to put it to the test ? One boy replied that the charm itself was all right, but perhaps they might have been guilty of making some “mistake,” which would undo all the good and take away the protection which would otherwise be afforded by the charm.

“Very well,” said I, “then we will fasten it up on this post and make believe that it is a robber chief. Now look out.”

I hung the bit of tin on the post as I said this, stepped back a few paces and fired. Crack ! I had missed, and the slug had

“Plats,” “Hpeas,” and Charms

struck the post an inch or two above the charm.

A murmur of excitement ran through the crowd of boys, and I overheard one say, “There, I told you ; you see it *is* impossible to hit it.”

“Wait a minute there!” I cried. “I aimed a little too high, and yet I missed it by but an inch. If that post had really been a man he would have been killed, without the shadow of a doubt.”

The tin was not more than three inches square and I am a very poor shot, but at the next trial the pellet went clean through the very center of the charm and stuck in the post behind.

“Now, what would have happened if that had been a real man instead of a post ?” I asked. “I tell you an American gun, even an air-gun, will beat a Burmese charm every time.”

I gave the gun to each boy in turn, and each took a shot at the charm, and by the time the last boy’s turn came it was as much riddled as the battle-flag of a Grand Army post, and what was more to the point, every boy, even the newest, ridiculed the power of the charm ; in their eyes it was then nothing but a square of tin with every

Odds and Ends from Pagoda Land

bit of virtue pounded out of it. It was a good object-lesson, worth a score of simple exhortations.

The question might perhaps be raised here, suppose a man submits to having a charm tattooed upon him, or buys a charm made of tin, silver, or gold, and afterwards gets hurt, why that does not destroy the faith of himself and others in similar charms.

The answer is that it takes but a very little "mistake" to destroy the virtue of a charm, and if such a man should complain that he had been cheated, as the charm was ineffectual, the vendor would simply reply, "You have made some 'mistake' and destroyed its virtue; the charm itself is all right, and if you had not made the mistake would have protected you; the fault lies with you yourself."

For instance, should a man walk under a house, a bridge, or any structure at all, over which a woman has previously walked, that act would destroy the virtue of every charm he had about him.

I know a missionary in Burma who had a hospital of two stories in height, and wondered why nobody would enter the lower floor, till after a long while he discovered that the natives were afraid to

“Rats,” “Hpeas,” and Charms

enter the bottom room although they were willing enough to go upstairs ; they feared for their charms.

Charms are sometimes used in case of sickness and are then tied around the wrist, arm, or leg of the patient ; but I have an impression that this custom has been derived from India. A few strands from the tuft of hair which grows at the end of a cow's tail, twisted around the arm of a sick person is without any doubt at all an importation from India, where the cow is worshiped by Hindus. Often one sees a small packet tied around the wrist of a person sick with fever. If one of these packets should be opened it would be found to contain a small piece of paper, upon which lines have been drawn at right angles with each other so as to form squares, sometimes with other lines crossing diagonally ; sometimes the lines are drawn so as to form a hexagon, and in each of the compartments is a Pali word written in Burmese characters. In case of an abscess or phlegmon, especially of the hand or foot, these charms are tied to prevent the inflammation ascending the limb.

The fortune-tellers deserve to have a little notice taken of them here, for they do

Odds and Ends from Pagoda Land

a great trade in Burma. "When in doubt consult a fortune-teller," is the rule. There are lucky and unlucky days for everything. Fortune-tellers are consulted not only in all great crises, but for small things as well. A man who was born upon a certain day of the week can commence an enterprise upon a special day with a mind at ease, for he knows it will be successful. Should he, however, commence it upon an unlucky day he would assuredly fail.

A strange difference between the customs of East and West comes in right here. At home everybody knows the year and the day of the month upon which he was born, but few know the day of the week. Now it is exactly the opposite in Burma. The Burman knows the day of the week, nay, the very hour when he first saw the light, but could not tell you which month it was, or be exact as to the year. You ask a man how old he is. "Oh, I am about thirty-five or thirty-six, I don't know exactly," he will answer. In Shan country a man's very name depends upon the day of the week on which he was born, certain letters of the alphabet being set apart for each day, and the name must commence with one of those special letters.

"Rats," "Hpeas," and Charms

There appears to be a certain virtue in raw tea, for it enters into a great many ceremonies. When a person wishes to consult a fortune-teller he takes with him, in addition to the fee demanded for the information wished, a small amount of raw tea. It is necessary to tell the fortune-teller the day of the week, the hour, and if possible the very minute of his client's birth, also the star under which he was born, and which is supposed to influence his life either for good or ill.

The fortune-teller then proceeds to construct a horoscope and calculates profoundly while doing so. There are seven "houses," and after the horoscope has been drawn he repeats several charms and Pali texts, touching each point as he does so much as in the children's game of "Dicory, dicory dock," and the point upon which the finger rests at the close indicates whether the undertaking will be lucky or unlucky. The rules are very complicated and have been received, in large measure, from India.

I have known a man put off digging the post-holes for his house from week to week because the fortune-teller said that every day was unlucky; once even a surgical operation was postponed a whole day,

Odds and Ends from Pagoda Land

although the case was a desperate one, because the day was not a lucky one for bringing a man down a river. The patient was a Buddhist priest and lived in a monastery a few miles up the river.

One day I went to see a case in bazaar. The patient was a girl, and it was necessary to operate upon her. It was on a Thursday that I saw her for the first time, and as there was no special hurry about operating, I said to her mother: "Now to-day is Thursday; I cannot operate to-day nor to-morrow, Friday, but if you bring her to the hospital on Saturday morning I will perform the operation."

"Very well," replied the woman, "I will bring her as you say," then turning toward a preacher who had accompanied me, she said: "Thursdays and Fridays are unlucky and Saturdays are lucky days with the teacher, I suppose," and then I had to laboriously explain that it was not a case of lucky or unlucky days, but that I had to teach for several hours a day in school on five days of the week, and therefore when a case was not urgent or promised to be a tedious one, I sometimes postponed it till Saturday when I did not have to teach in school and therefore had more time.

“Rats,” “Hpeas,” and Charms

A few days ago the head master told me that four new boys, two Burmans and two Mohammedans, were coming that day to join our school. They did not put in an appearance, however, and when three or four days passed I concluded that they were like so many other boys whose parents say they will send them, but put it off and off from day to day and week to week, till finally the boys get too old. At noon to-day, however, I saw the four boys enter the compound with their parents, and when I asked the head master why they had not come before, he smiled and said, “This is the first lucky day,” so that it is necessary to have a lucky day even to enter a mission school. Let us hope that they will be wiser when they leave it.

In the Chinese joss house in Bhamo is a certain idol which is accredited with the power of being able to advise its votaries which will be a lucky day for caravans to set out on their return to the Flowery Kingdom. Pig-tailed mule-drivers and travelers consult it very often and abide by its decisions. It is customary to give a fee to the priest in charge of the temple in return for the information, and the manner of settling the amount to be paid is a unique

Odds and Ends from Pagoda Land

one. Upon the floor near the idol is a large joint of bamboo, like a wooden jar, and within it are a number of thin strips of bamboo marked with Chinese characters. The traveler kneels upon the floor and shakes the jar vigorously, till one of the strips falls out and he then pays the amount marked upon it. But when is not John Chinaman thrifty? Some are marked with a trifling amount, some with quite a fair sum, and it is the former class which shows the most wear and tear, for if the traveler sees that a strip bearing a large sum upon it is about to fall out, he stops his shaking and the strips settle back again; then he recommences the shaking, and by dint of elbow-grease and a little twisting, manages in time to drop out the coveted strip with a small amount marked upon it.

The Religion of the People

VII

HERE are two kinds of Buddhism—the Buddhism of European and American scholars, and the Buddhism of the people of Burma. The former is totally foreign to the Burman, and should any reader wish to study it he can take his pick of a score of learned books on the subject; but the religion therein contained is a very different one from the Buddhism one sees in the everyday life of the people, and it is of this latter kind of which I shall tell a little.

Almost the first question asked at home when speaking of the religion of Burma is, “Do these people really and truly pray to idols made of stone?” and in spite of the books above referred to, in which it is claimed the people do not worship the idols themselves, but worship Buddha *through* them, the answer must be, if honestly answered, “They do.”

Any day one may go to Mandalay and watch men carving idols. They are blocks of stone, nothing else, when they enter the

Odds and Ends from Pagoda Land

shops, and what is more, they are still blocks of stone when they leave; after having been carved and polished and ready for use, they are idols—*yok* too, and it is not till they have been anointed and proper ceremonies held over them that they become gods—*payah*. It should also be noted that the men who carve these idols do not gain merit by so doing; it is their business; it is the man that buys them and sets them up in a monastery or pagoda that gets the merit, not the carvers.

One of the saddest sights in Burma, but alas! one that can be seen any day of the week, is to see a mother with her child in an idol house. The child is often scared at the great, white, solemn idol and screams with fright, trying to run away into the bright sunshine outside, but the mother makes it kneel before the god, and teaches it how to place its hands together and “*shikko*,” while it repeats after her the formula which a Burman goes through while worshiping before idols. Then the mother sticks an incense stick or a lighted candle before the image, or offers some other small offering and then with her child goes away, satisfied with having gained “merit” for herself and her little one.

The Religion of the People

Children, and grown-up people too, fear these idols. It is absurd to say they regard them as "figures" only.

The sister of one of our schoolboys had had several children, but each one had been born dead, and for three months before the last one was born she spent a good part of her time going from pagoda to pagoda and from idol to idol, praying that her baby might live. She ran her husband into debt with the offerings she made to the priests and the idols.

One of the teachers in the school told me that a few days ago he noticed a schoolboy in a monastery compound; the boy was looking around as though trying to see whether he was being watched, and thinking himself safe, he picked up a stone and threw it at one of the idols, saying as he did so, "Eh, you are nothing but a big lump of stone after all!" He was much disconcerted when, upon turning around, he found the teacher smiling at him, for as the former said, it looked very comical to see the boy throwing stones at an idol as though he was more than half-afraid in spite of his words. The boy put a bold face on the matter, however, and stoutly maintained "that he was not frightened at

Odds and Ends from Pagoda Land

all." Mission schools, if they do nothing else, teach boys that stones are stones, whether they have been worshiped or not.

I recall a case which closely approaches the grotesque. The Shan preacher once came into the dining-room while we were at breakfast, saying that a man from a jungle village a few miles up the river was waiting upon the veranda. He had come to ask me to go and see a "hurry case" in his home. I told the preacher that I would go, and he returned to the man with the message, but to his great surprise he found the villager upon his knees, with his hands clasped reverently before his face praying away as hard as he could.

"What are you doing?" asked the preacher.

"I am praying to the teacher's god," replied the man.

The preacher thought that perhaps I had an image of Gautama somewhere as a curio, and so looked around the shelves, but seeing none, he replied, "There are no idols here."

"Why, yes there is; there is one right on the table with a silk umbrella over it," replied the man, pointing with his finger to a small round table in the middle of the room.

The Religion of the People

"Do you know what that thing is?" asked the preacher.

"A foreign god," replied the man promptly.

"God, eh?" grinned the preacher, "that's no god; the teacher does not worship idols; that's a lamp!"

"A lamp!" repeated the man incredulously. "Whoever heard of a lamp with an umbrella of red silk over it? There is an image there, anyway."

"It is a lamp for all that," persisted the preacher. "See, here is where you put the match in lighting it."

"So there is!" replied the man in great astonishment; "well, it is the most wonderful lamp I ever saw; in truth, I thought it was the teacher's idol which he worshiped."

So far as I know, that lamp is the only one extant which has been worshiped as a god. It was of bronze, and the body was the figure of a boy holding up the lamp itself, which was covered with a large shade of red silk.

The man was very disappointed to find he had not gained much after all by praying to "a foreign god."

One thing must always be kept in mind,

Odds and Ends from Pagoda Land

and that is that the Buddhist worships a *dead god*. Gautama Buddha, the last incarnation, was a king, but gave up his crown and his palace, gave up even his wife and children to make his home in the jungle where he "became enlightened" as his worshipers put it, but one day he ate too many mangoes; this brought on an attack of cholera morbus and he died—went to Nigban, was annihilated, or to use a Burmese figure, "If you were to put a match to a piece of paper it would burn up, wouldn't it? The smoke vanishes utterly; well, that is Nigban." Therefore the Burman does not worship a God—a great, loving, tender Father as we do—neither does he worship the stern Law Giver of the Jews; he worships the goodness of a man who died two thousand years ago.

Buddhism is utterly pessimistic. It condemns but does not aid; it punishes but does not offer any practical way of escape. The Shans have a proverb: "As surely as the wheels of the cart follow the oxen drawing it, so surely will punishment follow crime. If you sin you will be punished," and there it stops. It is as cold and unsympathetic as the stone idols which represent it; beautiful undoubtedly, but dead.

The Religion of the People

Of course there is merit which a man can earn as an offset to the consequences of his guilt ; but merit is always the unknown quantity in the equation, and it is always insufficient too.

Buddhism is practically a debit and credit account between heaven and a man's soul, with an overwhelming balance upon the wrong side. Men's sins count against them ; the merit they are able to gain counts for them. To gain this merit men build pagodas and monasteries ; they make feasts ; they do pious acts ; they buy idols and pray before them and make offerings to them and the priests. Every cold season the traveler in the jungle sees thousands of Shans wending their way from the hills towards the plains. Ask them where they are going and they will tell you to Mandalay, and if their money holds out, to Rangoon afterward. Why ? To worship and gain merit. They go. You see them a few weeks afterward going back home and ask them, "Did you see the gods ?" "Oh, yes, we saw them." "Did you gain a great deal of merit ?" "Yes." "Enough to take you to Nigban when you die ?" They will smile and yet shake their heads sadly at the same time. Not

Odds and Ends from Pagoda Land

enough. In more than a dozen years I have never seen one single person who would acknowledge that he had gained enough merit to counterbalance his sins and shortcomings and take him to Nigban, the goal of his ambitions, the land of annihilation.

When a priest dies the correct thing to say is, "His lordship has gone to Nigban," but everybody knows the saying is nothing more than a polite fiction, and that not even a priest can gain enough merit to take him there.

You see the Burman believes in the doctrine of transmigration, and thinks that when he dies his spirit is immediately re-born, as an animal, another man, or a nat, according to the amount of merit he has acquired, but unfortunately when one life has ended the effects of the bad deeds committed during it do not end, but he carries the balance of demerit with him, and enters upon his new life just that much to the bad, and this goes on accumulating and accumulating—no wonder he feels he will never reach Nigban. A good re-birth, *i. e.*, being born a good animal, is the most he can expect, and not always even that.

I often smile when I remember what an

The Religion of the People

old Shan once said to me. He came to the dispensary rather late one morning, and as it happened to be a busy day, he had to wait till at least fifty other patients who had arrived before him had been attended to. He saw each in turn come into my room and receive medicine or have a wound dressed. It happened also that it was necessary to perform three or four minor operations that morning, so that he was considerably impressed. He came from a jungle village and everything was new to him, so that when his turn came he showed plainly that he was pondering deeply upon something pretty weighty. He told me his trouble and I gave him some medicine, then as he took the bottle he looked up in my face with a serious air, and said :

“Teacher, you have done many meritorious acts this morning, do you do thus every day?” I nodded. “Attend to as many people?” he asked. “Sometimes more, sometimes less,” I said. Then he rose to go, but before he left the room he turned back and said, “Teacher, you are gaining a wonderful amount of merit by giving away all this medicine. You will surely get a good re-birth when you die. Why,” he concluded, more earnestly than

Odds and Ends from Pagoda Land

ever, "I would not be surprised if you were re-born an elephant!"

When a Burman dies his friends mourn as "one without hope," for they feel they will never, never see him again. There is no hope of meeting, even in a distant time, as with the Christian. I remember once at Möngnai standing by the side of a man who had been gored to death by an elephant. His mother was kneeling at his side upon the ground, screaming, tearing her hair, and beating her breast, crying that her son, her only son, had gone from her forever and that she would never see him again.

I looked at the people gathered around, and then I said:

"You believe that this man had a soul, don't you?"

They chorused assent, so I continued, "Where is it now?"

"Where is it now? Where is it now?" they echoed, looking at me in great surprise. Then one of their number, an old man, said, "Teacher, that is a strange question to ask; one good to marvel at. How can we tell where his soul is? He was a pretty good boy; he obeyed his mother; he did not steal nor smoke opium, and so

The Religion of the People

we hope he has gotten a good re-birth, but we cannot tell into what animal his soul has entered. Who can ? ”

No, they could not. At that very moment his soul might have commenced a new stage of existence in the body of a peacock, an elephant, or a horse—a good re-birth—but upon the other hand he was much more likely to have fared worse, and might be a toad, a snake, or even an earth-worm. As they said, “Who can tell ? ” Mystery, all was mystery and darkness as deep as death itself.

About ten years ago a woman living in a village in Upper Burma lost her son from cholera. A few days later while passing through another village a few miles distant from her own, she saw a calf, upon the face of which was a mark closely resembling a birthmark upon the face of her dead son. She found out that this calf was born upon the same day that her son had died, so she immediately seized it and took it to her own house, declaring that it was her son.

The owner of the animal, a native of India, of course objected to this line of conduct and went to the headman of the village, asking him to order the woman to bring back his calf. The headman called

Odds and Ends from Pagoda Land

the woman, but when he heard her story he declared that there was no doubt that her son had been re-born in the body of this calf, and that she was doing a meritorious act in caring for it; in this opinion he was backed up by every elder in the village, and the woman went on her way rejoicing.

But alas, her joy was but short-lived, for the native of India went to the city and entered suit in a court where the magistrate was a white man, and of course when the case came up for trial the owner of the calf won and the Burman woman was ordered to return it immediately. But this she flatly refused to do, and when the police went to her house to bring away the calf by force, every villager rose to help her and the police were driven away, a regular riot taking place, so that it was necessary to call sepoy, armed with rifles and bayonets, to restore order.

Buddhism can be summed up in the homely parable of the man who tried to lift himself from the ground by pulling upon his own boot-straps. And yet, in some ways, it appeals to a man's self-pride. If he progresses at all it is by his own unaided efforts. He can say with

The Religion of the People

the king of old, "Is this not the great Babylon which I have built?"

Then there is so much parade and show. The Burman does not believe in "not letting his left hand know which his right hand doeth"; upon the contrary he lets the whole neighborhood know it, and gains their applause. "He has his reward," surely. I know of no more self-satisfied-looking man than a Burman who is about to make a large offering, dedicate a monastery or pagoda, or build an idol house. There is always a long procession, practically everybody in the quarter taking part. Drums, gongs, flutes, and bamboo clappers are much in evidence, and in the center of it all, walking along in dignified silence amidst the noisy procession, with a white linen turban tightly twisted around his head, stalks the "benefactor." Any one that has seen such a procession appreciates more strongly than ever Christ's order, "And when thou givest thine alms sound not a trumpet before thee as the hypocrites do"—the Buddhist not only sounds a trumpet, he calls a whole band to advertise his good deed.

Every boy in Burma becomes a priest. A great feast is made, friends conduct the

Odds and Ends from Pagoda Land

boy beneath a golden umbrella to a monastery, his head is shaved, and other ceremonies are gone through, but it is often nothing more than mere form. Custom demands that a boy become a priest; it does not demand, of course, that he remain one, and so once in a while one of our schoolboys will ask leave of absence from school, and when you ask why, he will reply, "I am going to be made into a priest." The permission being given, at the end of a week he returns to school with a shaved head, his father is deeply in debt, but otherwise there is no difference in the boy or his family. He wore his hair a certain way before he was "made into a priest"; he will wear it differently when it grows again, that is all.

For a boy not to become a priest, at least for a day or two, is a greater disgrace than being sent to prison. We had a boy in our school who became a Christian, but of course he was a minor, and so I told him that he must get the consent of his parents before he was baptized. But here came a hitch. He had never been a priest, and his parents said he must be made one before they would allow him to be baptized. This the boy refused to do, and so a deadlock

The Religion of the People

followed which lasted for some months. Finally, chiefly through the influence of his grandmother, the consent of his parents was gained and he was baptized ; but the family "felt the disgrace keenly."

Burma, like every other country, has her roll of Christian martyrs, although it is not so long as some others. When the Portuguese empire in India was at its height, Roman Catholic priests were sent to Pegu. A small church was built, but the Burman king, suspecting treachery on the part of the priests, raided it and burned it to the ground, everybody within being killed.

A few years before the war which resulted in the annexation of Upper Burma, one of our Christian natives was killed in Mandalay. Who has not heard of Judson who came so near giving his life in the prison outside Ava ? It is true that he escaped with his life, but he was to all intents and purposes a martyr. There are a few people still living who remember seeing him, the "apostle to the Burmans," and I have noticed that when they, or any other natives for that matter, talk of Judson, they say, "Why years afterwards you could see the scars left by the sores which

Odds and Ends from Pagoda Land

the chains wore into his legs ! ” Ah, those scars preached eloquent sermons. It is the sufferings he endured, and the losses—his wife laying down her life and he almost doing so—that appeal to the people of Burma, even down to to-day. Surely “ the blood of the martyrs is the seed of the church ” ; it always has been and always will be.

Fortunately, under British rule all persecution worthy of the name, has been done away with, but a man has still to endure a great deal if he steps out from the religion of his fathers and embraces Christianity. We cannot understand just how great the wrench must be, either, to break away from life-long customs and beliefs. It is because of the fact that it is so much easier for a young person to do this that schools have proved so great a success, and yet even young people must face a storm, oftentimes a terrible one, when they decide to be baptized.

I remember a young man who had been a pupil in one of our mission schools in Upper Burma. He said he was a Christian but feared to face the opposition from his friends, especially his mother, who was very devout and went each night to wor-

The Religion of the People

ship the idols and the priests. He came from his native place to Bhamo, and of course I became interested in him. I talked with him seriously time and again, but although he acknowledged that I was right, and that he ought to come out boldly and be baptized, he could not screw up sufficient courage to go contrary to the wishes of his mother.

At last, one night, just as I was getting ready to go to bed, I heard a commotion on the veranda, and upon going out I saw this young man and one of our teachers. I thought somebody was sick and that they had come for medicine, and so asked what the matter was, but judge of my surprise when he replied, "There is nothing the matter, I have come to be baptized!"

"Come to be baptized!" I repeated. "What do you mean by coming in this way late at night and saying you wish to be baptized; you have not been accepted by the church even."

Then he explained that his mother had gone away to a village a few miles down the river to see a sick friend, and he wanted to go out into the jungle somewhere where nobody would see him, and be baptized before she returned.

Odds and Ends from Pagoda Land

“And when she comes back, what then?” I asked.

“Oh, I intend keeping it a secret ; I will say nothing about it to her, that is why I want it done in the jungle and at night.”

“We do not want any such members in our church,” I said. “If you are afraid to be baptized publicly you will be afraid to act as a Christian should afterwards. Of course I would like you to be baptized, and also to join the church, but you cannot join it in that way.” Then he went away, and although I see him often, he has never come to service since, neither does he appear to wish to become a Christian.

There was a boy in our school who was, I think, a Christian. He said several times that he wished to be baptized, and once even promised to appear before the church to give in his experience. The evening came and the church assembled, but the boy did not come. We waited, but still he did not come ; the church remained in session till nearly ten o'clock, then very reluctantly we gave him up and adjourned.

Next morning he told us that he got ready to come to the service, but his sister went into a hysterical fit, tore her hair and her clothes, rolled upon the floor, and

The Religion of the People

screamed at the top of her voice till the boy weakened and promised not to come. Then she immediately got well.

However, he said after a few months he would try again, but the same thing happened. The church waited but waited in vain ; his sister screamed and tore her hair as before, and as before the boy weakened ; he could not face the storm, and so he too passed into the great army of educated young men who do not believe in Buddhism ; who never worship the priests ; who call the idols blocks of stone or lumps of wood, and will even throw stones at them to show how little they care for or fear them ; and yet they are negative—they do not believe in the religion of their fathers, but they will not come out as Christians, and so they go through life, neither one thing nor the other.

There are some strange contradictions in the religion of the Burman and the Shan, at least they appear contradictions to a Westerner, although the Burman himself does not regard them as such.

I knew a man in one of the cities of the Southern Shan States ; he is dead now ; he had several large dogs, fierce and savage as wolves. Everybody in the city dreaded

Odds and Ends from Pagoda Land

these brutes, for they had badly bitten several people. I never passed the gate of the compound without carrying a riding crop with a long, heavy lash, and even with that it was sometimes difficult to keep the dogs off.

One day a man came running into our compound, and said that one of these dogs had gone mad, and the wife of their owner had barricaded herself in the house frightened half to death, and begged me to come and shoot the dog ; her husband was away, she said. I snatched up my gun and ran out, but although the compound was but a stone's throw from ours, before I got there a man came running to meet me and brought word that his master had just returned, and asked me please not to come. Why ? Because he feared to have the dog shot on his compound. Again why ? Because he feared some part of the guilt incurred in killing the dog might cling to him, and so he would rather take the chances of a mad dog biting a score of people than have it shot in his compound.

And yet the strangest part of the whole thing lay in the fact that this man, possessed of such a tender conscience that he would not allow even a mad dog to be killed, had

The Religion of the People

been—so the people in the city said—the head of a band of robbers, and if he had not shot men from ambush himself, he had supplied the guns, the powder, and the shot, and the deed had been done at his order.

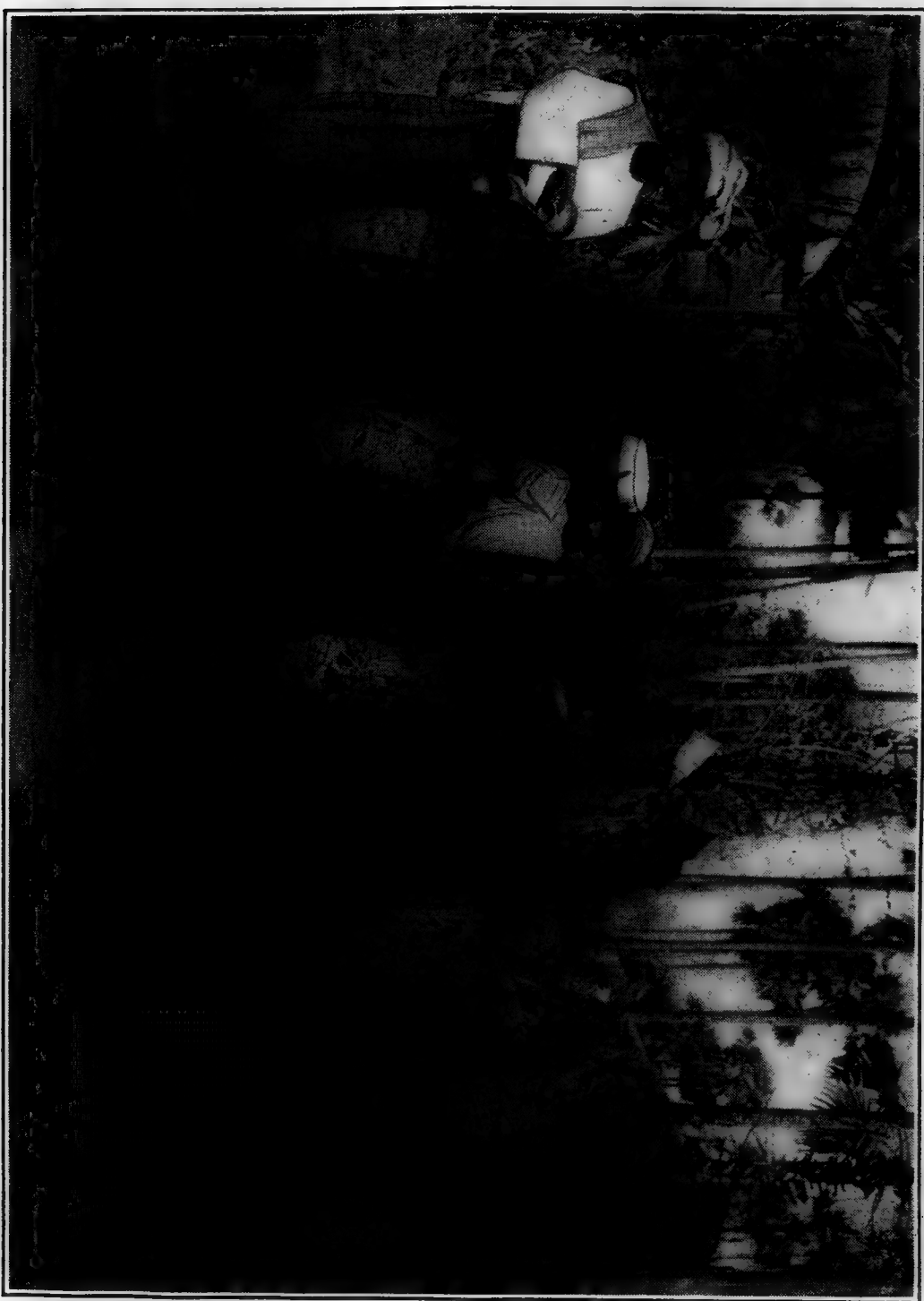
A man will not drown half a litter of puppies when they are an hour old—that would be a sin—but he will allow them to starve to death.

Fish is one of the staple foods of Burma, and thousands of people earn the larger part of their living by catching fish. Should you ask a fisherman how he, a Buddhist, can spend his time in killing fish, he will smile, shake his head and reply, “I do not kill fish; they come into my net and I merely pull them out of the water and throw them upon the bank; they die themselves; I do not kill them!”

“Things are not always what they seem” in Burma, as in other countries. I have heard globe-trotters go into ecstasies over the pagodas and shrines. They see at Rangoon the mighty Shwe Da Gon Pagoda, covered with gold from base to top; they see the Thousand and One Pagodas at Mandalay, and they exclaim, “How pious, how good! They put the average Christian

Odds and Ends from Pagoda Land

to the blush," etc., etc. But wait; one must get to the *reason* why all these pagodas and shrines and idols were built before one can be in a position to judge of things properly. Well, why were these pagodas built? To uplift the people? Not a bit of it. They were built *to gain merit*. Why does a man become a monk? To gain merit. Why does he take pilgrimages, make offerings, worship idols, shrines, and priests? Why do these solicit alms and swell the ranks of the mendicants who are so abundant? To gain merit—not to help anybody else. Thus we see the entire system is founded upon selfishness. Doing good simply and solely for the sake of doing good is entirely foreign to Buddhism, that is Buddhism as one sees it in the everyday life of the people. It is selfishness, selfishness, selfishness—and if the corner-stone of a religion be built upon self what must the outcome be?



Odds and Ends from Pagoda Land

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Glossary

Abbreviations: A. I. Anglo-Indian; B. Burmese.
H. Hindustani; S. Shan.

Anna. (H.) An Indian coin worth about two cents.

Baboo. (H.) A clerk.

Bazaar. (H.) A market.

Bheestie. (H.) A water-carrier.

Boy. (A. I.) A body servant.

Bungalow. (H.) A house.

Chattie. (H.) A cooking-pot.

Compound. (A. I.) The enclosure in which a house stands.

Coolie. (H.) A laborer.

Dah. (B.) (S. *lap*) A sword with a long handle but no guard.

Dhobie. (H.) A laundryman.

Durbar. (H.) A gathering called to meet a high official.

Durwan. (H.) A janitor.

Eurasian. A person of mixed parentage—Europe-Asia.

Gautama. The last incarnation of Buddha; the god worshiped by Buddhists.

Gharry. (H.) A carriage or cart.

Godown. (A. I.) A place used for storing goods.

Hau. (S.) The palace of a prince.

Heng. (S.) The headman of a village.

Hpea. (S.) See *nat*.

Jungle. (H.) A forest; the country.

Glossary

- Kachins.* (B.) A tribe of fierce mountain people living in Upper Burma.
- Kallah.* (B.) A foreigner.
- Karens.* (B.) A mountain tribe of Lower Burma ; thousands of these people have embraced Christianity.
- Lap.* (S.) See *dah*.
- Muezzin.* The man who climbs the minaret and calls Mohammedans to their prayers.
- Nat.* (B.) (S. *hpea*.) "A kind of god, a being superior to man and inferior to Brahmas, some of whom inhabit the inferior celestial regions and others have dominion over different parts of the earth."—*Doctor Judson's Burmese-English Dictionary*.
- Nga pi.* (B.) Putrid fish.
- Nigban.* The Burmese heaven.
- Nullah.* (H.) A dry watercourse or small valley.
- Paddy.* (A. I.) Unhusked rice.
- Parah.* (S.) } "God" or "lord," the word gen-
- Payah.* (B.) } erally used for an idol ; sometimes used when speaking of a pagoda.
- Pice.* A small coin, one-fourth of an *anna*.
- Punkah.* (H.) A large, swinging fan.
- Pwae.* (B.) A feast ; a theatrical performance.
- Sahib.* (H.) "Sir," a title of respect.
- San byah.* (B.) A round tray used in winnowing rice.
- Saubwa.* (B.) } A native prince.
- Sau pa.* (S.) }
- Saya.* (B.) } "Teacher," a title of respect.
- Sarah.* (S.) }
- Sepoy.* (H.) A soldier (native).
- Shans.* (B.) A tribe of people, second in importance to the Burmans, living in the valleys of Upper Burma ; they call themselves "Tai."

Glossary

Syce. (H.) A groom.

"Rogue" elephant. An elephant which has been driven out of the herd because of its bad temper; sometimes a partially tamed elephant which has escaped from its owners; always a dangerous animal.

Rupce. (H.) The standard coin of the Indian empire, worth about thirty-three cents.

Tounthus. A hill tribe living near Möngnai in the Southern Shan States.

Zayat. (B.) A resting-place usually built in a monastery compound; a person gains merit by building a *zayat*. The Shan word is *zarap*.

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CONTENTS.

CHAP.	PAGE
I. THE VOYAGE, ...	9
II. CEYLON, ...	25
III. A CYCLONE, ...	33
IV. THE ARRIVAL, ...	38
V. THE MOFUSSIL, ...	47
VI. MY FIRST SABBATH IN INDIA, ...	59
VII. MADRAS, ...	68
VIII. BENGAL, ...	109
IX. OUTWORKS, ...	126
X. THE SANTALS, ...	136
XI. LAST DAYS IN CALCUTTA, ...	149
XII. UP THE GANGES, ...	163
XIII. AN EXCURSION INTO OUDH, ...	180
XIV. AGRA AND DELHI, ...	190
XV. THE PUNJAB, ...	203
XVI. THE HIMALAYAS, ...	217
XVII. RAJPUTANA, ...	229
XVIII. GUJARAT, ...	242
XIX. BOMBAY, ...	259
XX. A VISIT TO DR SHESHADRI, ...	268
XXI. AHMEDNUGGUR, ...	280
XXII. PUNA, ...	287
XXIII. CENTRAL INDIA, ...	298
XXIV. FAREWELLS, ...	316
XXV. THE ZENANAS, ...	329
APPENDIX, ...	351

A VISIT TO OUR INDIAN MISSION FIELD.

CHAPTER I.

THE VOYAGE.

It was in the autumn of 1886 that I found myself very unexpectedly bound for India. The Society for Female Education in India in connection with the Free Church of Scotland was approaching its jubilee. Formed in 1837, it suffered a disruption in 1843, one section adhering to the Established Church, the other to the Free Church, in common with all our ordained missionaries and with Miss Laing, then in charge of the Calcutta Orphanage. The work having thus been carried on continuously for nearly fifty years, it was considered a good time to send out a member of the Ladies' Committee to bid the workers good speed, to confer with the Mission Councils at the various stations in regard to the whole arrange-

ments for consolidating and extending the work, and to bring home a special report as to its progress and results. It was also thought desirable that this deputy should see as much as possible of the missions of other churches, in order that we might more intelligently sympathise with them, and might derive any lessons from their methods and experience which might be helpful in the development of our own operations.

The committee did me the great honour of appointing me to this very interesting Mission. And followed, as their deputy, by many kind wishes and prayers from all parts of Scotland, for which I desire to return most grateful acknowledgments, I left home early in October with a six months' ticket, and with many useful hints as to my route, supplied by friends well acquainted with India, who also furnished me with introductions to missionaries and others.

To travellers by the P. and O. Line I can heartily recommend the Venice Route, if they wish to avoid the Bay of Biscay and save a few days on the journey. To go with the mails to Brindisi is very fatiguing and disagreeable, if one may judge from the testimony of those who have tried it. But the journey to Venice, either by the Mont Cenis or by the St. Gotthard Pass is full of interest. I chose the former, and spent a night at Milan in order to see the re-

nowned cathedral, and—what interested me much more—the old Church of St. Ambrose.

Starting for Venice about 1 next day, I arrived after dark, and presently found myself gliding silently along the narrow, shadowy canals in a gondola to the door of the hotel; only startled now and again by the strange warning cries of the gondolier in turning a sharp corner where a collision might be dreaded.

On the journey I had the good fortune to meet with an old friend, Mrs N., who was returning to India with her husband and daughter; and on Thursday, the 14th October, 1886, we ascended the Campanile of St. Mark's, explored the Doge's Palace and several churches, and went aboard the *Siam*, which sailed at 3 p.m. for Bombay. The wind was bitterly cold all the afternoon, with sudden squalls now and then. The sun went down in a blaze of crimson and gold, contrasting wonderfully with the angry-looking black and gray clouds piled around, and with the dark ultra-marine tint of the Adriatic, covered with "white horses."

Everybody spent the afternoon in settling down for the voyage, and all mustered at 7 for dinner. Among our fellow-passengers were the Marquis and Marchioness of Stafford, setting out for a tour round the world; Dr. Bhandarker, a learned Orientalist from Puna, who had been at a Philological Congress

in Vienna; Bishop Ninde and his daughter, going to visit the Indian Missions of the Methodist Episcopal Church of America; Mrs S., on her way to see a married daughter at Hong-Kong; and a child of two, attended by two fond parents and two nurses, who spent their whole time in taking it up and down stairs and hither and thither, which led Mrs S. to remark, that if they had had four children with one attendant, instead of one child with four attendants, the results would have been more satisfactory.

The Lascars who formed the crew looked very cold with their bare feet and thin cotton garments. They wore a handkerchief turban-wise round a Fez cap, and many had a red handkerchief, also, round their waists.

Early on Friday morning we called at Ancona, and after a pleasant, calm day, with lovely moonlight at night, we reached Brindisi about noon on Saturday the 16th, and landed to escape the *désagré-mens* of coaling, which went on continuously for some eighteen hours. Brindisi is a thoroughly wretched and unsatisfactory place. Such half-built houses—such tawdry vineyards—such filthy roads—such dismal shops without windows—such profane and tinselled churches—such miserable antiquated vehicles drawn by ill-fed mules—such a glaring, dusty, weedy, seedy, plebeian-looking place! The

only decent-looking thing in it is a pillar placed by the Romans at the head of the Appian Way. A neighbour pillar is broken off short. Strings of convicts go about with fetters and clanking chains on them. What a place! I once thought of landing here on my return; but if spared till March, I must see Venice again and the St. Gotthard Route, which all declare to be one of surpassing grandeur. Nature repairs her old wastes; but a town combining so much mouldiness, laziness, and vulgar modern white-wash as Brundisium, makes one shrink from investigating more ancient cities.

Thanks to the convicts, the coaling was finished by Sunday morning—enough taken on board for the voyage to Bombay and back. The ship was then cleaned up, and we met for worship at 10 a.m. Prayers were read by the Captain. In the evening a few hymns were sung.

We weighed anchor at 4 a.m., on Monday, the mails and additional passengers having come aboard. Next day, the latter presented a very fagged and jaded appearance. They had a frightful storm in the Channel, and all found their rush through the Continent very uncomfortable and fatiguing. A mail steamer from Suez which met us at Brindisi, had been detained a day by tempestuous weather, and probably we got the dregs of the storm; for there

was a good deal of pitching and a general epidemic of squeamishness, in some cases amounting to severe illness. Seafaring has its drawbacks, but we were not quite so badly off as Jonah or Paul.

The first person who accosted me on Monday was Dr Burgess, an elder in Mayfield Church, and bound for Bombay, whence he is to proceed on an archaeological survey of some parts of India. He and Mrs N. introduced me to a good many people, as old Indians generally have some clue to each other.

Tuesday.

Still a good deal of swell on. The *Siam* rolling along in an undignified, rollicking way—but not pitching as yesterday, when every now and then the screw got out of the water and came down again with a scrunch of anguish. Most of the passengers convalescent. For some hours the hills of Greece were visible. The sun went down in the sea at 5.30. During the night we passed Crete.

Wednesday.

Dr Burgess told me some interesting missionary stories. During the famine of 1876, Messrs Coles and Smith of the L.M.S. at Bellary, were asked to aid in distributing the Government supplies to the sufferers. With this view they went to a village

unvisited before by any missionary. "Are you the Padri log?" asked the villagers. "We are of the people of the Book," was their reply. Thereupon they were welcomed with much joy. A goldsmith's son belonging to the place had got a Bible at some *Mela*. Read it first to himself, then to his neighbours. By and by got a hall to read in. As the result, a whole community of Christians was formed and lived accordingly. They said they did not desire baptism, as "they had got the true baptism of the Holy Ghost and of fire." This, one of them explained to mean "the Holy Ghost coming down and filling his heart with love to God and man, and teaching him a new life; and his heart burning within him at the thought of Christ." They stood a good examination on the Bible, and seemed to have large portions of it by heart. On one occasion, when no reader was forthcoming at their meeting, a man who could not read, gave the story of Job from memory.

Dr B. also told of a man who went from an inland village to Masulipatam to fetch salt or rice home in a cart. He heard a C.M.S. missionary preaching, and was much interested. On arriving at home he told his neighbours what he had heard, whereupon they sent a deputation to ask the missionary to come and tell them about this religion. His engagements at Masulipatam did not permit of his going, but

another went, and through the word preached by him many were converted.

Dr B. thinks Medical Missions should be more extensively tried in the rural districts of India. From his own experience he is sure that a person who could "heal the sick" would have a great advantage in preaching the Gospel. He found that by carrying a few simple remedies with him, he gained the confidence of the people. And on one occasion when he was able to resuscitate a lad apparently drowned, he could have done anything with the people, they were so filled with admiration of his skill.

This opinion as to the special adaptation of Medical Missions to village people, was afterwards expressed by various gentlemen whom I met with; planters, collectors, and others. Dr B. also told me of the success which had attended the labours of some of the Tinneveli Missionaries at Ramnad, where they had a number of Hindu boys, as resident pupils, in a Christian Boarding School. It was originally meant for Christian boys, but the Hindus around, seeing what a good education these received, begged admission for their sons also. They were received on payment of a good fee and on their agreeing to conform to Christian rules and habits. This must be quite an exceptional case, and probably the people

were low caste; as eating with Christians would in general be considered out of the question by orthodox Hindus.

As an instance of the reward of perseverance, Dr B. mentioned the Telugu Mission of the American Baptists. For thirty years the missionaries laboured with so little success that several times the society debated whether they should not abandon the enterprise. At last, Mr Jewett, the only missionary at the time in the field, was compelled to recruit his health by a voyage to America. Now they thought the time had come to discontinue the Mission. But Mr Jewett pled so earnestly that it should still be maintained that he carried his point, and was sent out again in 1865, with a colleague. But first he went through the congregations in America stirring them up to interest and prayer on behalf of the Mission. From this time matters began to brighten. Soon there were from 18 to 20 converts. Then they increased—now they number over 26,000.

I conversed with some of the passengers as to the possibility of crossing from Colombo to Tuticorin, so as to see the Tinneveli Mission before going to Madras. They assured me that steamers of the B.I.S.N. Co. plied regularly on this course. One lady had gone from Tuticorin to Colombo last year, taking sixteen hours to cross against the Monsoon. She

thought I could probably go in twelve hours with the November Monsoon. I should much like to see Tinneveli, where native Christianity is in a much more advanced stage of development than in any of our F.C. Stations.

Thursday, 21st October.

One week from Venice. Immense number of mail bags for India, China, and Australia, laid out on the deck. There are about 1300 of them in all. Some of them and some of the passengers are to be transferred to the *Ballaarat* at Port Said. We are in quarantine on account of cholera in Italy, and must not land in Egypt. The *Ballaarat* is said to be about twice as big as the *Siam*, which at present carries 280 souls including the crew.

As we drew near to Port Said the colour of the Mediterranean changed from purple to emerald green. Sails became more numerous, and a flight of flamingoes was observed. On each side of the harbour stretch long breakwaters of white concrete. The town seems a considerable place, with several streets or boulevards planted French fashion. The *Ballaarat* had been waiting a day and a half for us. The transport of goods and passengers to it from the *Siam* was attended with much hubbub and confusion. The Lascars seem to be easily

excited, and utter most alarming shrieks and yells when doing anything. But at last the trans-shipment was completed, when the *Ballaarat* hoisted the yellow flag, our coming aboard of her having put her also into quarantine. The *Siam* received from the *Ballaarat* twice as many new passengers as she parted with, and must have been rather uncomfortably crowded. It was a very pretty sight to see her start at 9 p.m. to go through the Canal with the electric light at her bow, sending a long stream of radiance on in front. She took precedence of us as carrying the mails, and we came crawling after, guided by her lights. But a thick mist soon stopped us both, and we had to anchor till daylight. Hence we took about thirty-six hours to traverse the Canal, which is only eighty-seven miles long. At the narrow parts it is not lawful to exceed five miles an hour, I am told.

On either side of the Canal are low sandhills reflecting the hot sunshine. It created quite a sensation when we passed any sign of vegetation, such as a palm-tree carefully nurtured beside some solitary dwelling.

Saturday Morning, 23rd October.

We arrived at Suez and were struck with the brilliant colouring of the scenery. The sea was pea-

cock green, the sands creamy or salmon-colour, and the Attaka range of hills glowing with a pinkish light in the morning sun. A few casuarinas and acacias formed a pleasant feature in the landscape.

Here two ill-favoured ones landed who had accompanied us from Port Said to guard against any infringement of the quarantine—black truculent-looking fellows with yellow scarfs. Any letters sent ashore must be elaborately fumigated. The *Shannon*, bound for Australia, is lying here, also under yellow colours, the *Siam* having sent some passengers aboard of her this morning. There are some other big steamers at anchor; a great many little vessels with lateen sails; and steam launches with awnings resembling toy boats, their crews attired apparently in pale blue bathing gowns and red turbans.

The voyage through the Red Sea proved very depressing. After passing the Sinaitic range of mountains, rugged, desolate, and awe-inspiring, we were for the most part out of sight of land. There was a good deal of haze—and a peculiar feeling of airlessness and heavy clammy heat. The iced water became lukewarm in two minutes—the sea was lukewarm in our baths. We heard much about a headwind which was to bring us relief after we

accomplished the first half of the passage. But when it came it seemed like the hot blast out of a furnace.

On Sunday the Rev. Mr Harding officiated in the morning, and the Rev. Mr Organe in the evening. We had a good deal of musical talent in the ship, and concerts were frequent on week-day evenings. We were all very glad to pass Perim and launch out into the Arabian Sea. At 10 o'clock on Wednesday evening we reached Aden, and were immediately surrounded by boats from the shore, whose crews kept up a sort of dismal chant for hours.

Thursday, 5 a.m.—Went on deck to reconnoitre. The approach to Aden is flanked on each side by picturesque rocky peaks, with a fine sweep of coast between. The town nestles under the hills on our right. There is not a sign of vegetation owing to the want of water. Our steamer was already surrounded by crowds of Somali boys, each paddling a small canoe, and ready to dive for coppers flung to them, which they invariably found. They seem quite at home in the water. A number of Arab dhows were anchored in the bay, and steam lighters were puffing about from one large steamer to another, for there were several here.

Finding a party going ashore I joined them, and was delighted with the novelty and picturesqueness

of everything we saw. The natives were all astir and attired in every conceivable costume, from a simple loin cloth to somewhat elaborate robes. Then there were long strings of heavily laden camels—diminutive donkeys with full-grown riders sitting near their tails—bullock-carts and gharris with black drivers. Here comes a pompous looking Ethiopian with his poor burdened wife trudging behind. Then some Mohammedan women with such hot-looking brick-red veils, with holes for their eyes. Next we pass some cottages and see about the doors some very brightly attired children with nose-jewels, &c.; others with no clothes whatever, all equally happy. We drove about five miles to the tanks, which are excavated out of the living rock, and contain the rain water on which the town chiefly depends. When full they hold 8,000,000 gallons, but in general they are nearly empty, we were told. An old Hindoo Mahli takes charge of a few plants cultivated here. There are also establishments for condensing water.

Aden interested me as the base of Mr Ion Keith Falconer's Mission to Arabia. Who could foresee that within half-a-year his brief, bright course on earth would be finished! It was in his heart not only to evangelise the Arabs but to do something for the Somalis of the African coast, of whom plenty are to be seen at Aden; tall, strong-looking fellows,

good-humoured, unless you disagree with them over a baksheesh, and seemingly as thoughtless as children. It makes a profound impression when you first come in contact with heathen people who have never heard the Gospel. You long to tell it to them, and feel as if only the curse of Babel shut them out from partaking in its blessings. Alas! there are other hindrances deeper than the tongue or the ear. But how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent? "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

We got back to the steamer about 9 o'clock. Some friends from the *Siam* had come aboard with the sad and solemnising intelligence that one of her lady passengers had died shortly after leaving Suez, and had been buried in the Red Sea. Much sympathy was felt for the widower, who had to pursue his voyage alone.

The P. and O. Steamer from Bombay came in when we were waiting at Aden. We were now a fortnight out from Venice.

After leaving Aden the air became fresher. We kept the African coast in sight for a day or two—a line of regular hills with higher peaks behind.

We took a short cut as the weather was fine. There are coral reefs hereabouts which make navigation dangerous when there is any sea on.

Friday night passed Cape Gardafui, and on Saturday morning saw the "Brothers," two small islands resembling Eigg and Muck, with Sokotra, about 70 miles long, lying behind them to the east of us. This last is under an Arab Sheikh, to whom we pay £800 a-year for the right of call, and for his engagement to prevent any other power from fortifying it.

On Sunday the 31st, heavy swell and consequent discomfort. However, we had Episcopal service in the morning, conducted by the Rev. Mr Harding, and Presbyterian in the evening, by the Rev. Mr Organe.

1st November.

Nine degrees from the equator, and 900 miles from Colombo. Close hot weather, with frequent showers and a good deal of sheet lightning. Some flying fish were seen.

CHAPTER II.

CEYLON.

We reached Colombo at noon, on Thursday 4th November (three weeks from Venice). Ceylon is a picturesque island with hills rising to 8000 feet. Its luxuriant verdure is most refreshing after ploughing the salt sea for days out of sight of land. As usual, numbers of natives soon came aboard, offering change, and offering for sale small articles of ivory or tortoise shell. Many of the men have their hair twisted into a knot behind and fastened with a comb. They wear a sort of tartan petticoat, reaching half-way below the knees, with or without a jacket, shirt or other garment on the upper part of their persons. The women dress very similarly, and it is difficult to discern the one from the other. However, there is a considerable variety of garb. Thus a coolie has only a loin-cloth and a porter's brass badge on his bare arm. Some wear large turbans and others immense straw-hats, which look odd when other

habiliments are wanting. When they are young enough to look sleek and supple the want of attire does not scandalise one so much; but when one sees an old, withered man, with hardly any clothing, one feels it shocking and disgraceful. They use curious, long narrow boats, with an outrigger to keep them from capsizing.

There is a steam launch which takes passengers ashore at 6d. apiece, and saves the trouble of bargaining with the boatmen. Some of our passengers drove along the coast six miles to Mount Lavinia, where they found a charming hotel by the seaside. Others had just time to catch a train for Kandy (four hours by rail). They returned next morning perfectly delighted with their trip, and with all that they had seen. They did not inspect Gautama's sacred tooth which is preserved in a Buddhist temple at Kandy: but they had a splendid view of the country, and among other wonders saw a talipot palm in flower, an event which only happens once in the life of the tree, on attaining the age of sixty years, after which supreme effort it dies.

My first object was to ascertain the chances of getting to Tuticorin. I found, however, that there would be no steamer till the Monday following, the day the *Ballaarat* was due in Madras, and a letter which awaited me at Colombo mentioned that the

Missionary Conference would be held in Madras on that Monday evening, so that I reluctantly gave up my day dreams about Tinneveli.

Mr Organe kindly took me to call on some of the missionaries in Colombc. The Wesleyans work chiefly among the Buddhists. We called on Mr and Mrs Scott, whose mission compound is in a charming situation near the sea. It contains, besides the mission house, a girls' boarding school, and a printing establishment, whence Singhalese Bibles, tracts, and school-books are issued. They find it better to sell than to give away Bibles. The girls in the boarding school were dressed as Europeans. They get their lessons in a girls' day school, which is also on the premises, and are taught English as well as the vernacular. It was the sewing hour when we saw them.* Mr Scott introduced us to two native catechists who had come to see him. I was struck with their intelligent, serious air, so different from the thoughtless, childish aspect of most of their countrymen.

The Buddhists do not seclude their women, and widows are kindly treated among them and are allowed to re-marry, though they seldom do so. Marriage does not take place so early as among the

* A few little boys attend the Girls' School, but there are Boys' Schools elsewhere.

Hindus, and even the latter are less strict in Ceylon ; partly, however, because they are generally low caste. The Hindu people speak Tamil, and in this part of Ceylon are a very unsettled and fluctuating class of the population. Men come as domestic servants without bringing their families. But in the north they are settled down as agriculturists, and missions make more way among them. We called on some C.M.S. missionaries who work among the Tamil people. Mr and Mrs Wood took us through a girls' boarding school, which adjoins their house and is under the charge of Miss Young. The girls were somewhat excited, as one of their number, a girl of sixteen, was to be married that day. I was glad to see all the girls here wear the native dress, which suits them so well. The bride had some flowers in her hair and a great many jewels. She wore a red sari, and would put on a white chudder when she went to church.

The bridegroom was a young Christian man employed on a tea plantation. The cultivation of tea is now superseding coffee here, as a disease in the coffee plant has ruined many of the planters.

It is not considered proper for a native couple to see each other before marriage. As this is a Christian couple, they are to have a home of their own. Otherwise, the young wife would be taken to

her mother-in-law's. There is the same difficulty here as elsewhere in getting a supply of female teachers from the boarding school. The girls' friends think it disgraceful for them to remain unmarried after the age of fifteen or sixteen. Then family cares begin, and even if the young wife is willing and qualified to teach, it may not suit the husband to live where a teacher is wanted. However, one female teacher was mentioned as trained in this school. We went to see the boys' boarding school also, and found the head teacher there had himself been trained in the school. He had two assistants, and the boys seemed to be very well instructed. Before we left, the girls sang some hymns very nicely.

Most of the Tamil agents employed in this Mission are brought over from India, and after about three years work they insist on going home, as they say they cannot stand the moist climate of Ceylon. The hot season here is April and May—but it is moist all the year round. Hence the wonderfully luxuriant vegetation. The ferns are exquisite—and every compound is gay with the hibiscus, the croton, the tulip-tree, the bougainvillier, the scarlet-leaved poynt-zettia, and lovely lilies white as alabaster, all set in a charming and grateful greenery of cocoanut-palms, plantains, casuarinas, acacias and banyan-trees.

We drove through the cinnamon gardens to the house of Mr Pickford, another C.M.S. Missionary—who speaks Tamil well and devotes himself to evangelistic work. Mr and Mrs P. most kindly pressed me to stay a few days with them, and I was very sorry that it was not in my power to do so. I had another kind offer of hospitality from Mr and Mrs Burnett of the Scotch Church, who gave me a good deal of information about the “Burghers,” or descendants of the Dutch and Portuguese settlers of former days. When Ceylon came under our sway the Dutch ecclesiastical Establishment was transferred to the Scotch Church, which has five or six ministers in the island. Many of the Burghers, however, now attend the Anglican Church, and their children go either to Bishop Coplestone’s Schools or to those of the Government. None of them speak Dutch. The men all speak English, but their wives were generally Portuguese, and they and the children speak that language.

Since the Disestablishment was carried out in Ceylon, the minister of Galle has collected funds to endow his charge. But Mr B. spoke rather despondingly about the pecuniary prospects of Presbyterianism in Ceylon when the present life-interests expire. Like the rest of the world, this island has had very bad times lately.

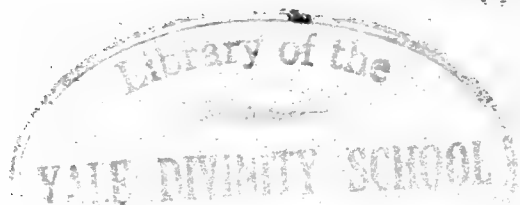
Reverting to Missions, I asked about the Moham-
medan part of the population, and was told that
little impression had yet been made upon them.
They do not care to have their women educated; and
though the boys attend Government and Mission
Schools in order to learn English, no conversions
seem to take place among them. Mr B. knew of
one Mohammedan lawyer who married a white
woman, and they are both nominal Christians, but
he knew of no others; and he told me of an Egyptian
gentleman who used to receive Englishmen into his
house; but when his wife came to live with him, he
built a separate reception room at some distance,
that they might not be under the same roof with
her. English ladies, however, have been admitted to
see her.

In the north of Ceylon, where there is a large
Tamil population, missions have flourished and
prospered. The English Church Mission, the
Wesleyans, and the American Board have divided
the ground amicably; and they mutually transfer their
members when they move from one district to
another. They seem also to have solved the problem
of self-support in their churches by a thorough
adoption of the system of tithes. There is also a
Baptist Mission in Colombo, but I did not find it out.

The common people of Colombo do not impress

one favourably. Their chief object seems to be to cheat you, and they have no shame in doing so. During the night there was cargo going ashore, and a thief was arrested in the act of stealing a valuable box out of one of the lighters. He could not even go to prison like a man, but wept and howled like an overgrown baby.

We had once more an interchange of passengers with the *Shannon* bound for Australia, and the *Hydaspes* for China. The *Ballaarat* lost 27 and gained other 26. Among the latter are Mr and Mrs Miller, Baptist Missionaries, returning to Orissa from a voyage in quest of health.



CHAPTER III.

A CYCLONE.

We left Colombo at 2 p.m. on Friday the 5th, expecting easily to make out the six hundred miles to Madras by Monday morning; and on Sunday at noon we were within one hundred and fifty-seven miles of it. But now the fall of the barometer and other indications led the captain to infer that a cyclone was in front of us, and for the next three days we played at hide and seek with it, till we almost despaired of getting to Madras at all. This was particularly trying for three brides bound for that city, who had fixed their weddings for the 8th, 9th, and 10th respectively, and whose distracted bridegrooms could not know what had become of them. But indeed the weather was such as to depress us all. The sun was obscured by floods of rain; several luckless babies screamed incessantly; many of the passengers could neither sleep nor eat from the pitching and tossing of the steamer; and a

peculiar, dismal moan made by the steering-gear whenever she slackened speed, sounded as if the steamer herself was in the last agony. Conversation was not easy, but Mr and Mrs Miller kindly told me a little about the Orissa Mission. Mr M. is a veteran, as he went out in 1845, when the mission was about twenty-four years old. After the famine of 1865, the Government requested them to take charge of a number of orphans who had to be provided for.

The boys were taught trades; some of the most intelligent were trained as pastors, and a few as medical men, through the kind assistance of Dr. Stewart, the civil surgeon at Cuttack. The girls were taught to earn something by knitting and lace-making. As the fruit of these orphanages they now have one or more Christian villages. They would rather not separate the Christians from their heathen neighbours if they could help it, but the latter would not tolerate Christians among them. A case was mentioned of a weaver, who tried to live in his native village after embracing Christianity, but no barber would shave him, no dhobi would wash his clothes, he was not allowed to take water from the well, and was so persecuted that he was obliged to remove to a Christian village, where he now plies his trade and maintains himself.

Another convert had to leave his family. His old

mother cursed him fearfully; and his wife refused to join him until he got an order from the Court to have his two sons given up to him, and their mother soon followed *them*. The converts of the mission are of all classes, from Brahmins to the Khoonds, who formerly used to kidnap children and offer them in sacrifice to the Earth-goddess. This was stopped by our Government about thirty years ago, and one rescued victim is now a Christian pastor.

The Mission has a vernacular press, and also circulates English books and tracts, for which there is a considerable demand among the Hindu population. The book store is superintended by a high caste man, who was converted by a sermon he heard in Calcutta, and who went and worked in Mr Pearce's garden there, when cast off by his friends. A Brahmin from Ajmere bought a Sanscrit Testament at this store, read it for two years, and then embraced Christianity. He belonged to a celibate order who live on the offerings of their followers—but he gave up all for Christ.

At Cuttack they have a Sabbath School of 350, superintended by one of five native Christian brothers, who are all very helpful to the cause of Christ. Another of them excels in evangelistic work, and also maintains a native catechist in one of their out-stations.

Three Zenana Teachers live with the Millers, who speak of them with truly paternal affection. They are maintained by the Society for Female Education in the East, and work chiefly among Bengali families who have settled in Orissa. They have a little Zenana School in the Mission Compound, to which the girls are brought in a shigram procured with the fees. I was interested to hear afterwards that Miss Warrack in her voyage to Calcutta had one of these Zenana ladies as a fellow-passenger, and heard from her as glowing an account of the Millers as they gave of the young ladies. This lady is no longer very young, as she went out first in 1854, but she is as enthusiastic about her work as ever.

The death of the Rev. John Buckley, on 4th Oct., deprived the mission of its most experienced labourer.

Mr Miller says that the number of pilgrims to the Festival of Juggernaut at Pooree, is considerably diminished. Still great numbers perish annually there from the pestilences that are engendered and the accidents that occur when such a multitude are collected from all parts.

Wednesday, 10th Nov.

We reached Madras at last about 5 p.m. A multitude of coolies soon swarmed on board, and a scene ensued that made one blush for human

nature. Every one, white or black, appeared to lose his temper and to loose his tongue. And not content with raging at the unfortunate coolies, who were provoking enough, some took to whacking their bare legs with sticks or rope ends. They look most insufficient creatures for the loads they have to carry—they are so thin.

CHAPTER IV.

THE ARRIVAL.

Madras does not present a very striking appearance when viewed from the sea. Next to Fort St. George, which represents one of the earliest British settlements in India, and the light-house, which is visible from a great distance, the buildings which first caught my eye were the Anderson Memorial Church, the Christian College, and our Girls' Boarding School, which stand in a row fronting the shore, not far from the landing place.

Mr Rae and Mr Peattie soon came out and helped me to get myself and baggage into one of the Massulla boats which take people ashore—and which was manned by some twenty oarsmen. The surf was rather high for us to approach the pier that stretches out in front of Black Town, so we made straight for the beach—and for the last few yards I was carried ashore on a board exalted on the shoulders of two coolies.

The first person to welcome me on the beach was Mr Rajahgopaul, accompanied by his granddaughter, Daisy Theophilus, a comely young girl in a white sari. It struck me that he looked much thinner and older than when we last met in Scotland, but I little thought that he was so soon to hear the summons, "Come up higher!" It will always give a special tenderness and solemnity to my recollections of Madras that the few days spent there are so filled with memories of that devoted servant of Christ and his adopted mother, Mrs Anderson, who, after a brief separation, are now reunited in glory. But my impressions shall be given, for the most part, as they were recorded in letters sent home at the time, when as yet no one knew what sorrow and loss the New Year was to bring to our Madras Mission.

We all proceeded to the customhouse, and thence to the Boarding School, where I was to be the guest of Miss Stephen and Miss Strachan, and I had not been many minutes there before dear Mrs Anderson arrived, having come all the way from Royapooram to shake hands with me. The Cyclone had been terrific in Madras the day before, and the weather was still far from settled, which made this effort on her part all the more remarkable. She looked very bright and well, and she was afterwards present at

many of the gatherings held during my visit—the life and ornament of all of them; so that it was a great stun to me two months later to receive a telegram announcing her death. She and Mr Rajah-gopaul were privileged to see great changes for the better, and to take a leading part in bringing them about; and although their removal makes an irreparable blank in the Mission circle, we must not shut our ears to the voice which speaks from Heaven: “Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours and their works do follow them.”

Evening closes in suddenly in the tropics. The two young ladies and I soon found ourselves snugly seated round the lamp to have a long talk about home, and about their Indian experiences. They both looked as if they had been working hard, but it was not fruitless work. They had passed a very good examination in Tamil; and with some of the inevitable anxieties of school superintendence, they had also the joy of seeing some of their children walking in the truth and seeking to be helpful to others also. They thought it best for me not to see the girls till next morning.

I was actively engaged with mosquitoes all night,

and not finding this a restful occupation, I rose with the dawn.

In Indian houses the rooms are generally *en suite*, opening one into another. Each room has numerous doors, and it is rare for them to have any fastenings by which you can fortify yourself against intrusion. Native servants do not knock, but slip in noiselessly with bare feet and stand salaaming in a corner before you are aware of their approach. I was startled by several apparitions of this kind before completing my toilet. First came an ayah proffering her aid, and, with no common language, it was hard to persuade her that I preferred dressing and unpacking alone. Next came an aged female domestic with *chota hazri* on a tray; the early cup of tea in which Europeans here indulge. And lastly a sweeper came in with her broom.

I found afterwards that the only way to secure privacy, was to fix an hour for their coming, and rise an hour earlier.

I was sipping the tea, when all of a sudden there burst upon me a chorus of sweet young voices singing the well known tune of—

“Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

It was the pupils of the Boarding School at their morning worship, and it thrilled me through and through. What a blessed assurance with which to start on a missionary journey! And in that school we have some precious first fruits of the golden harvest that is coming.

Even before our 8.30 breakfast, callers began to arrive.

First came Mr and Mrs Bauboo, who superintend several of our Girls' Schools. The former has a great appearance of energy and intelligence. His wife is a very nice womanly-looking woman. She wore a sari of thin black material over a dress of the same, and looked very quietly dressed, though she had handsome gold bangles, necklet and earrings on, and something like a diamond at the side of her nose. The necklet shows that she is neither an old maid nor a widow, but entitled to be respected as a married woman. In Madras this ornament is called a tali, and is equivalent to a wedding ring. Mrs Bauboo has written a "Life of the Queen," and several other books in Tamil, adapted for her own sex. There is a great want of books fit for women to read in the vernaculars of India.

Another caller was Miss Susan Rajahgopaul, attired in white muslin from top to toe, and looking very bright and clever.

After breakfast, I went down to the school-room and was introduced to the girls—over seventy boarders, and about twenty day scholars. They had a very tidy, bright, and cheerful appearance, and gave me a most affectionate welcome. Some little tots seemed almost too small for a boarding school. They are arranged in trios—a big, a middle, and a little girl—the former having certain responsibilities about the latter. They are formed into eight classes for instruction, and these are taught by our two Scotch ladies with the assistance of Mrs Soondrum and Miss Mary Rajahgopaul. All the girls learn English, but they are all well drilled in Tamil also, by an old Pundit, into whose room they are drafted class by class.

At the last Government examination two of the pupils had passed the higher examination for women, being second and third in the Presidency; one passed the middle school examination, and seven the upper primary. This last corresponds in some degree with our examination for entrance to a normal school; the middle school is intermediate, and the higher examination for women embraces most of the subjects required for the entrance examination of the University. They all get Bible instruction daily, and two years ago five of them obtained certificates in the competition for the Welfare of Youth Scheme. Last

year it was thought better to take up the subjects prescribed for the Cator Examination, in connection with which prizes are offered for Scripture knowledge by a gentleman connected with Madras. The result was not known at the time of my visit.

In the Sunday School, "The Pilgrim's Progress" is gone over with great interest, appropriate hymns being sung as the story is told; and on Saturday evenings the elder girls have a prayer meeting, which seems to be very helpful to them.

I was taken to every room in the house, from the dormitory to the kitchen. The latter is, in India, a very primitive-looking place, but, with few of our culinary appliances, very savoury viands are prepared in it. The girls take their turn in learning household work.

I wish I could bring them before the reader, with their glossy black hair, white teeth, and sparkling eyes. They are chiefly the daughters of Christian parents belonging to our own or other missions; a few are orphans. They wear the sari, over a print jacket and petticoat. The matron, Mrs Venkatakrishna, is rather unlike our conventional ideas of such a functionary—a thin, graceful person, clad in a spangled sari, and having a good deal of oriental refinement in her aspect and manner. She is said to be a capital sick-nurse and very careful of her charge.

After surveying the Boarding School I went over to the Christian College. It is very impressive to go from class to class and see one room after another crowded with eager, intelligent students, all receiving a Christian education. There were about a thousand in the preparatory classes, and five hundred in the College Department. They come from all parts of the Presidency and the regions beyond it, and about ten languages are in daily use in the college. Tamil, Telugu, Uriya, Canarese, Malayalim, Urdu, English, besides Persian, Arabic, or Sanscrit as classics. Dr Miller seems justly proud of his boys; and one can hardly imagine a position of more commanding influence than his, as head of such an Institution.

I next went to Royapooram to return Mrs Anderson's call.

Let me here explain that Black Town, where most of our mission work is carried on, is a very busy and populous part of the city, fully a mile square. The city extends for several miles both north and south of this. Royapooram is to the north, and our medical mission which is situated there is about two miles from the Christian College. Mr Rajahgopaul's daughter, Mrs Theophilus, with whom Mrs Anderson lived, has her house near the Medical Mission Church. In the afternoon, Mrs Anderson, Mr Rajahgopaul's three daughters, and Mrs Govindurajulu took tea

with us at the Boarding School. This was my first introduction to Mrs Govindu, as she is generally called for brevity's sake. She used to be known to us as "Charlotte," when she was first a pupil and afterwards matron of the Boarding School when Mrs Anderson had charge of it. She is now maintained as a mission agent by Free St. George's Bible Class. I shall describe her work later. She is a stout, sensible-looking person, and wore a handsome dark sari. Her eldest daughter is Deputy Inspectress of schools. She is the tallest Indian woman I have seen. Another daughter is studying medicine.

One could not but feel that in these ladies, Mr Rajahgopaul's daughters and Mrs Bauboo, the boarding school has yielded very choice fruits. Very few missions have in one place so many native agents of such high qualifications and so much influence among their country-women; and it is to the multiplication of such agents that we must look, under God, for the enlightenment and emancipation of the women of India.

CHAPTER V.

THE MOFUSSIL.

Friday, 12th Nov.

Mr Rae and I started by railway for Trivellore at 7 a.m.

The Chingleput District contains six Taluks. For the evangelisation of three of these, containing half a million of souls, the Free Church has become responsible by an understanding with the other Missions which have taken up adjoining districts. Our three Taluks are named Chingleput, Conjeveram, and Madarantakam. The last we have scarcely touched. At various points in the two former we have opened schools, and these we were now about to visit.

The country round about Madras is generally flat and uninteresting, but there was sufficient novelty in the vegetation and in the costumes and habits of the people. In one place we saw a number of mounds of salt thatched with straw to preserve them from

the weather. Salt is a Government monopoly here. It is prepared by evaporation. Soon afterwards we passed a man poised in mid air upon a beam which acted as a lever to draw up water from a well. By walking to one end of the beam the man raised the other.

I was amazed at the crowds of native people who travel by railway. Women go as well as men, but have separate carriages. Men of all castes must rub shoulders on these journeys.

Another novel sight was the Palmyra palm climbers. They go up the tall thin stem very nimbly, to bring down the "toddy", which has accumulated from an incision made near the top of the tree. When fresh, it is said to be a delicious beverage. When kept a few hours it ferments and is then used as a stimulant.

In order to reach the schools at Trivellore, after an hour and a half by rail, we had to go three miles in bullock-carts. These are small vehicles with an arched framework covered with matting as a protection from the sun. You sit tailor-wise on a rug or cushion inside, and are drawn by two mild and patient-looking bullocks. The road was not unlike an English lane with trees on each side; but it led past an Idol Temple with a sacred tank, and near this a huge object, like a gigantic haystack, proved to

be the car on which the idol is carried at certain festivals. One ponderous wheel peeped out from the straw with which the car is covered when not in use.

It turned out that ours was a surprise visit, as Mr Rae's note intimating it was only received as we were leaving. We found all the teachers working away very conscientiously. This is a high school; that is, it teaches up to the Entrance Examination of the University. We found some of the upper classes rather swamped with young men who had come in from other schools, but had not been grounded so well as our own scholars, and were not, therefore, likely to pass their examinations.

Bible instruction is given daily in this school by two Christian teachers; only one of whom we saw, as the other was away at some examination. Although several of the teachers are non-Christians, they have all had Bible Instruction either at Madras or at Trivellore. The headmaster is a B.A. He is a tall thoughtful-looking man with a pleasant smile.

The girls' school contains one hundred pupils. The school is at present in a somewhat exceptional position, being entirely taught by men. The premises are rather confined. One old man had rather an original way of putting his scholars through some calisthenic exercises. On the whole they were accomplishing as

much as could reasonably be expected in the circumstances; but one longed to see Christian mistresses in charge. So long as this is found impossible from the inadequate supply of female teachers, it would be very desirable to have at least some oversight of the girls' school by qualified ladies; and the idea occurred to us, that if Miss Stephen and Miss Strachan could be set free for an occasional trip to the Mofussil, they might exercise a happy influence in such schools as this, and might at the same time air their Tamil, for which there is comparatively little use in the boarding school. By giving them a little more assistance in the junior classes of the boarding school, this might be accomplished.*

My ignorance of the vernacular prevented my judging of the literary acquirements of the girls in this school, who were all very young; but Mr Rae thought they read very fluently and distinctly, and their geography was commended in the Government Report. They answered questions on Bible History fairly well. It would be easy to suggest improvements in a school like this. At the same time, if we do no more than impart the acquisition of read-

* This has since been carried out, and as one result, a little Tamil book of "Notes for Lessons" has just been published by the two ladies. Two female teachers have also been sent to Trivellore.

ing, it affords an avenue by which truth can reach them, and others through them, in after days ; and a good deal more is done in all our schools.

In the afternoon we went on by rail to Arconum, where we got sleeping accommodation at the Railway Station, and the next morning started at six for Conjeveram, where we found Mr Venkatarungum awaiting us, with Mr Sadasiviah, the head master of the High School. The former a grave person with rather a Scotch face, and clad in European fashion, with the exception of his white turban. His companion was more jaunty-looking in a red turban, loose white jacket, and one of those white muslin "cloths" which each man seems to put on in a different way. His feet bare. His face intelligent and sprightly. In going out of the station we were accosted by a stout old gentleman in flowing white robes, with a red blanket over his shoulder. He was a pleader, an old pupil of the Institution, and has a son there now. He was very cordial and pleased to see us—but, alas! wearing his idol mark on his forehead.

How difficult it is for us to put ourselves into the position of these men! I realised this more and more as I came in contact with them. They are so friendly whenever one meets with them, so ready to take trouble to serve you, and apparently identify themselves so much with the Mission and its aims.

On this trip I met with several so-called heathen teachers; men well acquainted with the Bible, irreproachable in life, and some of them showing a real enthusiasm for the intellectual and moral improvement of their scholars, but not yet able to give up *everything* for Christ. Are we all quite sure, that if it came to that, our faith would surpass theirs? The question is not between employing these men and having out-and-out Christians as teachers. There would be no question as to preferring the latter, if we could get them in sufficient numbers. But we cannot. It is, however, an interesting fact, verified again and again in the history of our Missions, that teachers who were employed for a time in our service as nominal heathens, became out-and-out Christians in the end.

Conjeveram is one of the sacred cities of India, famous for the wealth of its shrines and the virtue of its tanks and temples. We went to see the Temple of Vishnu at Little Conjeveram, which stands in a wide enclosure and is entered by a magnificent gateway. Here are exhibited the jewels presented to the idol, among the rest a very costly necklace given by Lord Clive. But Indian jewels disappoint one even as gems. The stones owe nothing to the lapidary, and the setting is often rough and clumsy.

Ah ! there are costlier jewels sacrificed here. They have not only prostituted silver and gold, Christ's gifts to them, but human souls and bodies once stamped with His image. Mothers, to avert the malice of their cruel deities, will vow their infant daughters to the infamous life of nautch girls; and of these great numbers are attached to this temple. What a school of iniquity !

But from it we gladly turn to three little girls' schools of a very different character : and it seemed to me a curious coincidence, that in one of them they sang a translation of the hymn, "Bright jewels." How it made one's heart yearn over them ! For they *might* be His, in the day when He maketh up His jewels. And here they are, still little heathen children, learning about Him day by day, but under the shadow of that hideous Temple, with family influences, immemorial customs, cruel laws set dead against them, and one child of seven years just withdrawn to be married !

They are dear little engaging things, so gentle and bright, from the infant classes, trying to form the letters with their tiny fingers in the sand ; to those who could read fluently, make their own skirts and jackets and repeat the multiplication table up to 24 times 24.

I was glad to find, in each of these schools, at least

one female Christian Teacher. They are all carefully looked after by Mr Venkatarungum, our excellent agent at Conjeveram, who ought to have the special sympathy of our Christian people, being stationed where one of Satan's seats is.

The schools are named respectively, the Little, Middle, and Big Conjeveram, the last being the most advanced, as it is the oldest. It enjoys the superintendence of Mrs Venkatarungum, who has a very nice, motherly way with the children. An effort has been made lately to introduce calisthenics and action songs, and a swing seemed to be popular with the elder girls. There are about a hundred pupils in each of these schools. The hired premises of two of them are far from being sufficient. The third has a house of its own, fairly adapted to its requirements. Some bright pictures for the walls would be very acceptable.

I must not forget one feature of our visit which took me by surprise. The natives of India have a very pretty custom of hanging wreaths of flowers around the neck of any one whom they delight to honour. In hot weather it is rather an oppressive token of esteem to be invested with from twelve to twenty garlands, and somewhat embarrassing to receive fifty or sixty limes in token of good luck, and several bouquets surmounted with artificial birds of

wondrous form covered with tinsel. I could not help thinking of Draco who was smothered to death by an ovation of mantles showered upon him in some popular assembly. Yet all was offered by the children with a manifest desire to be on friendly terms, and one felt that their parents, also, must have participated in the demonstration; so that the heart was warmed as well as the shoulders, and what a pity it was that one could not caress the dear little donors for fear of breaking their caste!

We went through the High School for boys connected with our Mission, with which I was much pleased; and before leaving Big Conjeveram, we paid a visit to Siva's Temple, chiefly to see the Hall of a Thousand Pillars; a wonderful *chef d'œuvre* of Hindu sculpture and architecture. Siva's priests are less officious than those who fatten in Vishnu's precincts. They let us walk about unmolested till we were leaving the Hall, when one of them asked respectfully if we would like to see the Temple horses? We declined, as there was little more than time to catch our train for Wallajabad; but we paused a moment at the great tank in which, at certain seasons, crowds of devotees endeavour to wash away their sins. It looked rather green and slimy, and I was half unconsciously conning over those lines of Coleridge:

“The river Rhine, as 'tis well known,
Doth wash your city of Cologne ;
But say, ye nymphs, what power divine,
Shall henceforth wash the river Rhine ? ”

when we were startled by a loud fanfaronade, and looking round, beheld a trumpeter on horseback, with a flag in his hand, who, after caracoling once or twice round the temple court, galloped straight to the Railway Station, trumpeting and waving his flag as he went, with the result that on arriving there we found a great concourse of people—not, certainly, to witness our departure, but yet we could not find that anything else of an unusual kind was transpiring at the station. The incident or coincidence was odd, and made me feel, as I often did while in India, a doubt whether I was really there or whether it was not all a dream.

At Wallajabad we were welcomed by Mr Cundasawmy, who superintends a circle of schools there. He is a born genius and enthusiast for education. I was delighted with his enterprise and practical progressive plans. He has an Industrial School for Pariahs, who, he says, do not go on to the higher education ; and, if educated at all, are apt to despise field labour, so he is teaching them to be joiners. A few caste boys also attend. There are in all twenty-

four enrolled. They work for six hours and have lessons for one hour daily.

All the schools here are full of life. Besides the Industrial one, we inspected the Girls' School, the Middle Boys' School, and the Parcheri Mixed School, corresponding to our ragged schools, and attended by boys and girls together. The last interested me most of all. A little boy of seven led off an action song with great spirit, all the rest following. I like Mr Cundasawmy's zeal on behalf of the Pariahs. He has got night schools for adults too. Just before we arrived he had been at Rajampet opening a new school for girls in very interesting circumstances. We have had a boys' school there for twenty years. But only recently, through the influence of a gentleman who had been educated in the Christian College, a few of the parents were induced to join him in sending their daughters there also. There were others, however, who said they would send their daughters if a separate girls' school were opened, but not otherwise. A petition to this effect was sent to the Mission and granted; and on this day the formal opening had taken place, when the whole village turned out in force; sandalwood, betel nut, and sweetmeats were distributed; native musicians hired to give eclât to the occasion; and addresses read or delivered on the advantages of female

education. Mr Cundasawmy, himself, was amazed at the enthusiasm displayed ; and such a demonstration in an Indian village is surely a sign of the times. Forty-two girls are expected to attend this school.

Mr and Mrs Andrew sent their bullock-bandy to Wallajabad to take us to Chingleput (fourteen miles) ; and in it, after a pretty hard day's work, we jogged leisurely along until within four miles of our destination, when they met us in a phaeton to which I was transferred, while Mr Andrew took my place beside Mr Rae in the bullock-bandy. We were glad of the plentiful rain which had fallen a few days before and laid the dust for us. How the crickets whistled and chirped, and the frogs croaked around ! Now and again we heard the howling of jackals, and Mrs Andrew told me that cheetas are sometimes seen in this neighbourhood.

It was delightful to step into their pretty, quiet home, and to feel that to-morrow was the Sabbath. Mrs Andrew, however, warned me not to go into my dressing-room without a light, lest I should set my foot upon a cobra. Mr Andrew had twice narrowly escaped being stung by one in his own house, and their sting is fatal. I may as well mention here that I never saw any kind of snake during my stay in India ; and only once saw a jackal, though I heard them every night, whether in town or country.

CHAPTER VI.

MY FIRST SABBATH IN INDIA.

14th November.

We were early up and off to the Tamil morning service. In passing through the streets we saw a good deal of the manners and customs of the people. Men cleaning their teeth with a twig by the roadside, an important religious ceremony; others in the hands of the barber; old women baking little rolls of rice for sale. Starved-looking sheep and goats being driven to pasture. People washing buffaloes or bathing themselves in tanks whereof they drink freely. (Water must be taken with caution in India.) Many sitting sunning themselves in the singular, froglike attitude which seems to come natural to them, with their knees up to their chins. A few still stretched asleep on the pyals in front of their houses. This is an erection, generally of brick or hardened mud, on each side of the door, and sheltered by the verandah which runs along the front of nearly every house. Pyal schools are an institution I afterwards observed here. Some one

who has nothing else to do persuades his neighbours to entrust the education of their boys to him ; and a few are gathered to a pyal, and for a small fee are taught the mysteries of reading, writing, and counting, with a good deal of shouting and reciting by rote, and not much cultivation of the understanding apparently.

Divine service was held in the Mission High School, a neat house with pillared portico. The congregation have procured a nice reading-desk, lamps, punkahs, matting for the floor, and have re-seated the cane pews.

John David, one of the catechists, preached in Tamil. Another, Joseph Simeon, prayed. John is a stout, powerful-looking man. He has his hair shorn in front, and gathered into a long knot behind, which gives him rather a Chinese air. He wore a white native dress. His sermon was very good, I believe, on "a reed shaken with the wind." He took the view that John the Baptist was a strong tree, not a reed easily shaken ; and exhorted his hearers to resemble him, illustrating his subject from the recent cyclone, and describing the various winds of persecution, false doctrine, and worldliness. He had an eloquent bit about Luther at Worms.

I felt it very touching to worship with this little flock gathered out from the heathen, and to hear

them singing our own psalm-tunes—"Neander" and "St. Agnes"—as well as several native lyrics. After the service I was introduced to all of them, and John David made a speech of welcome. He dwelt much on the liberality of five ladies connected with the Barclay Congregation, Edinburgh, who support five of Mr Andrew's catechists, and said that their example had stirred up the Chingleput people to support a sixth at Wallajabad, and there are two paid by the Mission, making eight in all. He wished me to say to these ladies that they were always thinking of them and praying for them. He also drew my attention to the fact, that though various castes were represented in their congregation, they all looked on one another as brethren. I replied that if the Lord Jesus Christ acknowledged us as brethren and sisters, *that* was the highest rank of any, and every human distinction was nothing in comparison. To this he heartily responded.

I was also addressed by Appavoo, a catechist of about thirty years' standing, one of John Anderson's converts, clad in Scotch fashion, and having a decidedly Scotch air.

Of the ladies' catechists, besides John David and Joseph Simeon, I saw Nallatumbi (which means "good younger brother"), and he certainly looks very good and brotherly. He has such a mild,

kindly face, and is a great favourite among the people. The other two are Joshua, a new one whom I had seen for a minute at Conjeveram Station, a nice young man, but seeming to feel the arduous and responsible nature of the work; and Krishnan Ayer, who is stationed at Godavancheri. Joseph Simeon's head-quarters are at Tirraporur (or the town of Holy War); Nallatumbi's at Striperumbudur; David's at Tirukkalukunrum. Mr Andrew says, they are all very diligent in their work.

I also saw Jesudasen, who is under training for similar work; and an intelligent looking young teacher, Paul Narayan-sami Chetty.

Two youths, who were baptised on 10th October, interested me very much. One is Alexander, a Brahman, aged nineteen, and the other Joel, of the Nair caste, aged twenty-four, whom I should have judged to be an Italian from his complexion and features, had I not known his real nationality. The latter was a native *hakim* or doctor, and was arrested first by an address he heard from one of the Catechists. Alexander, who had been under instruction before, was very helpful to him. Of course, their baptism has cut them off from their own people, and Joel has lost his native practice, and has not the qualification required for a medical appointment under Government. Mr Andrew would

like to get bursaries for some of these young men and to train them for evangelistic work. At Chingleput, they would get practical training as well as theological teaching by going out with Mr Andrew on evangelistic tours. This seems a very important object. We have three theological students at Madras, but they are being trained for a different kind of work.

Chingleput is very prettily situated. It has a lake and some picturesque hills, reminding one of Scotland, and there are some fine trees around the Mission House.

In the afternoon, we had a nice quiet talk with the Andrews about their work. Mr A. makes great use of the magic lantern in gathering an audience for the preaching of the gospel, and pictures of Scripture subjects seem to convey to the village people a more vivid impression of the lesson enforced than words alone could do.

The question occurs to one's mind:—Is this, in principle, very different from the miracle plays of the middle ages; and if not, are we to condemn it? Or is it not the case that there is a stage of progress at which grown-up people require to be taught by the eye as well as the ear; just as most people think it right to use pictorial illustrations when teaching Bible stories to little children? I must confess,

however, that personally I dislike pictures of our Saviour, and never use them.

I liked very much a little service held by Mr Andrew by way of family worship after breakfast, at which all his servants, whether heathen or Christian, are present. It is conducted in Tamil, and all who can do so, read a verse of the Bible in turn, and then there is a lively conversation about the passage read, and prayer. They all seemed interested.

The number of servants in an Indian household surprises a stranger, especially if there is a garden and one or two conveyances. The man that drives your horse will not groom it, the person that makes your bed will not sweep your room, and so on. Their wages are moderate; and they feed themselves, and live in sort of out-houses, as they do not choose to have to do with your food or to cook their own in your house.

On Sabbath evening, Mr Rae preached in English.

Next day about 7 a.m., John David came with Appavoo and some others to let me hear some Tamil lyrics, accompanied by David on the violin. He is quite a musical genius, and makes good use of his fiddle in getting audiences for the preaching of the gospel. We sat in the verandah for nearly an hour listening to their playing and singing. At the end,

a terrible scar was revealed on the back of the fiddle, and its owner divulged one of the objects of the serenade. "If the ladies would only present him with a new fiddle, it would be as good as if they came out themselves to sing at his meetings!"

Mrs Andrew then took me to see the Peria Nathum Girls' School, which is doing well under a Christian mistress, and where we met Mrs Zynool Abideen, an old pupil of Mrs Anderson's, who bears the honoured name of Barbara Abercrombie, and does credit to it. We also called at three of the Zenanas, where Mrs Andrew and her Bible-woman, Mrs Mary Duncan, teach. Though the families are well-to-do, they are content with very simple accommodation. Nearly every doorway is beautifully carved, however humble the dwelling may be, and over each is hung a string of leaves as a protection against evil spirits. You generally enter through what might be called a *conciergerie* (in which there is not infrequently a manservant asleep on a sort of *Pyal*), into an open court, surrounded by rooms or verandahs. Sometimes you ascend a very steep stair to an upper suite of rooms looking into the same court. The men's apartments are always separate from the women's; but the extent to which they are cut off from each other varies in different parts of the country.

I do not think it well to give the particulars of these visits in such a way that the ladies might be recognised. We do not think it well-bred, when people publish what they have seen in our own houses. Before finishing this narrative, I may give a few facts, which may help to interest my readers in the *purdah* ladies, without unduly dragging individuals into the light. Suffice it to say that on this, my first introduction to any of them, I felt the same strong attraction to them that every future visit confirmed.

It is extraordinary how kindly they receive European ladies, when one recollects that our touch is pollution to them, and at the least entails the necessity of a bath after our departure. We waited long enough in each of these houses for Mrs Duncan to give a Bible lesson in the vernacular.

I should have liked very much to see some of the Christian homes which we passed, but for this there was not time, and Mrs Andrew thought it rather early to intrude upon them without previous intimation, such as had been sent to the houses we did visit. Moreover, Mr Rae and Mr Andrew now came to say we should see the Chingleput Girls' School and the Parcheri School before breakfast, and we were beginning to feel rather exhausted. However, we did as we were bid, and so had only the Boys' High School to see afterwards.

The Girls' School, with over one hundred pupils, is superintended by Mrs Zynool Abideen. There are two vernaculars here, Tamil and Telugu, which increases the difficulty and expense of carrying on the schools, as there must be competent teachers for each. We saw an object lesson very nicely given by one of the younger teachers.

In the Boys' High School we met Mr Zynool Abideen, a valued worker who has since gone home. Originally a Mohammedan, he and six others, of whom Appavoo was one, were baptized by Mr Rajahgopaul in 1855. He had been brought to a knowledge of the truth in our school at Triplicane.

For a considerable time he was in charge of the Chingleput High School, but when I saw him he looked worn and feeble. Tidings of his death reached Scotland in May, 1887. So, while the work goes on, the labourers, one by one, are gathered to their rest.

One hundred and sixty-seven boys were present in the High School, and a number of young, energetic teachers were conducting the various classes. They were taught in the building in which we worshipped the day before, but the seats were differently arranged. Probably ere long a church will be required for this station.

On Monday afternoon we returned to Madras.

CHAPTER VII.

MADRAS.

Tuesday, 16th November.

Mr Rae drove me and the young ladies to Royapooram before breakfast to see a house, to which it was at that time proposed to remove the Boarding-school. The present premises are very convenient, so far as they go, and they have associations which one is reluctant to lose; but there is no sufficient compound for the girls to play in, and with a view to the formation of regular normal classes and the opening of a practising school in connection with them, the Local Mission Council deemed it essential to shift the locality of the school. We found, however, that the house at that time thought of would require considerable alterations to make it suit our purpose, and eventually another was purchased on advantageous terms and is being adapted for the accommodation of the Boarding-school. Its present building will be turned to

account in connection with other departments of the work.

We took advantage of the opportunity of being in this locality to see Mr Itty's Dispensary and Church. The latter may be said to have sprung out of the former. At least, it was the Medical Mission, begun by Dr Paterson and carried on by Dr Elder, and now by Mr Itty, that was the means of gathering in the little native congregation that now worships at Royapooram.

At ten o'clock I went to hear the Bible lessons given in the Christian College. I was sorry neither of the older missionaries was presiding, as, no doubt, there would have been more questioning and the students would have been drawn out to speak. As it was, they listened very attentively to the remarks made on the chapters read, and seemed quite as much interested as on a previous day when I saw them at secular work. This daily sowing of the Word of God in so many young hearts must surely yield fruit to His glory.

What blessed fruit has been gathered in years past from this Institution! What an influence for good it has exerted and how much precious work for Christ has gathered round it!

Before taking the reader to see the Original Girls' Day-school, I am tempted to quote part of a

letter from Mr Anderson, written forty-four years ago, in reply to an earnest request on the part of our Society that some effort should be made in the direction of female education, to maintain which they were prepared to provide the funds. A few little girls had previously been gathered in and taught by Mrs Braidwood at Royapoorum, but subsequently, her place of residence being changed, she lost these, and failed to induce others to come to her. It was in 1843, and the Society, which had shared in the trials of the Disruption, and in the new impulse and ardent faith of that great era, had written as above, and had suggested various lines on which they were prepared to take up the enterprise, provided the missionaries approved. The following are some extracts from Mr Anderson's reply:—

“The education of East Indians* may be attained, and the gulf remain as wide as ever between us and the *native* female mind. This is true to an extent that can hardly be conceived in Scotland, owing to the influence of caste and hereditary antipathies. The ladies of the Free Church ought therefore not to allow their minds to be diverted from their great object—the reaching and the ameliorating of the *pure native females*, who form nearly one half of Hindu Society; but to keep the eye of their

* Eurasians, or persons of mixed origin, generally children of Indian mothers by European fathers.

faith simply fixed on this as their main object, to which everything else must bend and be subservient. Their object, of course, is *missionary* with the native heathen girls, just as ours is with the heathen youths that attend our Institution. . . . If *native caste girls* are not reached, every scheme that aims at India's amelioration must in the long run prove abortive. Pariah girls may be obtained in any numbers, and there is already one good school in Madras for them, taught by a Mrs Winckler, the wife of a German missionary, in connection with the Church of England. "Well," the ladies may say, "are their souls not also precious—as precious as those that have caste?" Undoubtedly they are. But the problem to be solved is, How to reach the caste girls as effectually as the boys—a problem as yet undiscovered. If every Pariah girl were educated, it would remain unsolved. A wall of brass rises up between such and the caste girls, not to be scaled or passed in the present state of the country. What then is to be done? To reach the native caste girls in the way that the ladies wish, in order to give them a Christian education, is, from the strength of native prejudice and the want of adequate motives to influence them and their parents, at least twice as difficult as the education of native boys, and a work of greater faith. . . . Faith can remove mountains, but when the Providence of God has plainly shut the door of entrance to native caste girls, it is not unbelief, but the truth, to say that the door is shut. Hitherto it has been shut; and all that remains for Christians is to make the most of present circumstances by teaching Pariah girls, or trying the orphanage plan, and to wait and work and pray till it pleases God to open the door."

The ladies were well accustomed to hear at home and abroad that this door was shut. But they knew that the Scottish Missionary Society had succeeded in getting some caste girls out to school in the Koncan, before the missionaries removed to Bombay and became officially connected with the Church of Scotland, as they afterwards were with the Free Church. The orphanage plan was being tried in Calcutta and Bombay, and the Society had aided the efforts of various Missions to bring non-caste girls out to day-schools. The plan of going into Zenanas and teaching the girls in their own houses had also been broached by Dr Thomas Smith in 1840, but there, too, the door was shut. Not till fifteen years later were any regular teachers admitted into those sealed chambers, though here and there it was reported at intervals that some missionary lady had penetrated into a Zenana as a visitor. It is curious to note how Mr Anderson dismisses this plan, now so largely adopted.

“To get the girls to come,” he writes, “is, in fact, the whole difficulty; everything else may be got over. The girls must *come* for their instruction; no European female can go to them with safety or advantage, either as regards her own health or the formation of their habits. She must have the clay in her own hands during the live-long day, to mould it into shape.”

We quote these extracts to show how the enterprise presented itself then to one who admitted its transcendent importance, and who was not apt to shrink from difficulties. Now-a-days we are prone to forget the mountains which faith had to remove. Perhaps we underestimate the mountains still to be levelled. But let us thank God that He gave His servants the faith to attempt impossibilities at His command, and that He fulfilled His own promise linked to the command, "Lo, I am with you alway." It was characteristic of Mr Anderson to counsel *working*, as well as waiting and praying for the door to be opened; and, in fact, he and his colleagues were already doing what they could. They had tried it as early as 1841, but at that time not one caste girl could be brought out to school, and students of the Institution who tried to teach their sisters at home were compelled to desist by the obloquy and scorn that they encountered. Mrs Braidwood was the first European lady to join the Mission, and her first effort has been already alluded to. It now occurred to the missionaries that the caste girls might come more readily to the house of one of the East Indian teachers in the Mission than to Mrs Braidwood's own house. The attempt was made. Nine little sisters of some of the students in the Institution were enrolled as scholars. They had the choice of

three houses to come to, in each of which a Christian lady was ready to instruct them. A Brahman teacher conducted them to the one selected, and took them home. Every now and then a panic arose, and they all disappeared. The wildest rumours were circulated as to what the missionaries would do with them when they got them into their power. They were to be sold as slaves or cast into the sea. But, by degrees, their attendance became more steady, and the numbers increased. After some months the experiment was tried of transferring them from the private houses to class rooms near the boys' schools, both in Black Town and in Triplicane, and so early as September, 1844, it was reported, to the great joy of the Society, that seventy girls of caste were under instruction at Madras, directly under the eye of Mrs Braidwood and the missionaries; and twenty more at Triplicane. Their ages were said to range from four, five, six, and seven to about ten.

“Through the converts and monitors their tender minds can be fully reached and filled with simple truths from God's Word, long before they are able to read much.”

In October, 1884, Mr Anderson wrote :

“All is going on prosperously, especially the female schools. A.* is already able to sing with us a hymn in English. Mrs

* A. was the unbaptized wife of one of our early converts; Mary, the daughter of a native Christian.

Braidwood comes over daily and teaches her and Mary, and hears the eldest classes of the girls. It is quite delightful to see them all gathered round her with their intelligent dark eyes and happy faces. *The natives, we hear, have got up schools for girls also!* One of them is taught by two of our old scholars. Of course there is nothing taught in these schools to save their tender souls; but the very fact of their teaching the girls to read will help to break down the prejudices against females being taught at all.

“No doubt there are many great and real difficulties, but these will not become less but greater by quietly leaving the females to their fate. A beginning must be attempted, and the lower and humbler the better. We must stoop with a cheerful spirit to the drudgery of the work. We must set about it in good earnest.”

He had written at an earlier period :

“A Bible education for the native females of India would sweeten the sources of life, and lie at the very core of the well-being of society, both as regards the nurture of native girls and boys, and the health of the whole community. I look upon education given to native youths as merely a *wedge* or a *key* to open the door wider at some future time for this.”

By the end of 1844 he was able to announce that “On Wednesday last, we had a *hundred* Tamil and Telugu caste girls present in the female school connected with the Institution. In our Triplicane branch there are *forty-five*. Some of them are already able to read a little English, and have begun Luke’s Gospel in Tamil and Telugu. Mrs Braidwood teaches the more advanced girls, and has taught M. and

A. to such good purpose that A. is now able to help her with the Telugu class, and M. with the Tamil. Every one of us has a hand, however, in this interesting experiment."

Such was the progress made within fifteen months of the date when it was emphatically stated that the door was shut. What had removed the mountains? Faith and prayer and much hard work on the part of the missionaries; but also, we believe, the outpouring of the Holy Spirit at home which characterised that remarkable time, and which prompted the church, men and women alike, to expect great things from God, and to attempt great things for Him. O that the same Spirit might once more energize us to embrace our larger opportunities and to carry on worthily the work bequeathed to us!

It was with very peculiar emotions that I went from the Christian College to see the "Original Girls' Dayschool," which represents those early efforts. The Triplicane Mission was given up after the Mutiny, and the Madras Girls' Day-school was removed to its present commodious buildings in 1864. But as a school it has subsisted continuously since the nine little girls were enrolled in 1843. In 1847, five of its pupils embraced Christianity, and with them the Boarding School was begun, as they were cast upon the care of the Mission. Mr

Anderson was married in January, 1847, and Mrs Anderson's name is as indissolubly associated with the Boarding-school as Mrs Braidwood's with the Day-school.

The latter has now been for twenty-six years under the able superintendence of Mr Bauboo, who leaves no stone unturned to promote its success. He is a good disciplinarian, and keeps both teachers and children in their places and at their duty. The results are remarkably satisfactory, especially if one considers how early the girls leave school from the baneful custom of child-marriage, and how many interruptions there are to their attendance from the frequent occurrence of native fasts and feasts, and the ignorance of their guardians as to the importance of regularity in school work. They are brought to school and taken home by respectable women in the pay of the Mission, and are taught by nine female Christian teachers and five pundits. Of the three hundred pupils in this school fully a tenth are, by the last Report, in the middle grade. In India, schools are classified as "Primary," "Middle," or "High"—the last teaching up to the entrance examination of the University. In all the Madras day-schools the classes above the infants are named thus—Preparatory A, Preparatory B, Lower Primary, Upper Primary, Special Upper Primary, Middle. Throughout India,

while the names of the successive classes vary, the subjects taught in them appear to be much the same. But while I found that the Madras Upper Primary corresponds pretty much to what was elsewhere called the fourth standard, the numbering of the *classes* in Madras itself appeared to begin with the Lower Primary. The Special Upper Primary being called the Third Class, and the middle grade the Fourth, or sometimes the Upper Fourth, a "Lower Fourth" being interposed between it and the Special Upper Primary. These names are rather puzzling to a stranger. In many parts of India it is common to begin English when children attain the Fourth Standard in the Vernacular, which thus becomes the First English Standard, and the Fourth English Standard corresponds with the Seventh Vernacular. In many Boarding-schools I found this arrangement. But in most of the girls' day-schools which I visited subsequently, the children were taught entirely in the Vernacular, and in none of them were the attainments quite so high as in those superintended by Mr Bauboo and by Mr Rajahgopaul in the city of Madras, whose pupils might fairly bear comparison with those of the same age in a good Board School at home. It may have been noticed that English was introduced in the very first year of the existence of the day-school,

although Mrs Braidwood was well acquainted with Tamil. It was the impression of the missionaries, that the habit of translation into a new tongue trained their pupils to *think*, and weaned them from the habit of learning by rote practised by the boys in their own Patshalas. To develop intelligence was one great aim. Another was to open the way for them into the treasures of English literature. While the vernaculars have now a leading place in the girls' schools, English is also introduced in the higher classes. But the acquisition of English is much more common in Madras than elsewhere in India. Nearly all the men seem to have some smattering of it. This is one reason why Madrassee servants are preferred. Another is, that many of them are nominal Christians, and so are free from the scruples of caste people about food and avocations. There is a large Roman Catholic population in southern India, and Protestant Missions have existed there a hundred years longer than in either of the other Presidencies. This last fact probably accounts for the comparative prevalence of education in what is strangely termed "the benighted Presidency." That there is considerable room for improvement even here, appears from the Educational census for 1881, where one in thirty of the male and one in about four hundred of the female population

It is a very interesting sight to see a girls' school in India. The children are uncommonly gentle, graceful, and intelligent, though somewhat disfigured by the amount of jewellery heaped upon them, especially by the nose-jewels and earrings, to which I never got reconciled. Some of the anklets and ornaments for the little bare feet look very heavy too; but otherwise their dress is becoming and picturesque.

At two o'clock, Mr Rajahgopaul took possession of me, and we visited the schools which have been started and maintained by his indefatigable efforts during a long series of years. With the exception of his Parcheri School, which includes boys and girls, they are all for girls only. We took them in the following order:—

- | | | | |
|---|-------------------------------|----|----------------------------------|
| 1 | Royapooram Girls' School | | with about 140 pupils. |
| 2 | Parcheri School | | with 200 pupils, 65 being girls. |
| 3 | Seven Wells School for Girls, | | about 100 pupils. |
| 4 | Mint School | ,, | 200 ,, |
| 5 | Chetty School | ,, | 150 ,, |

This last is a triumph of faith and perseverance no less than the Original Day School. The Chetties

are a very exclusive caste, living chiefly in one or two adjoining streets, and Mr Braidwood tried in vain to introduce female education among them. Once when he had actually erected a building for the purpose, they pulled it down and drove away the workmen. In 1870, Mr Rajahgopaul took up the task. Mrs Anderson and Mrs Govindurajulu lent their aid as teachers, and in spite of the most determined opposition, a goodly number of little Chetty girls have been gathered into this very interesting and successful school. It was begun in hired premises, but now has a very suitable building of its own. These schools are now superintended by Miss Susan Rajahgopaul, who by her natural gifts and education is specially qualified for the work. But it was peculiarly delightful to see her father himself among the children, his face beaming with fatherly affection and happiness, and the little ones evidently so fond of him.

The *Mint* School has a singular history. It was started by one of John Anderson's pupils—not a Christian, but sufficiently *bitten* with enthusiasm for female education to carry on a school for girls during thirty years. He did not, of course, teach the Bible in it, but it was daily opened with prayer to the supreme God. Polytheism and idolatry were discountenanced in it, and extracts

of a moral and religious tendency were read. After a time, however, it languished and seemed so near extinction that its originator besought his old acquaintance, Mr Rajahgopaul, to take it in hand, and manage it his own way. This was in 1880, and I need not say that as managed by Mr Rajahgopaul, it has been a complete success. The *Seven Wells* School had been in operation for less than a year, but it seemed full of promise. The pupils, besides other exercises, sang "God save the Queen" in Tamil very nicely.

These last two have the disadvantage of being in hired premises.

The Parcheri or Poor School, with which I was particularly delighted, is conducted in a very nice building, lent to Mr Rajahgopaul by the Government. It has 200 pupils, of whom 60 are boarders. All get food and are helped with clothing. They are trained as Christians, and receive an excellent secular education. Some of them have become teachers, and are doing well in that capacity—their original want of caste not apparently operating to their disadvantage. I was interested in seeing there two daughters of one of the five original converts from the Day-school. Their parents being dead, Mr R. was training them to maintain themselves as teachers.

Mr Rajahgopaul not only bestowed untold labour

in starting and superintending these schools, but collected the money for their support, partly in Madras and partly in Scotland, so that they have cost nothing to the ordinary Mission Funds.

The little girls cherished such a filial regard for him that he had the *entrée* even into many of the Zenanas, and on more than one occasion was sent for to soothe a dying pillow with the sweet words of Jesus.

How much I should have liked to see these schools in a more leisurely way! But every hour brought its tale of work. We could only hear them sing, read, or recite, ask them some questions in the Bible, inspect some specimens of their writing and needlework, and hear them examined in geography and arithmetic. In their knowledge of geography they quite surpassed our ordinary Board School children; and also in the multiplication table, which they learn up to *24 times*; and such fractional questions as $9\frac{1}{2}$ times 14, &c., are answered quite promptly. Some of them wrought sums correctly in the compound rules, proportion, and fractions. The dear little infants went through some action songs and drill very nicely.*

* One of them was much disappointed that I did not bring a doll with me. May I be excused for saying that I am always open to receive dolls, &c., for rewards for our Madras scholars. See Appendix A.

On the following day, Mr Bauboo took me to two other Girls' Schools under his management, containing respectively about 160 and 200 pupils. Of these, the *Black Town School* was started in 1856, under Mr Huffton, who had previously been for some time in charge of the *Day-school*. It is remarkable now as the only one of our day-schools in Madras in which we have no male teacher. Our aim is to have native Christian young women in charge of all our Girls' Schools, and if that were accomplished, we should hope that girls would be allowed to attend them after marriage, which they rarely do when men are employed as teachers.

The *Balica Patasala*, established in 1860, is for Telugu girls. In most of the other schools visited in Madras both Tamil and Telugu are taught.

Mr Bauboo next took me to see the Normal School, an institution which he has had great merit in starting and carrying on to its present position. Of its fifty-eight pupils, fifteen were in the preparatory classes, and thirteen were private pupils, paying fees for higher instruction. Thirty were being trained as teachers (four Telugu and twenty-six Tamil speaking). Of these twenty-one held small bursaries, and are bound to become teachers in Mission schools when their course is finished, or refund the bursary.

They are day-pupils, living in their own homes, and have the original Day-school for a practising school. Mr Bauboo attaches importance to their coming into contact with heathen children as a preparation for their future work. They are themselves all Christians; but he does not consider that the preparatory classes of Christian girls would, even if numerous enough, afford sufficient scope for training them to deal afterwards with scholars directly from non-Christian native homes.

Every year some teachers are drafted into work from this school, and it will be seen how invaluable this is, in the present dearth of women qualified to teach.

People at home can hardly realise the great difficulties that attend the employment of female teachers in India; while there, more than anywhere else, it is an object to have them if possible. Even Christian parents, among the natives, generally consider it essential to have their daughters married at a very early age; and the whole tone and structure of native society is such as in some degree to justify their anxiety on that head. Unmarried native women cannot, as a rule, go about as freely as they might in this country. If you wish to employ them at any distance from home, there is often great difficulty in arranging for their living under suitable

protection ; and in some departments, such as Zenana teaching, it is not generally thought advisable for them to work without a chaperone, either a native married woman or a white woman.

After marriage, their place of residence depends on their husband's employment, and that cannot always be found near the school where a teacher is wanted. Domestic duties and family cares also interrupt the work. Some missions are trying to train Hindu widows as teachers. But there are special prejudices against the education of widows while they remain under a Hindu roof, and if you take them away *on the chance* of their proving fit for the teaching profession, you must undertake their support. Even when they embrace Christianity and are cast off by their families, it does not always follow that they are capable of being trained to teach, though I afterwards met with some encouraging instances of success in this attempt. Many of our best female teachers throughout India are Christian wives or widows; some of the latter having been taken into our Orphanages as Hindu child-widows and trained up as Christians, others being the widows of Christian husbands.

Only in one Mission did I meet with a Normal School for non-Christian women—although in nearly every Mission non-Christian male teachers have been

employed after a course of Bible training such as these women received; and it is not infrequent temporarily to employ unbaptised women, as A. was employed by Mrs Braidwood, to teach what they can under Christian superintendence.

Madras having a larger native Christian population, affords more material for a Normal School than most other Indian cities.

On the Wednesday afternoon, I had the pleasure of distributing the prizes in the Boarding-school, and of seeing the delight given by some of the dolls and other articles contained in a box from home to which several kind friends contributed.

A number of ladies connected with other Missions kindly favoured us with their presence, and afterwards partook of afternoon tea with us, when I had an opportunity of hearing a little about their work. This I was the more glad of, because the vision I had, before leaving home, of *seeing* a little of all the Missions in the three Presidency towns was already fading away. It would tax my utmost efforts to get even a faint idea of the work of the Free Church alone in the time allotted to me.

In the evening I dined at Dr Miller's to meet friends connected with the Christian College. Mrs Anderson was there. She had also been at the

prize-giving, but did not seem at all tired. It was wonderful how much she went through that week.

Thursday, 18th November.

Immediately after breakfast Mrs Govindurajulu took me to see a little school she has started for Mohammedan girls, with an attendance of about thirty. They meet in a room of one of their own houses, and here there was quite a gathering of Mohammedan ladies, who had slipped in from the neighbouring dwellings—grandmothers, mothers, and other relatives of the scholars. Some of the elderly ones seemed not very sure of the orthodoxy of our proceedings, though curiosity would not suffer them to absent themselves. I was most courteously received by the lady of the house, who had various little gifts prepared for me, and altogether it was a deeply interesting scene—the dawn of light among a new set of people who had hitherto been shut out from it.*

The younger ladies wore very handsome saris, with gold or silver embroidery. The children looked like a bright parterre of flowers, with their gay dresses

* From the Report on Public Instruction for 1884-5, it appears that the per centage of Mohammedan girls under instruction in the Presidency, as compared with *those of school age*, was in that year only 1·3.

and their jewels. The grandmothers were, for the most part, in plain white garments.

This little school has been too short a time in existence to be far advanced. The children sang several hymns, and knew some of the Bible stories which are taught to them from pictures. They were also learning to read and write their own language (Hindustani), and could answer a few questions in elementary geography and arithmetic. Mrs Govindu seemed to have a very nice way with them. Two other female teachers work under her superintendence. She is very desirous of getting better accommodation for the school, and also believes that more pupils would attend if she had some sort of omnibus in which to collect and bring them to and from school. The expenses of the school, so far as incurred hitherto, were defrayed by Mr Rajahgopaul from funds in his hands.

Mrs Govindu afterwards took me to visit some of the Chetty families, among whom chiefly her Zenana work is carried on, though she also teaches in some Mohammedan families. Several of her pupils had learnt a little English, which was a great advantage to me, as I could converse with them without an interpreter. As usual, they received me with the utmost kindness. Mrs Govindu and her assistants have given instruction in sixty-two families

during the past year, but not in all at any one time.

Mrs Bauboo has also carried on Zenana teaching for twenty-four years, chiefly among the pupils of the Day-schools after their marriage. She has two assistants, but says she could employ more if she had them.

In the afternoon I attended the annual treat of Mr Bauboo's schools. Some native gentlemen supplied flowers, fruit, sweetmeats, &c., for the occasion ; and it was wonderful to see how every corner of the Day-school was crammed with little girls, "with eyes that would light a candle," to use a phrase of Mr Anderson's. Mrs Anderson and a number of other friends, both Indian and European, were present. An address was read to me* and there were speeches, recitations, singing, and a plentiful distribution of good things. I suppose that the latter were of

* This address, though too long for insertion here, will be found in Appendix B, and will repay perusal. Nominally from the girls, an abler hand will be detected in its composition. It exemplifies the innumerable wants that are brought under the notice of a Deputy (though not always so explicitly stated), and makes one realise the straitened feeling of those who see illimitable work opening out around them, while they lack means even for the thoroughly efficient prosecution of the work they have in hand. I did my best to recommend self-help ; but the task of enlightening and emancipating the women of India is gigantic enough to enlist the energies of all Christendom.

orthodox quality, as the children partook of them freely. Some of the gentlemen who provided them have shown their interest in various other ways. They give handsome medals as prizes annually, and the compound is adorned with beautiful plants, and a pretty little fountain, presented by one of them.

In the evening we dined at Mr Rae's, where I had the pleasure of meeting with Mrs Scharlieb, a lady who, in addition to an extensive private practice as a medical woman, superintended the Madras Gosha Hospital. She and Dr Keess expressed themselves as very much in favour of our sending medical lady missionaries to Madras. Dr Keess told me that about twenty young women were studying medicine in Madras in connection with Lady Dufferin's scheme, and on the whole they were very good students.

Mrs Scharlieb invited me to come and see the Gosha Hospital on Friday morning. It is not a missionary Institution, but it is a very benevolent one, and seems to be very nicely arranged and managed. There is a Dispensary connected with it, and two wards; one for Hindu and one for Moham-
medan women, the latter being even more carefully secluded than the former. I had the pleasure of meeting here with Miss Pailthorpe, who was getting

a little insight into Indian Hospital work before proceeding to the North-west as a medical missionary.

I took breakfast with Mr Rae, to meet several native missionaries. The Rev. W. T. and Mrs Saththianadhan of the C.M.S. had been known to me by name for a long time. Mrs S. was a daughter of the Rev. John Devasagayam, a native clergyman of the Church of England. Her husband is pastor of a Tamil congregation. About twenty-three years ago, she began a little school in her own house, which was attended by ten girls. From this small beginning there have now grown up six schools containing upwards of 500 pupils. She also superintends a great deal of Zenana teaching. I was glad to learn that she and her husband did their utmost to develop the resources of their native congregation, so as to render it as independent as possible of foreign pecuniary aid.

On returning to the Boarding-school, I was informed by Miss Stephen that the girls were anxious to have a meeting with me, if I could grant them half an hour. They had planned it themselves, and did not wish her or Miss Strachan to be present. I fixed an hour, and went down to the schoolroom, where the matron and all the girls were

assembled. After giving me a chair, one of them gave out the hymn :

“Take the name of Jesus with you,”

which they sang very nicely. Another read the following address, composed by themselves, and then handed it to me along with a most beautiful Bible.

TO

MISS RAINY.

Free Church Mission.

Respected and Dear Madam,

We, the scholars of the Free Church Mission Girls' Boarding School, and the Matron, have assembled here, on the eve of your departure from Madras, to testify our deep affection and regard for you, and to bid you farewell. We confess that we do so with mingled feelings of pleasure and pain : pleasure for the opportunity thus afforded us to express publicly our sincere feelings towards you personally ; and pain for the approaching separation. Though your stay in our midst was short, yet we found in you all the marks which characterise a good Christian lady. Allow us to express, Madam, our gratitude to you for the kind interest you have evinced towards us in having seen us face to face, and for having brought valuable presents to us from friends at home. We know that you take a deep interest in the welfare and education of the women of this country, and we thank you for it heartily. We feel indebted to you and to your countrymen and women for the Christian knowledge which they have been the means of imparting to us ; and this gratitude we can only

repay by spreading the same to our own sisters who still remain in darkness, and by leading a good Christian life. Madam, we are unable to express in words our heartfelt love and gratitude to you; we would only beg that you would be pleased to accept this Address, together with this *Bible*, as a slight token of the deep gratitude we feel for your many acts of kindness towards us, and of the unbounded confidence we have in your solicitude to our welfare.

In conclusion, we fervently pray that the Almighty, whom it has pleased to bestow so many blessings on you for our good, may take you back safe to your native shores, and continue to keep you in health and prosperity.

We beg to remain,

Respected and Dear Madam,
Your most affectionate and obedient friends
Of the F.C.M. GIRLS' BOARDING-SCHOOL.

I was quite overcome by this unexpected token of their affection. It had been a grief to me, all the time I was in Madras, that the multiplicity of outdoor engagements prevented my getting acquainted with these dear girls as I should have liked. I hardly knew how to thank them for their valuable gift. The Matron had worked an elegant marker for the Bible.

I spoke a few words to them, and then they themselves gave out and sang the hymn :

“I love to think of the Heavenly land,”

with the refrain :

“There'll be no parting there.”

We united in prayer, and I shook hands with each one. This proved to be in fact our formal leave-taking. It was a very touching little episode.

Some hours in the afternoon were occupied in conferring with the local Mission Committee on the details of the work and the arrangements necessary for its further development.

In the evening, I attended a soiree of Mr Rajahgopaul's congregation. This was an intensely interesting meeting, because nearly every one present had a history more or less known to me, or had parents or grandparents whose history was entwined with that of the “first three” who founded the Mission, and who now rest from their labours, while their works do follow them.

Here were “Rachel” and “Ruth,” two of the first five converts of the day-school. We used to know Ruth as *Mooniatta* long ago (not, of course, the fictitious Mooniatta whose name forms the title of one of our Christmas stories). It was her clear and courageous confession of faith, when brought before the Supreme Court at the instance of her heathen relatives in 1847, which convinced the presiding judge that she was fit to choose her guardians, and

was the means of procuring for herself and her four companions liberty to leave their heathen homes and take refuge in the Mission-house. She still looks wonderfully young—a blooming, buxom little matron; and her husband, Mr Appasawmy, seems to be worthy of her. Rachel, formerly Yaygah, is now Mrs Soondrum. Mrs Anderson, who was present, gave me a most interesting account of the happy death of another of the five. I was also introduced to the grandchildren of Aleemalummah, the first female convert of our Mission in Madras, already mentioned as “A.,” who was one of Mrs Braidwood’s early pupils and assistants in the Day-school. Some sons of Mr Ragavooloo, and many others, claimed acquaintance. The meeting was protracted to a late hour.

Saturday, 20th November.

This was a busy day. In the morning Miss Oxley, of the C.M.S., kindly took me to a little Moham-medan School which she visits regularly.

In the playground I saw, for the first time, a very pretty native dance, which seems to be a favourite in all parts of India.

A class of more advanced girls were learning the gold and silver embroidery in which their people excel. Miss Oxley gets their work sold, and the

sums they earn in this way induce them to remain longer in the school and under Christian influence than they would otherwise do. Anything in the line of Industrial Teaching interested me very much, as it seems a great want in India just now, when all the educated young men go in for Government appointments, and the idea of any manual occupation suited to girls is yet in its infancy. The Basel Mission at Mangalore is said to have carried out Industrial training more successfully than any other. They have weaving, tile-making, carpentry, and other industries in full operation; not only yielding a livelihood to the workpeople and paying all expenses, but, in addition, helping to support the Mission. Lace-making has been found remunerative in connection with the L.M.S. at Nagercoil, the C.M.S. at Benares, and the Baptist Mission at Cuttack. In general, among the Hindus, sewing is a man's employment, and until they come under Christian instruction, the women seldom aspire to the use of the needle. Their own clothing requires very little making. The sari is simply a piece of cloth, five or six yards long, which is wound about their persons in a very graceful way. A short jacket (and sometimes a petticoat) completes their costume. In the Zenanas, fancy work is beginning to be popular in the shape of baby's boots, knitted comforters, and

wonderful specimens of Berlin wool work on canvas. It is an amusement to the ladies to pass their time in making these articles, the utility of which one is disposed to question. To a Scottish eye there is an incongruity in putting boots on an infant, the rest of whose attire consists of a few bangles and a string tying on some charm. As to the comforters, I was filled with amazement on first seeing them, but found that Indian gentlemen are really fond of muffling up their necks, and nearly always wear a scarf of some kind, however thinly clad otherwise.

Miss Oxley took me to see some Persian ladies whom she instructs in their own house. A lady who accompanied us had brought some of Mrs Grimke's text-cards, and these formed a basis for conversation. The ladies would not let us depart until we had partaken of a beverage composed of rose-water and sugar, which was specially prepared for us.

Mrs Theophilus next took me to three of her zenanas, and afterwards to meet a party of *purdah* ladies in her own house—no fewer than eighty of them, of whom thirty-six were Mrs T.'s pupils and twelve ex-pupils, and the rest their friends and relations. Some ladies of other missions who were present told me they had never before seen such a gathering; and they spoke very warmly of Mrs Theophilus, and told me they had got many useful

hints from her in their own zenana work, as she knew the natives so well. Mrs Theophilus read a short report of her work. It began in 1874 by her being asked to teach the wives and daughters of a few Hindu gentlemen. Now she has fifty pupils on her list, besides a great many others who indirectly profit by her visits, though not nominally pupils. Those under instruction are for the most part relations of students in our Christian College, or young women who have attended one or other of our day-schools before marriage, and who, having mastered the elements, desire more advanced instruction. In every case, Bible teaching forms an essential feature of the course. Mrs Theophilus is aided in her work by five or six assistant teachers, several of whom are certificated. She also employs two Bible-women, whose work is simply to read the Scriptures and to sell them to those who can read for themselves, and whose salaries are supplied by the Bible Society. Mrs Theophilus herself worked without salary; and the other expenses connected with her work were borne until lately by the Indian Female Normal School Society; but as the pressure on their funds obliged them to withdraw a great part of their grant, Mrs Theophilus applied for help to the F.C. Society, to whose Mission she belongs (being a daughter of Mr Rajahgopaul). After some correspondence with the

I.F.N.S. Society, we have now undertaken the entire support of her work, and placed it under the direction of the Mission Committee. Besides the Zenana teaching, she is interested in a little school for girls in Washerman Pettah, which I had been unable to visit. Twenty of the pupils were assembled in an ante-room, while we had our meeting with the zenana ladies in the principal room. I was sorry to leave this interesting scene before the festivities were quite concluded, but had to hurry to a soiree of Mr Itty's congregation in the Royapooram Church. I went thither, adorned with a magnificent wreath of flowers, and bearing in my hand an immense bouquet surmounted by an artificial parrot.

Another wreath was ready for me in the church, and Mr Rae, who was chairman, and Mr Peattie, were similarly invested.

We then had tea, native music and speeches in Tamil and English. The most striking episodes were some "Scotch music," introduced in compliment to me, and consisting of a very energetic performance on a kind of bag-pipe, accompanied by tambourine and flute; and a native lyric composed for the occasion, and sung with much enthusiasm. I was unable to appreciate the Tamil poetry, but was much struck with the chorus, which always began with—

"Georgé Milné Rae Doree!"

and contained references to "Peattie," "Peria Rainy," and other distinguished guests. Some of the Tamil addresses appeared very earnest and practical.

As we left, coloured lights were burned, flags were flying, and once more I began to wonder if it was all a dream. So would you, gentle reader, if you found yourself at a F.C. soiree, with two wreaths round your neck, a parrot in your hand, and all the other concomitants; and especially if, being a woman, you were expected on all occasions to "say a few words" by way of accounting for your presence. However, it was no dream that around me was a little band of faithful Christian people, not strangers or foreigners, but fellow-citizens with the saints and of the household of God; and entitled to special interest and sympathy as an advanced outpost of the Church militant, surrounded by hosts of adversaries. I was heartily glad to see them and to offer them our best greetings and remembrances.

During my stay in Madras, arrangements were making for a Congress of Tamil Christians of all denominations, to be held in the end of January, with a view to mutual edification and quickening, and to promote Christian activity and fruitfulness. The best Tamil preachers were engaged to conduct a week of meetings, and much prayer was offered for a blessing on the effort.

Mr Rae wrote on 22nd February:—

“I expect much fruit from our Congress. The interest awakened is very encouraging, and I hope many may be induced to work, and to work more for Christ.”

I had looked forward very much to my one Sabbath in Madras, and had even hoped to have the Monday also, for seeing some of the work of the Established Church of Scotland, and the Girls' Boarding-school of the L.M.S.; for the P. and O. steamer, by which I was to proceed to Calcutta, seldom reaches Madras before Monday, and sometimes does not leave till Tuesday. Great, therefore, was my chagrin when the *Khedive* arrived on Sunday morning, and it was announced that she would sail again at four the same afternoon. The fortnight allotted for my visit to Madras would have been all too short; but it had shrunk to less than eleven days, through the tardiness of the *Ballaarat* and the promptitude of the *Khedive*, and four of these days were occupied with our trip to the Mofussil. I had hoped to visit our own Station at Nellore, but this hope was relinquished whenever I learnt that it would take two or three days to go and return. It would be easy to spend a whole cold season in seeing the missions of Southern India. However, there was no help for it. It was

important to reach Calcutta before the schools were broken up by the Christmas holidays, and there were other considerations that made it impossible to remain in Madras another fortnight for the next steamer.

I went to the early morning service in Mr Rajah-gopaul's church. I had heard him preach in English in Scotland. But it was doubly impressive to worship with his own flock, and to hear him plead with them in Tamil on the behalf of Christ. Our Boarding-school girls formed an interesting group in the congregation in their pretty white chudders; and their trained voices greatly helped the singing.

From this service I went to see the Sabbath School connected with the original Girls' Day-school. It is an interesting fact that Sabbath Schools are very general in India in connection with Missionary day-schools for heathen children; and though the instruction is purely religious, and attendance is voluntary, they are generally popular. The teachers employed in this one are volunteers either from the staff of the day-schools or from among the Normal School pupils. They are all native Christian women; and I understood that the same teachers held Sabbath School in Black Town Girls' School at an earlier hour in the morning, and gave similar instruction in the Balika Patasala on Saturdays.

I never saw a Sabbath School better conducted. The classes were formed before I arrived, and there was a remarkable aspect of order combined with interest and life in all of them, from the infants, who were repeating simple hymns and learning Bible stories from pictures, to the more advanced scholars who had been for several years in school.

At the end, they were all gathered together. One of the teachers gave out a hymn; another prayed; a third read part of the tenth chapter of John. I asked some questions about the good Shepherd—Mr Bauboo interpreting—and the answers were quite as prompt and accurate as in the best of our home Sabbath Schools. Another hymn was sung, and then a plate went round. Every child put in something. This was their missionary collection, which, the previous month, had produced twenty-five rupees for the Medical Mission. They contribute to a different object each month. Mr Bauboo said they were so fond of the Sabbath School, that some of them came an hour before the time. They did not wait, as on other days, for the conductress to call for them, but persuaded their parents to send some one with them, lest they should be late.

May the good Shepherd indeed gather these little lambs into His fold!

I was to have seen Mr Rajahgopaul's Sabbath Schools, and to have heard Mr Skinner preach in English in the evening. But these pleasures I had to forego.

Soon after three I bade my kind hostesses farewell, and was escorted to the pier by Mr Rajahgopaul, Dr Miller, Mr Rae, Mr Peattie, Mr Bauboo, Mr Macphail, Mrs Theophilus, Miss Rajahgopaul, and Miss Govindurajulu.

Mr Rae saw me aboard. As Secretary of the Mission, he had laid himself out, during the whole of my visit, to show me everything, and in every way to promote the objects of my mission, and I felt deeply indebted to him for all his kindness.

After all, Mr Rajahgopaul was my oldest friend in Madras, our acquaintance dating from 1849, when he came home with Mr Anderson, whose life had nearly been despaired of, and who was only partially restored to health by his visit to this country. Mrs Anderson remained in India, to *hold the fort* till his return; and Rajah, then but a stripling, though already a husband and father, left his young wife and babe in her care, and accompanied his spiritual father, tending him with the most affectionate solicitude, till they returned to Madras. Rajah was Mr Anderson's eldest son in the Gospel, at least from among the people of India. Venkataramiah was

baptized at the same time (June 1841), and both passed through a great fight of afflictions in confessing Christ. Both are now at rest; and so is Ettirajooloo, who came out from heathenism six weeks later.

When the Disruption of 1843 took place, these three converts, along with the missionaries, adhered to the Free Church of Scotland; and at this distance of time, it is interesting to recall how the event struck them, as Venkataramiah puts it in a letter written in 1846. He says:—

“The Disruption had a powerful effect on this mission, in reviving the souls of missionaries and converts as it were into new life. For though it did not teach the missionaries any new principle or doctrine which they did not hold before, it had a powerful effect in quickening and giving an impulse to their zeal. It gave them new conceptions of the power of faith in the Church of the living God, enabling her to look into the invisible world, and making her willing, like Moses, to suffer affliction and persecution, and to esteem the reproach of Christ greater riches than the treasures of Egypt. Its effects were very beneficial and enlarging to the minds of the converts; for never before had Hindu converts heard of such an event. They had read and heard of great historical events, but none like unto this. It was indeed a great historical fact; but not of past ages written on paper with dead letters, but coming with all the life and reality which the present time is able to communicate to it.”

While in Scotland, Rajah preached frequently and

addressed the General Assembly of 1850. His words and appearance produced a profound impression ; and I have heard recently of some to whom his ministry at that time was much blessed.

His beloved wife, Rose, died in 1864—a great loss to him and to his family. Mrs Anderson ever cherished a special affection for them, and in many respects acted a mother's part to them.

Mr Rajahgopaul again visited Scotland in 1882, and once more addressed the Assembly with his wonted eloquence. His health had begun to fail, and it was hoped the voyage would do him good. His own opinion was that he did derive benefit from it ; and he was cheered by the warm greeting he received on this side of the sea, and by the liberal sums contributed towards the support of his schools. He still, however, had attacks of illness which gradually reduced his strength. The immediate cause of death was the bursting of a carbuncle. He breathed his last on the 9th June, 1887, surrounded by his children and grandchildren. One of the missionaries who was present writes :

“There was no trace of struggle or pain. He gave a longish sigh and was gone. The family behaved well, especially Susie, who was admirable in her devoted attention as well as in her self-control.

“The body was laid out in the church in the evening, and

the native Christians and others came and saw his face, which bore a remarkably peaceful and pleasant expression. The funeral had to take place the next morning. I conducted a short service in the church at 6.30 a.m., and about 7.30 we reached the cemetery, where the Rev. J. N. Ogilvie, of the Established Church, read a few verses of Scripture and prayed.

“We are much poorer to-day as a Mission, and will feel the blank that his removal from amongst us has made for many a day.”

Not only in Madras, but throughout Scotland, Mr Rajahgopaul will be missed and mourned. In a later account we are told that

“The scene at the grave was inexpressibly affecting. Besides a considerable attendance of European, Eurasian, Native Christian and Hindu friends, there was a host of sorrow-stricken, tear-stained men, women, boys and girls, who had experienced his affection and charity.”

His memory will live in many hearts. But to us he has bequeathed his work. Surely the Free Church will not willingly let it die !

CHAPTER VIII.

BENGAL.

To account for our hasty departure from Madras, it was suggested that perhaps our captain was hurrying on to avoid "the second cyclone," as they often come in pairs. If so, he did not succeed. The second cyclone was right ahead of us, and again we had to go out of our way to avoid it, and, after a very stormy passage, only reached Calcutta on the afternoon of Thursday, 25th November.

The Mission party had mustered in force at Garden Reach on Wednesday to welcome me, and waited some hours before they ascertained that it was in vain. On Thursday, Mr and Mrs Macdonald, Miss Skirving, Miss Warrack, and Miss Stewart again came down, in the very hottest time of the day; and the heat in Calcutta was quite abnormal that week. Every one was speculating on the probable causes of such sultry weather in November, and much of the blame was laid on the cyclone.

My home, while in Calcutta, was with Mr and Mrs Macdonald, whose house forms one end of a block of building in Beadon Street, at the other end of which is another Mission-house occupied by the MacCullochs; while the centre consists of three stories, the lowest and topmost of which are devoted to the Orphanage, and the middle one to the accommodation of our three Zenana missionaries. Miss Nicolson, a valued teacher in the Orphanage, also has a room in it. I was thus in the midst of dear friends, and very favourably situated for seeing the work of the Mission. But after four days' tossing in the Bay of Bengal, I was glad to give myself up to the enjoyment of the very comfortable quarters provided for me, and defer seeing anything of the work till next day. Mr and Mrs Hector kindly called to see me in the evening, and I went in to shake hands with Mrs MacCulloch, who was detained at home by the care of a sick child, whose ayah had unaccountably disappeared that morning—not an unprecedented event in India apparently, but very inconvenient. My regret at not seeing Tinneveli, &c., was renewed by receiving very kind letters from Mrs Caldwell of the S.P.G. Edeyengoody, and Miss Macdonald of the C.M.S. Palamcottah, who had heard of my wish, and wrote to offer me a welcome. Their letters gave me great pleasure, though I could not make their

personal acquaintance. Miss Marston, of the American Union Zenana Mission, was staying with Mrs Macdonald; and on her suggestion, it was settled that we should visit some Jain temples in the neighbourhood next morning.

Friday, 26th Nov., 1886.

I need not say that we were early up, for everybody is always astir betimes in India. Our first expedition was to the Jain temples, which stand in a beautiful flower-garden, with tank and fountains; and though small, must have been very costly, from the elaborate carving and gilding and the choice mosaics that adorn the walls and floor. The whole place seemed to be kept with scrupulous care, and had a fresh, quiet look, withdrawn from the dust and bustle of the city.

The Jains are an intermediate sect between Buddhists and Brahmans. They recognise to some extent the Hindu Pantheon, but they chiefly reverence certain deified saints or sages, whose images are to be seen in their temples, wearing much the same placid and impassive air as those of Buddha, which always look as if they were sublimely contemplating nothing.

They retain caste in a modified form, and believe in transmigration; but they repudiate the authority

of the Vedas, and affect extreme scrupulosity in regard to animal life, covering their mouths with a small piece of cloth lest they should inadvertently swallow an insect, and so terminate its existence, and sweeping the ground, before they sit down, with the same object.

They attach great merit to asceticism, and give wonderful accounts of the needless sufferings endured by Mahavir, the last of the "liberated ones," who eventually, while sitting "in a squatting position with joined heels" under a sal tree, and concentrating his meditations on the smallest possible point, till subject, object, and thought were blended into one, became possessed of *Kevala*, or the highest knowledge; and after gaining many proselytes, attained to *Nirvana* itself, a state of supreme felicity, which no one seems able to define further than by stating that it is not annihilation, but resembles the light of a lamp which has gone out for want of oil, and includes immunity from future transmigration.

The moral code of the Jains enjoins honesty, chastity, truthfulness, and above all, a strict regard to the preservation of life; but there is a kind of esoteric code abounding in minute rules for those who become religious mendicants, or enter the state of "houselessness."

Though forming but a small fraction of the

population, this sect has a good deal of influence, from the wealth of its more easy-going members, who are not above making money as bankers and merchants, whatever the "houseless" class may do. Probably the latter may have influence of another kind in a country where the semblance of self-mortification is so much esteemed.

Many of their officiating priests are Brahmans. One of them came forward very sanctimoniously to speak to us with his mouth covered, but I observed that he soon cast the encumbrance aside.

We saw one genuine Jain performing his devotions. He used a sort of rosary while repeating many prayers, and prostrated himself frequently on his face before the shrine where he laid his offering of flowers.

When he was leaving, Mr Macdonald spoke to him and offered him a tract on Jainism, by Mr Ram Chandra Bose. He signified his willingness to take it, if it were first laid on the ground to purify it from the contaminating touch of a Christian. Mother earth has this convenient purifying virtue, and in Indian houses anything laid on the floor can be picked up with safety when it could not be taken from a Christian hand.

In the afternoon Miss Warrack took me to some of the Zenanas she visits, and also to the Shambazar school, where a number of little girls belonging to

adjacent Zenanas are taught. The great difficulty is to get suitable accommodation for such schools. Native houses are not well adapted for teaching purposes, and they are the only ones available in the localities where the scholars live. In this case the poor little girls were very much huddled together, and it seemed impossible to handle the classes well in such limited space. Indeed, I was surprised at the interest they took in their lessons in so close an atmosphere; but perhaps they are accustomed to do with less air than we should desire for a school. They are taught by Mrs Hope Singh, wife of a Colporteur of the Bible Society, and another Christian Bengali teacher. Miss Warrack constantly visits and superintends the school. Some of the native ladies to whom she introduced me are very dear and interesting. I wish I could portray her face and theirs as the Bible lesson went on. It would be a poem as well as a picture.

Next day Mr Hector took me through the Institution. Including the preparatory school, it contains about eight hundred students. It always stirred my heart to see the very flower of Indian youth receiving in our Institutions an education imbued with Christianity. Do we pray enough for a blessing on teachers and taught?

I afterwards visited Dr Duff's Day-school for

Girls, founded in 1857. Unfortunately its headmistress, Mrs Chatterjea, was absent from illness. She was in the country and I did not see her at all, though introduced to her husband who teaches in the Institution. Mrs Chatterjea was baptised in 1845, and was the first female convert of our Calcutta Mission. She is a person of gifts and character quite above the average, but advancing years are telling upon her. Miss Kamini Sil, who, under Mrs Chatterjea, conducts the school, is a Christian of the second generation. She is a very lively, intelligent person, and edits a Bengali periodical for women. The school building looks nice and well adapted for its purpose, but I believe that it really stands in need of a complete overhaul; and some think it would be more advantageously placed in a more private situation, where the girls could be brought to it by less frequented streets. It has an average attendance of over a hundred girls, of good caste, who are brought to the school in private omnibuses by a conductress. In all these schools one is struck with the prominence given to Bible teaching, and the extent to which children *who get no Bible teaching at home* have their minds leavened with Scripture truth. Instances have not been wanting in which their hearts manifestly came under the power of it.

In the afternoon I had a long talk with Mr Hector about a proposed removal of the Zenana Home to new quarters. The building in Beadon Street has for some time been inadequate for the growing requirements of the work. The whole of the middle block would be required to afford sufficient room for the teachers and pupils of the Orphanage, which has about ninety boarders and a few day scholars. Meanwhile our zenana work is growing, and needs additional assistants. It has now been decided to build a new Zenana Home on an unoccupied site near Dr Duff's house, in which our senior missionary usually resides. This is in Cornwallis Square, about five minutes' drive from the present Home, and is surrounded by Mission Buildings. The compound of the Established Church of Scotland, containing Dr Duff's old "General Assembly's Institution," is separated from it by a narrow street on the north. To the south are our Bengali Church and Manse, and the Female Normal School of the C.M.S. There we intend building a house which will accommodate our Zenana Missionaries and their Bengali Assistants, with a spare room or two for other contingencies that may arise. It will cost a considerable sum, but it is indispensable. Mr Hector and I took a walk to look at the site, and at another site that was said to be for sale in the neighbourhood, and we called on

the Rev. G. D. Maitra, pastor of the F. C. Bengali Congregation—a nice old man whose early service I attended next day.

His flock is but a small one, for many of the converts of our Calcutta Mission are scattered far and wide over the north of India, and some have connected themselves with the Scotch Church under Mr Milne's pastorate. How important it must be for these native Christian congregations, surrounded by myriads of heathen, to realise the communion of saints, and to feel that, small and despised though they seem, they form part of a multitude that no one can number, and who shall at last "possess the kingdom"; and how much more lively and practical should be the sympathy of strong churches at home with those little struggling companies who own the same Lord with ourselves, sing the same psalms, and are heirs of the same promises.

On the way home from church, we stopped to inquire for Mr Pyne, a member of the congregation who was lying at the point of death, or rather about to enter on the full fruition of life. He had been ill for some time and was worn to a skeleton, but was full of peace and joy. It is now about seven years since he and his family came out from heathenism. First his wife was won by a Zenana missionary of the London Missionary Society. Then one of our converts

who was in the same office with Mr Pyne had conversations with him, and in the end they were baptized along with their six sons, and have ever since adorned their profession.

He passed away on Monday night, to be for ever with the Lord. Those who were accustomed to the noisy lamentations of Hindu mourners were much struck by the Christian calmness with which Mrs Pyne received this bereavement, great as the loss was to her and her boys. She said it would ill become her to wail loudly as the heathen do, seeing she had the blessed assurance of her husband's happiness.

On Sabbath evening I attended the Scotch Church, Mr Milne's. It is a long way off from Beadon Street.

Monday, 29th November.

Mrs Macdonald took me to see the C.E.Z.S. Normal School conducted by Miss Hunt, and interesting, not only for the good work it is doing, but also as the scene of Miss Cooke's labours as one of the pioneers of Female Education in Bengal. She went out to Calcutta in 1821. A picturesque story is told of her finding a little Hindu girl weeping at the door of a boys' school to which she was denied admission. Miss Cooke thereupon opened a school for little Bengali girls, of the poorest class, and within

a few years four hundred such little girls were reported to be in attendance at several schools under her superintendence.

These were amalgamated into one when the building in Cornwallis Square was opened. Lady Amherst, Bishop Heber, and Archdeacon Corrie took an interest in the undertaking. A Hindu, Rajah Boidenath Roy, came forward and subscribed 20,000 rupees for it; and here, ever since, the work of female education has gone forward in various forms. The Normal School was commenced in 1851, with the view of supplying education to Eurasian girls—then a very neglected class—and of fitting them to become teachers among the heathen. Many of the Normal Students are still Eurasians, though there are some Bengali girls among them. Some little Hindu girls from the neighbourhood are gathered in every morning from 7 to 10, and taught as a practising school.

We next visited Miss Neele's Boarding-school for Bengali girls, also connected with the Church of England Mission, and very nicely conducted. Miss Neele had some thoughts of starting an Industrial School for girls at Agurparah, and was making enquiries about industries suitable to be taught in it, such as envelope-folding, silk-winding, &c. This is an enterprise that deserves all success.

We also went to see the Surnomoye Hostel for young women studying medicine, superintended by Miss Taylor—a niece of the late Dr Wilson of Bombay. Three of the young ladies under her care were pupils of Mrs Macdonald's—Miss M. Mitter and two Misses Bose. The course of medical study here occupies five years. There are fifteen lady students, of whom six live with Miss Taylor.

We went through several wards of the Eden Hospital for women and children, which is on a very handsome and extensive scale. But I afterwards learned that it is not considered private enough for strictly purdah women, and it would be very desirable to have a Missionary Hospital to which only women should have access, and where the patients, while treated for their bodily ailments, might be led to the Physician of souls. I was sorry that Mrs Thoburn, an American medical missionary, was absent on furlough when I was in Calcutta; but I was told that she had a large practice among women who would on no account consult a man about their health. In Calcutta there must be room for many such practitioners.

In the afternoon we went to a garden party, given by another Miss Taylor, the lady superintendent of the Doveton College for girls, chiefly Eurasians. She was at one time an agent of our mission, and has

spent many years in India in educating the young. She has now a very important sphere of labour, for which she appears well qualified.

Calcutta is a handsomer city than Madras, with many fine public buildings and private houses; but these are strangely mixed up with the most tumble-down-looking huts made of sticks and mats, and with mouldering brick and mud tenements. Even the public buildings are generally of brick plastered over. The city extends for about five miles along the east bank of the Hoogly, which here flows nearly from north to south. Chowringhee, with its spacious *maidan*, is towards the south-western extremity of the city. This is the Belgravia of Calcutta. The Eurasian quarter comes next, and the natives live chiefly in the northern division of the city. It is curious to see a road called the "Mahratta Ditch," originally a line of defence against that enterprising people. We drove through one street almost entirely occupied by Chinese shoemakers, who are said to be very quiet, orderly people. Having to go to a bank, I got an insight into the extraordinary slowness with which business is transacted in the East, of which I afterwards experienced many examples.

I was surprised to see the Hindu gentlemen here going about bareheaded on the street—under the

hot sun. Unlike the barefooted Madrassesees, they wear boots. The Mohammedan gentlemen have turbans. Many of the servants here are Mussulmans, and wear stiff round hats when waiting at table.

I may here introduce my own servant, Domingo, who appears on state occasions in a red or white turban, white trousers, and something like a white shirt worn over his somewhat Europeanised travelling suit. He is a Madrassee Roman Catholic, speaks English fairly, and has travelled a good deal. The idea of such a follower was at first rather formidable to me, but I was assured before leaving home that visitors in India were expected to bring servants with them. Sometimes they bring bedding also, but my kind hostesses generally saw to my comfort in this respect. People are accustomed to carry bedding about with them, as there is so much night travelling in India. Most portentous lunch baskets are also common. But at the chief railway stations food can easily be obtained. It is only on by-roads and in Dâk bungalows that one needs to cater for oneself.

There is much less English spoken in Calcutta than in Madras.

On Tuesday the 30th, I was chiefly occupied in seeing and hearing the classes in the Orphanage, and examining the premises in which it is accommodated. There is too little room for the work that has now

to be done in the existing class-rooms; and if the Normal Department is to be further developed, and a certificated teacher from Scotland added to the staff, the rooms now occupied by the Zenana teachers will all be required for the school. One of the most important functions of a school like this, is to train up those who may become teachers of their country-women; and with the general advance of female education, the qualifications required of teachers are always rising. We have to thank God for not a few trained in this orphanage, who are now doing good service as teachers in our own and other missions, besides many who in the quieter sphere of home are exercising an invaluable influence as Christian wives and mothers.

The name of Miss Laing, one of the earliest agents of our society, will always be associated with our Calcutta Orphanage, of which she took charge for many years. At a later date it was superintended by Mr and Mrs Fordyce (late of Simla). The present head, Mrs Macdonald, is particularly well-fitted for her position. The education of the more advanced pupils is now carried on as far as the entrance examination of the university. A few have taken university degrees. In a country where women are considered incapable of any intellectual pursuit, it may be well to show what they can do. Those who

aspire to study medicine must graduate; and other spheres of usefulness may open to them, as in the case of our late pupil Miss C. M. Bose, the first woman in India who obtained the M.A. degree, and who, though a Christian, was chosen by a committee largely composed of Bengali gentlemen to be the officiating superintendent of the Bethune School for Girls. I had the pleasure of visiting it while in Calcutta, and felt what an important and responsible position our young friend occupied. But with the majority of our orphanage girls, the aim must be rather to teach them thoroughly what they do know, than to carry them very far in the higher branches of study.

On Tuesday evening, I was invited to a very interesting meeting which is held monthly in one of the F.C. missionaries' houses, with the view of gathering together the workers in our own Mission—Scotch and Bengali, men and women—for conversation and prayer and a little social intercourse. It was held at Mr Hector's; and I enjoyed the opportunity of becoming acquainted with many excellent Christian workers, whose faces are vividly before me while I write, though their names remain rather in the mist. I have always felt a difficulty in identifying the numerous Boses and Ghoses, Banerjeas and Chatterjeas, connected with our Mission. Mr and Mrs Milne were present, and several elders of

the Scotch Church and other honorary workers. It is not sufficiently known in this country that a large number of Bengali Christian gentlemen who are engaged in secular employment, devote a great deal of their spare time to evangelistic work. Mr Macdonald, who holds open air services daily in Beadon Square, for the benefit of educated young men, can always secure the co-operation of able and devoted voluntary workers, who assist in singing the hymns, giving addresses in the vernacular, or discussing with the audience the truths of Christianity.

One fine example of Christian disinterestedness is that of the Rev. Moothera Nath Bose of Gopalgunj, who gave up his secular calling to devote himself entirely to the evangelization of a very despised and degraded set of people—the Chandals—residing in a swampy and fever-breeding region N.E. of Calcutta. Another Christian gentleman annually contributes enough to maintain and educate Mr Bose's family, though not an income equal to what he sacrificed. Mr Shib Chunder Banerjea is another, who while holding office under Government, and moving from Calcutta to Simla according to the season, has preached the Gospel so successfully that he was ordained during my stay in Calcutta, so as to enable him to dispense sealing ordinances also.

CHAPTER IX.

OUTWORKS.

On the 1st December, Mrs Macdonald accompanied me to Barrackpore, to see a Converts' Home connected with the Church Missionary Society. Miss Good, who superintends it, has several young ladies residing with her, who visit and oversee a number of village schools in the district around.

The Converts' Home was established five years ago, to meet the case especially of widows who might see it to be their duty to come out and be baptized.

Most of the Missions appear to be agreed that in present circumstances, they cannot urge married women to take this step, which would virtually divorce them from husband and children, and cast them on the world without the protection they specially need. Many of them are allowed to profess their faith in Christ, to give up idol-worship, and to train their children in the fear of God, without being held to lose caste. They are meanwhile

exerting a salutary influence on their husbands and other members of the family. But as no man can go into the Zenana to baptize them, and their baptism in public would completely cut them off from their families, many think it best not to press it, unless they themselves are impelled by conscientious conviction to demand it.

The case of widows is different. They are often in a position of great hardship and temptation in their own families; and, while care must be taken not to encourage mere restlessness and love of change, if they do come out and confess Christ, we cannot leave them unbefriended.

The home at Barrackpore is in a quiet, shady spot, where a good deal of liberty can be allowed without risk. It has accommodation for ten inmates; and up to the time of our visit, twenty-five had availed themselves of it, chiefly widows, but also a few wives who, from special circumstances, have needed protection. There is no limit as to age, but all are taught and trained with a view to self-support. Out of the twenty-five, *nine* are now employed as teachers. One who was always very satisfactory, died happily in the home. Another who ran away and gave a good deal of trouble, returned a penitent, and died not without evidence of a saving change. Two disappointed their benefactors; and one or two,

after being baptized and living in the Home for a time, were received back into their heathen homes *with leave to live as Christians*. The rest are still under training.

Some of them bring little children with them, and altogether it is a very pleasant, home-like household.

We visited the grounds of the Viceroy's country-seat, where there is a monument to Lady Canning, and also a famous banyan-tree, which in some degree fulfils one's ideal, by its wide-spreading family of umbrageous off-shoots. In general, these trees are far from beautiful, with bundles of dry, insatiable-looking roots hanging down from them in quest of a lodging place, or cut short off to keep them out of mischief; and I never could love the species, after seeing one in the act of strangling another tree with its strong, resistless limbs. I shall always associate them with cuckoos. For they do not usually grow up in a place of their own, but their seed is deposited in some other tree, and there it develops its roots and branches till it crushes the original tree out of existence. It has also a mischievous habit of knocking down houses, by thrusting its roots into the walls. The peepul, or sacred tree, is very like it.

We crossed the ferry to Serampore, and called at the Baptist Mission House, but unfortunately found none of the missionaries at home. However, we

were conducted through the splendid college, built by Carey (now only used as a theological training school), and we visited his last resting-place, near which the mortal remains of Marshman and Ward are also laid. I am, however, doubtful if there is much use in seeing the graves of missionaries. Perhaps it is owing to the very hideous monuments that usually surmount them; but I never feel it possible to connect those gloomy abodes of death with the living memories of our missionary heroes. No doubt, their dust is precious, and Christ will watch over it. But to Him they all live. With Him they are alive for evermore. And the monument they have left behind them, is the church of living men and women, which shall endure till the last trumpet shall sound.

I felt more touched by seeing the pagoda where Henry Martin poured out his soul in prayer. It stands on a rising-ground, overlooking the river which flows on, now as then, though Carey and Martin no longer tread its banks. They rest by the River of Life; but the Word of God which they issued in Indian tongues shall never cease to water and fertilize the land till it becomes like the garden of the Lord.

On Thursday, we started again by an early train for Mahanad. From the station at which we

alighted, we were carried several miles in palkis to our destination. A palki is a kind of covered litter, and is carried by two or three coolies, who grunt out a most monotonous ditty all the way as they go, trotting in time with it. It requires some practice to dispose of yourself at all comfortably inside.

We were received very cordially by the Rev. Baikantha Nath Dé and his wife. He reminded me of the "good younger brother" at Chingleput by his mild and benevolent expression of countenance. That he does not lack firmness was shown at the time of his baptism in 1845, when his relatives carried him off by main force from Dr Smith's house, and plied him with all their usual threats and blandishments in vain. He and his wife both suffer much from fever, the pest of this region.

We went to see a sort of Zenana School which was begun by Mrs Bhattacharjya. It is held in a very large family house, now in a ruinous state. The family live in a corner of it, and are very strict Hindus. There were several married girls and one widow in the class. They looked very gentle and nice, but were not far advanced. They are not allowed to sing, but they answered questions on the Bible fairly well when examined by Mrs Macdonald in Bengali. We examined the Boys' Anglo-vernacular School, and would fain have seen some of

the village patshalas around. But the nearest of them was closed on account of an outbreak of cholera; a good deal of time was spent in feasting us, and we had to catch a train. There are eight little Girls' Schools under Mr Dé's superintendence, besides the Zenana one I have mentioned. They are regularly visited by a Christian inspector, and contain between two and three hundred girls, of whom a few are Mohammedans. The Boys' Schools connected with the mission are more numerous and further advanced.

A number of the Christian people assembled to shake hands with us before we left. There are two evangelists who spend their time in preaching the Gospel throughout the district; and a Bible-woman who works in a similar way in a more limited circuit among the women.

We did not return to Calcutta, but proceeded to Hooghly for the night, and were hospitably received by Mr and Mrs Mouat; the latter well known to our society as Miss Falkiner, one of our best Zenana teachers. Mr Mouat is Principal of the Government College here. It was built with money left by a Mohammedan, Muhammad Muhsin, and Mohammedan students have certain privileges in connection with it; but otherwise, it is on the ordinary footing.

I had here the great pleasure of meeting with Mr and Mrs Lal Behari Dé. The former was one of Dr Duff's early converts, baptized in the famous year 1843, and is now a Professor in the Hooghly College. He has written "Recollections of Dr Duff" (published by Nelson & Sons): and several most interesting works on Village Life and Folk-lore in Bengal. He conducts an English service on the Sabbath evenings at Chinsurah. Mrs Dé is a daughter of the Rev. Hormasdji Pestonji, one of Dr Wilson's first Parsi converts at Bombay.

Hooghly and Chinsurah form one municipality with a population of about 35,000. The district around them is full of villages, and very populous. The Rev. Kedar Nath Dé is in charge of our mission here. He came out from heathenism, along with his mother and his wife, in 1854. His mother was subsequently the means of converting her own mother and a sister. Mr Dé has an aunt living with him who is still a Hindu. I met with several instances of the same kind, showing how strong is the power of heathenism over its votaries, even where every Christian influence is brought to bear upon them.

Friday was spent in seeing the schools here. At Bansberia there is a nice little Girls' School with

fifty-seven pupils on the roll, forty-nine of whom were present. It is taught by the wife of a catechist, Mrs Beni Madab Dé.

At Chinsurah, the Kamarparah Girls' School, conducted by Miss Cardozo and Mrs Manuel, is particularly successful. It had ninety present out of a roll of one hundred and seven. I observed nine married girls among the pupils. And on asking what castes were represented in the school, I found there were twenty-four Brahmans, twelve Kaysths, thirty-seven Baniyas, thirty-four others. They are taught reading, writing, and arithmetic (including the compound rules); and all receive Bible instruction. Some quite little ones answered very brightly on the Bible stories.

The Kharua Bazaar School, which has been longer in existence than either of the other two, scarcely seems so flourishing. It has only about thirty scholars. The locality is thought to be less suitable than the others, but the premises are decidedly superior. In all these schools, needlework is taught. Mrs Kedar Nath Dé devotes a good deal of time and labour to the visitation and superintendence of the Girls' Schools, especially the one at Kamarparah, and she also finds an entrance into the families of the scholars, where she and her gospel message are often welcomed very cordially. What fields there

are everywhere white to the harvest, if only the toilworn reapers could overtake them! With Mrs Kedar Nath Dé it is a labour of love to do all she can for the furtherance of Christ's kingdom.

Here, as everywhere in connection with our F.C. Missions, evangelistic work is carried on throughout the year by native catechists. One of them has a special musical gift, and by his singing attracts crowds to hear the gospel. There is a great bathing festival at Tribeni, which affords an opportunity of distributing tracts and preaching to many who come from great distances. We have another Girls' School at Tribeni, which I was unable to visit.

I spent some time very pleasantly in hearing the classes in the Institution for boys and young men, which, under Mr Kedar Nath Dé's management, is a great success. It is self-supporting, and yields excellent results educationally. A Christian tone pervades the whole institution.

Before leaving Chinsurah, I had the unexpected pleasure of meeting with the Rev. Moothera Nath Bose, whose mission to the Chandals at Gopalgunj I have already referred to. "But," he said, "you must not call them Chandals, for that has become a term of reproach." I think *Namasudras* was the name he preferred. He seems a very devoted servant of Christ. During the thirteen years of his

mission, he has gathered in a little Christian community of about one hundred; has established seven schools, and now employs several male evangelists and a Biblewoman. Besides the Namasudras they work among Mohammedans and others; and have to encounter much opposition from false religious teachers, and even from thieves, incendiaries and ruffians who resort to personal violence. Some of their converts are from the fisher-people, among whom caste feeling is so strong that if any one of them embraces Christianity, all his kindred lose caste, and can only be restored by payment of a heavy fine. Of course this exasperates them against the cause of their excommunication. Among the Namasudras, the women are frequently alleged to be possessed by demons or ghosts, and the most cruel means are resorted to for exorcising them. O, how human nature is trampled under foot by the Destroyer, whose special enmity against woman is seen in every land!

But "for this purpose the Son of God was manifested, that He might destroy the works of the Devil."

CHAPTER X.

THE SANTALS.

From Chinsurah, Mrs Macdonald returned to Calcutta, and I proceeded by night train to Pachamba. The Rev. Mr Campbell, from Toondee, joined the train *en route*, and we arrived at Giridih just before sunrise. Here Dr Dyer was waiting for us with a dog-cart, in which we had a charming drive of three miles through the crisp morning air—the light gradually revealing a fine wild country, with hills rising abruptly here and there, but not interrupting the wide, open view.

The most conspicuous hill, about the height of Ben Nevis, is Parisnath, one of the sacred places of the Jains. It takes its name from the second last of the Tirthankaras or deified saints, a personage who seems to have been less austere than his successor Mahavir, and whose followers, the Setambaras, are more world-like than the Digambaras, who follow Mahavir. The latter sect repudiate the

possibility of women attaining to *Nirvana*, but the former grant it.

Our Santal Mission did not get its name from the village of Pachamba,—which is a mile beyond it, and is inhabited chiefly by Hindus and Moham-medans,—but from the District, which at first bore the same name, though now it is called Giridih. The mission buildings are in Danyadee (the blessed village), and consist of two missionaries' houses; a boarding-house and school for boys and the same for girls; a few cottages for native Christians; and the dispensary at a little distance.

Giridih is an increasing place, as coal is wrought in the neighbourhood, and there is also iron and copper smelting. These give employment to a good many Santals and Kols. Chakai is thirty miles north of the central station, and Toondee, thirty-five miles south, as the crow flies. Each of these is surrounded by a larger number of Santals settled in villages than is to be found in the neighbourhood of Danyadee. The latter is, however, a good base of operations, from its proximity to the railways and to roads and other civilized institutions.

Chakai is to be Dr Dyer's station; but he and his family had come down from it, all more or less ill. His two children were suffering from fever and dysentery, though somewhat better before we arrived.

It was pleasant to escape from the necessarily artificial life of the city to this primitive place, and to exchange the sultry streets for the cooler, open country. I enjoyed very much what I saw of the mission. Though everything is in a simple style, a very good, useful education is given to the boys and girls. Every year some of them are baptized on their own profession of faith; others are the children of Christians, baptized in infancy; a very few are still heathens, though under Christian training. The girls seemed unsophisticated, lively and affectionate. Their schoolhouse is a mud-built tenement, suitable enough, but sadly deficient in furniture and apparatus. They have a nice compound to play in with a wall round it; but they seem pretty free of the whole mission property, and wander about when not at lessons, much like a large family of girls at home.

At a short distance from the houses is a fine large tank, the funds for making which were collected by Mrs Murray Mitchell, and which is a boon to the whole station.

One of the chief aims in these central schools is to train up Christian teachers, both male and female, for the village schools under the superintendence of the mission. Of these, three or four are for girls and twenty to thirty for boys.

We had the good fortune to come in for a native

wedding, the bride being one of the Boarding-school girls, and the bridegroom a teacher in the Boys' School. In the morning I was allowed to see the young lady's trousseau, which consisted of a white tamboured muslin sari for the wedding; two cotton ones with coloured borders for ordinary wear; and two for working in, composed simply of five yards of unbleached calico. The whole cost eight rupees and twelve annas. There were in addition some undergarments made in the Boarding-school. The marriage took place in the building used as a church, and there we found the bridegroom also enveloped in a voluminous garb of white muslin. At the special request of the congregation six hymns were sung on the occasion. The feelings of the women may, perhaps, have overpowered them so much as to make their voices inaudible; at any rate, only men's voices were heard, and as the hymns were very long with frequent repetitions of the same line, and all to me in an unknown tongue, the effect was rather depressing than otherwise. We all survived it, however; and after the knot was duly tied and register signed, we joyfully repaired to the wedding feast. This was held *sub Jove*, the women, boys, and grown-up men sitting on the ground in separate groups, while chairs were provided for us Europeans, a questionable advantage, since our plates—composed of leaves sewn

together—had to be placed on the ground, and we had to stoop a good deal to reach them. A whole ox, except the head, had been cut up and boiled during the night in earthen pots over stick fires made in a trench in the ground.

Portions of the meat were placed on our plates, with *handfuls* of boiled rice out of a large tray or basket, some dhal (a kind of lentil soup), and stewed cucumbers. These we had to eat without knife, fork, or spoon; and we envied the adroitness of the natives, who despatched their portions with their fingers quite naturally. People from all around seemed to arrive unbidden, some bringing plates with them. We had small brass vessels with water to wash our hands with after eating.

I was very glad to learn that personal choice is regarded as a legitimate factor in matrimonial unions here.

On Sabbath we had the gratification of worshipping with the native congregation, which meets at present in the Boys' School-house. The men sat on a row of forms round the walls, and the women and children on the floor in the middle. I was disposed to resent this arrangement as derogatory to the fair sex, but I was told that the women preferred it and the men had to submit to it. Dr Dyer preached in the morning, and the school teacher, who

was originally a Mohammedan, in the afternoon. The hymns sounded better than on Saturday. All joined heartily in the singing. Hymns are a favourite institution in the Sabbath school, and I was told that portions of the Gospel narratives set to native tunes had been very useful in fixing these stories in the memories of old and young.

I was very glad to hear that the next New-Year's Offering of our Sabbath school children in Scotland was to be devoted to the erection of Churches here and at Toondee, for which the Santals themselves have been contributing according to their means.

Early on Monday morning I went to see Dr Dyer's Dispensary, and was struck with the variety of patients who came for advice—Mohammedans, Hindus, and Santals. One man had come sixty miles. A few old women crouched in a corner apart. Everywhere in this land one can discern the line of separation between the sexes. But Dr Dyer assures me that there is not the difficulty here that exists elsewhere in India as to women consulting a medical *man*, at least, not among the Santals.

The doctor began with a religious service in catechetical form in Hindi, which all here understand more or less. Afterwards he prescribed for them, one by one. Two nice native lads are being trained as dispensers. Should Dr Dyer settle permanently

at Chakai, the Dispensary will be removed thither. One feels a little sorry that there should be no such attraction at the head station, where so many people of various creeds and races come and go. Once a Jain had travelled 1800 miles in hopes of obtaining deliverance from the burden of his sins at Parisnath. He was an old man, and his fatigues and hardships brought on an illness which led him to the Dispensary for advice. There he heard the Gospel for the first time. It was what he had so long been seeking for. He accepted it joyfully, and soon afterwards passed into the presence of his Saviour.

A very painful case was that of a Hindu woman, whose husband came too late for treatment. Dr Dyer said he never could forget the scene he witnessed the morning of this man's death—the agony and despair of the widow as she tore off her jewels, and lay on the floor wailing and refusing to be comforted. How different from Mrs Pyne !

I took another look into the schools. Old Patras, the head teacher in the Boarding-school, was converted from Hinduism and seems an excellent man, though not up to the most modern methods of teaching. On the Saturday night he came over with quite a radiant face to announce the birth of a little granddaughter in his humble abode. Something was said about his family being already sufficiently numerous,

but he emphatically claimed our congratulations on the new arrival as *Khudá-se Baksheesh* (a gift from God).

On Monday morning, I paid my respects to the new-comer, and found her looking very wide awake for her time of life, and accepting the homage of the household with just that air of taking all their attentions as matter of course which is so edifying in babies at home. But how refreshing it was to find a *girl* so much thought of in India! I had heard that new-born infants were white there; but this little babe was brown as a berry.

Patras is assisted in the school by Mrs Elizabeth Ragdoo. The girls learn to read and write both Santali and Hindi. They are trained to household work, cooking, cleaning, and sewing; and very carefully indoctrinated in the truths and precepts of Christianity. Hitherto the missionaries' wives have taken a special oversight of the school, but Dr Dyer and Mr Campbell thought the time had come for sending out an unmarried lady to superintend it, and perhaps to attempt some work among the women and girls in the village of Pachamba. Mr Stevenson had expressed the same opinion to me before I left home, and the Committee have since very gladly accepted the offer of Miss Hettie Sprot to go out as an unpaid missionary to work in this field.

Mr Campbell and I left Giridih for Toondee on Monday forenoon, and had a very slow railway journey to Jamtara, where twelve coolies were waiting with a palki to carry me by relays fourteen miles across country, Mr Campbell accompanying us on horseback. The latter wore a white turban, which gave him rather the air of an Arab Sheikh.

We had to cross a pretty wide and deep river, where my carriers had to elevate me shoulder high, but we reached the Mission House in safety. It is very prettily situated in an open country with a good many fine trees scattered over it, and Santal villages surrounded by ricefields, now nearly reaped, and plantations of sugar-cane, millet, &c. The Toondee hills form a range of picturesque peaks at a little distance and are wooded to the top. The station is called Pokhuria. It was nearly dark when we reached it.

On Tuesday morning I went out to see some of the people. Even the heathen Santals are by no means so uncivilized as we sometimes imagine. Their houses, built of mud, had just received their yearly cleaning, and looked fully as respectable as the dwellings of many of our own poor people. The mud gets quite hard in the sun here. A solution of cow-dung is universally employed by the natives of India, as in Africa, to clean the floors with. Some

of the men look wild enough, but the women are in general decently clad and seem to be industrious. Still they are very different in the heathen state, from the bright tidy housewives trained at Pachamba, of whom we had the pleasure of visiting several in their own homes. Considering that there is no European lady to watch over and encourage them up there, it was gratifying to find them exemplifying the lessons they had received, and training up their children in a Christian way.

Mr Campbell is anxious to promote industry as well as learning among the boys; so they are taught brick-making and cultivation as well as book lessons. He sent seven hundred and sixty-five exhibits to the Indian and Colonial Exhibition, illustrative of the economic products of Santalia. Among others a specimen of the *Calotropis gigantea*, a plant which has a long silky fibre attached to the seed. A firm in England want a supply of it to experiment with, and a large plantation of it has been made here. It may afford some occupation to the natives, by and by, to raise it and prepare it for the market.

I saw the site for the new church; and the little girls' school held in Mr C.'s verandah and attended, as yet, only by fifteen scholars; but it will grow.

After breakfast, as the communion was to be dispensed next Sabbath, Mr Campbell was busy with

the elders and others in the study, and I sat down in the dining-room to write letters, but had a series of most embarrassing interviews with women and children of the neighbourhood, both heathen and Christian, who walked in quite unceremoniously, by threes and fours at a time, to see the white lady. We saluted each other with the usual "Johar!" and then had nothing more to say that was intelligible. Mrs Dyer had given me some biscuits for the journey, and these I rashly divided among the first children that put in an appearance. It is to be feared that many of the later arrivals were disappointed. I wished much for some goodies or pictures to give them, but was unfortunately unprovided.

I may note here that the Santals in their native state eat anything—even mice, snakes or wild animals, though they are particular as to whom they eat *with*. Their religion is a kind of demon worship. Its object is to avert the malice of spirits or *Bongas*, supposed to reside in the air, in water, and in the trees of the jungle. Ancestral worship is also practised. After a death, it is the duty of the nearest male relative to preserve a bone or part of the skull from the ashes of the deceased, and to carry this to their sacred river, the Damoodah, and let it float away with the current. He then presents

offerings to the great spirit Marang Buru, to the ancestors of the departed and to himself; hoping thereby to secure the future weal of his friend, and his approval of the survivors. The Santali women enjoy more freedom than Hindus and Mohammedans; their position, perhaps, resembles more that of the African woman in some respects. A girl is valued for the money she will fetch on being married. All the heavier burdens and hardest work are laid on the female sex; and a wife does not eat with her husband, but takes what he leaves. When our first school for girls was opened, the men ridiculed the idea of *their* learning anything, and especially of their being capable of religious instruction. Altogether, one can trace the same contempt for women which characterises all non-Christian nations. It is only in Christ Jesus that there is "neither male nor female," but all have an equal standing as children of God.

About mid-day the Christian people, men and women, assembled in Mr Campbell's verandah, and we had a nice little prayer meeting, after which I bade them adieu, and we returned to Jamtara in the same fashion in which we had come, at the rate of about three miles an hour. We dined with an excellent couple, Mr and Mrs Cornelius, who work

among the Santals around Jamtara, very much on their own resources, though connected, I think, with the Baptist Missionary Society.

From thence I took the night train to Calcutta.

CHAPTER XI.

LAST DAYS IN CALCUTTA.

On Wednesday, 8th December, Miss Stewart took me to see the Nandan Bagan School. Like the Shambazar School, it suffers from insufficient accommodation, but in other respects is doing very well, with an attendance of from forty to fifty little girls from neighbouring Zenanas. We afterwards visited a house where a young married lady seemed deeply interested in the Gospel story.

On Thursday the 9th, I went to hear some of the Bible Classes in the Institution, and shall not soon forget Mr Hector's able and impressive exposition of the 33rd Psalm, to which the students listened with earnest attention; nor the lesson subsequently given to a younger class by Mr Macdonald on a portion of the Acts of the Apostles. He afterwards took me to see an institute of the Adi, (or original) Somaj (Rammohun Roy's followers)—in a room of which they meet for public worship. We saw also

Chunder Sen's house and his grave. He called *his* special Somaj the New Dispensation, and from it another party has broken off, partly taking umbrage at Chunder Sen's inconsistency in first denouncing child marriages, and then accepting a rich marriage for his daughter while she was under age; but chiefly because he was too autocratic, and did not allow his followers sufficient voice in the management of the Somaj. This last off-shoot is called the Sadharan (or universal) Somaj; and I was amused to hear that among other books consulted by them in framing their constitution was Sir Henry Moncreiff's "Practice in Church Courts."

It is said that the Brahmos, as a rule, are very much opposed to the distinctive doctrines of Christianity. While they admire the man Christ Jesus, they do not admit His deity or His atonement. Although their own system is indebted to Christianity for some of its best features, they pride themselves on its being indigenous; it satisfies their self-complacency and involves no cross. Yet, proclaiming as it does the Fatherhood of God and the brotherhood of man, inculcating a pure morality, and repudiating polytheism, idolatry, and caste, it is an immense advance on the ordinary Hinduism, and must have great attractions for the more earnest and enlightened men and women of India.

In the north-west of India the Arya Somaj has many adherents, and in the Bombay Presidency, the Prarthana Somaj. They are all theistic societies, enjoining spiritual worship of one God, and aiming at many practical social reforms, such as female education, remarriage of widows, &c.

On Thursday afternoon, Mrs Macdonald had a tea party, chiefly of native Christian ladies, but a few others were present. We had music and conversation. I was specially interested in meeting with Miss C. M. Bose, who superintends the Bethune School; Miss Dutt, who teaches in connection with an American Mission; and Mrs Das, who was a pupil of our orphanage in Mrs Pourie's time. She is now the wife of a native pastor, and has eleven children. She makes all the clothes of her family, who are chiefly sons; and I heard from others that she was a capital housewife and a helpmeet to her husband in higher things; but she told me she made a point of "having the evenings free to be happy with her children," and she added: "They are all fond of music and fond of home." No wonder, with such a sprightly, sensible mother!

Mrs Ghose, who came in rather late owing to illness in her family, was very anxious that I should meet some friends belonging to the Sadharan Somaj

of which she is an adherent. We fixed on Tuesday afternoon as the only day that I had a few hours free before leaving Calcutta.

In the evening, a few missionary friends dined with us. Among them were Mr and Mrs Ashton of the London Missionary Society ; and I was very, very sorry that I could not accept their kind invitation to come and see their work at Bhowanipore, where they have a flourishing Institution affiliated to the Calcutta University. They have also a Girls' Boarding-school and a number of Zenana missionaries. The Society has stations in every part of India, from Nagercoil in Southern India to Almorah on a ridge of the Himalayas. Their native Christian adherents number over 55,000, of whom nearly 6000 are communicants.

Mr and Mrs Thoburn of the Methodist Episcopal Mission were also with us. Their church has devoted itself very much to the evangelization of English-speaking people in India as well as to that of the native races. Mr Thoburn has a very large congregation in Calcutta, composed of Eurasians and others ; and these he tries to interest in the conversion of the heathen. He is a nephew of Mrs Thoburn, who is known as a medical zenana missionary. The Episcopal Methodists have very successful missions to the heathen in Oudh and Rohilcund.

On Friday I accompanied Miss Skirving to five or six of the Zenanas she was in the habit of visiting. Miss S. had a knack of putting me into communication with her pupils, so that I quite felt as if I had conversed with them. The Shampooker Zenana School, which we also visited, was doing very well under the care of Kushum, one of our orphanage pupils. It had better premises on the whole than the Shamhazar and Nandan Bagan Schools.

In the afternoon I spent a good deal of time in conferring with the Bengal Mission Committee about the proposed Zenana Home and other matters connected with our work.

On Saturday afternoon I was invited by Miss Skirving to meet a number of ladies connected with different Missions. Besides some whom I had met before, I had the pleasure of being introduced to Miss M'Gilliwie of the Established Church of Scotland; Miss Mulvaney of the Church of England Zenana Mission, who works among Mohammedan women; and Miss Fendall who devotes herself to rescue work—a very needful branch of service here. She gave me some truly tragical details of cases that came under her notice.

We had some representatives of the London Missionary Society and of some American Missions. Our Baptist friends could not come, being engaged in

welcoming a new party of missionaries from England ; and as soon as our guests departed, we hurried to the other end of the town to attend their soiree, which proved unusually interesting. Among the speakers were Miss Leslie, author of "The Dawn of Light," &c., and a venerable lady whose name escapes me, but who has all her life been a Zenana visitor, and who now devotes herself to caring for the health and comfort of the younger workers and giving them the benefit of her advice and her prayers. She laid great stress upon the importance of teaching the native women to bring everything to God in prayer ; and mentioned some instances in which answers to prayer in reference to temporal troubles had helped them to realize that there is a living God who hears and answers prayer, and who will grant spiritual blessings also if we ask Him.

Miss Compton, one of the new-comers, gave an interesting account of how she was led to become a missionary and the views with which she entered on the work.

The Baptist ladies visit a great many families, in which they confine themselves to reading and explaining the Bible ; and they consider this to be more on missionary lines than giving secular instruction also. One was glad to find that they got entrance with nothing but the Bible in their hands.

But it seems very important to teach the Indian women to read the Bible for themselves as well as to read it to them; and I found some very devoted missionary ladies of the opinion that it was one great function of Christianity to impart that general culture, leavened with Scripture truth, which can alone fit the ladies of India to take their rightful place in native society. It is the old question of Christian education *versus* sheer ignorance or purely secular teaching. There are many families who can only be reached by the offer of secular teaching; and it was for this class mainly that Zenana missions were first proposed. Society in India is so divided into separate strata that you may influence one without touching those either above or below it. And just as John Anderson pled for schools for caste girls, so Zenana missions were intended mainly to influence the women of the higher castes. It is to be regretted, I think, that the original idea of charging a good fee for the secular instruction given has not been adhered to, both with a view to keep up the prestige of the scheme and to defray its cost. No Zenana missionary undertakes to give secular teaching without Bible lessons.

On Sabbath, the 12th, I attended Mr Milne's church, morning and evening; and spent the interval with Mrs Walter Duncan, a kind friend from

Glasgow, who, with her husband, daughter, and son, were my fellow-passengers on board the *Ballaarat*. Here I met Mr Mookerjea, one of Dr Duff's converts, now an office-bearer in the Free Church and a hearty friend of Missions. He takes an interest in the female side of the work, and had many ideas about it. He thought that wherever we sent young ladies we should send an old lady to take care of them. Certainly if we could find the right lady everywhere, it might be a very good thing. He also thought we should open a station somewhere in the hills, to which our workers in the plains could be drafted occasionally to recruit their health.

Some of the Missions in various parts of India have provided hill stations—not for working, but for resting in; and this considerate arrangement has proved a boon to many toilworn labourers.

It may, however, be doubted whether this is the best way in which to supply a sanitarium; or whether the plan adopted in other cases is not better, viz.:—when the salary does not suffice for the purpose, to give an allowance for going to the hills, and let each one choose his or her own sanitarium. There is an advantage in not always going to the same place; and a change of society is often useful as well as a change of air. Those who have been working together all the rest of the year may

be more refreshed by visiting different places and meeting different people, and then returning to give each other the fresh stimulus they have received, than by being transferred all together to one hill station to which they have gone year after year.

On the Sabbath afternoon, Mrs Duncan and I went to Beadon Square for a short time, while Mr Macdonald's meeting for men was going on. Being the only women present, we felt a little embarrassed. Never but once has a native woman been seen in this gathering, and she was known to be out of her mind by the mere fact of her appearance there. In these circumstances, I was not very clear about going, but Mr Macdonald thought it my duty to see all branches of the work. It was certainly a striking sight—the large number of attentive listeners, some of whom, we found, had come from a distance in order to be present—the earnest addresses in Bengali from some of the voluntary workers, and in English by Mr Macdonald—and the hearty singing of the hymns, all struck us very much.

It is a great pity that there is not a hall to which there could be an adjournment at the end of the meeting to gather up the results of it. I am glad to hear that Mr Howie has undertaken to collect the needful sum to build one.

My time in Calcutta was now drawing to a close.

Nineteen days in all, of which seven were given to the Mofussil and Santalia, left very little margin. As I had been obliged to leave Nellore out when in Madras, so here I found it impossible to visit Culna. And how much there was in the city itself that could not be overtaken! I think it was on Monday morning that Mrs Macdonald took me to a dispensary for women and children, connected with Lady Dufferin's Scheme—a very useful institution.

In the afternoon, Mrs Milne had asked some ladies belonging to the F. C. congregation to meet me. They were interested in hearing of our recent efforts to stimulate the home sympathy with missions, by forming Congregational Associations, and Presbyterial Auxiliaries; and they agreed to have a quarterly missionary meeting themselves, at which information should be given and prayer offered.

In the evening, Mrs Milne took me to the Missionary Conference, which on this occasion met at the house of the Rev. A. Clifford of the C.M.S., where about eighty representatives of different Missions—men and women, European, American, and Indian—were assembled. The gentlemen had a business meeting for half-an-hour, during which the ladies had a little prayer meeting by themselves. Then all met together, and tea was served, after which Mr Ashton read an interesting paper on the

missionary events of the year; various points in which were afterwards taken up and discussed. Mr Kerry of the Baptist Mission, who had just returned from a voyage to Australia, testified to the greatly increased interest taken there in the conversion of the heathen.

The recent death of Mr Payne of the London Missionary Society was referred to by several speakers as a great loss to the cause.

Praise and prayer had their due place in the proceedings, which were altogether most enjoyable. This conference is held monthly in the different mission centres alternately, and must do much to promote cordial co-operation and good fellowship among the members.

Tuesday, 14th December.

The morning was occupied with letter-writing for English mail and other business. In the afternoon Mrs Macdonald and I went to the social meeting of the Sadharan Somaj. It was held in a room of the Bethune School. About two dozen ladies and gentlemen were present. The former were very elegantly dressed—wearing the sari fastened with a brooch on the shoulder, and on the head a tiara and veil hanging down behind. Several of them spoke English well, and one lady had been to England.

These ladies meet once a week to read papers and and discuss them, and once a month for social intercourse, when gentlemen are invited and music and refreshments are provided. We had some good specimens of their musical powers.

This Somaj meets on Sundays for worship—not that they attach any special sanctity to that day, but it is the most convenient, being a general holiday. They have a congregation of six hundred in Calcutta, and branches in many places around. Women, as well as men, attend the service, and may either sit along with the men, or behind a curtain if they prefer it. The service is opened with a hymn. They have translations of several of our hymns and some original ones.

After the hymn the speaker addresses the congregation on the solemnity of Divine worship and the need of stirring themselves up to take part in it aright. This is called *the arousing* (compare Psa. lvii. 8).

Another hymn follows, and a prayer of adoration and thanksgiving. There is also sometimes silent prayer. Then a sermon, which may or may not be founded on a text. They have a sacred book compiled from the Vedas, the Tri-pitaka, the Zendavesta, the Grunth, the Koran and the Bible, “the choicest selections from each.” A portion of this is some-

times read. They have also a prayer called *The Invocation*, somewhat to this effect:—

“O God! Thou art Light; lead us out of our darkness. Thou art Life; lead us out of death,” &c.

The preacher is chosen by the congregation and set apart for his work, but laymen also may preach occasionally. Once a month there is a special service for young men, warning them against the temptations to which they are specially exposed.

Their whole arrangements interested me greatly. But there seems to be no provision for taking away sin, although they urge repentance and amendment. I found both ladies and gentlemen most polite and kind, and regretted exceedingly that I could not see more of them.

Mr Macdonald had gone to Bombay to attend a Presbyterian Alliance Meeting. There are ten Presbyterian Missions at work in India, and for some years the idea has been earnestly entertained of consolidating their converts into an Indian Church, not specially dependent on any of the mother churches in America or the three Kingdoms, instead of starting small rival organisations to perpetuate the distinctions that divide Presbyterians at home. This idea has been carried out in the New Hebrides, in China, and in Japan, and has been warmly taken up by the Presbyterian Churches in America. Of course,

practical difficulties present themselves, and it may be some time before the object aimed at can be accomplished. In the meantime, the Alliance endeavours to promote friendly co-operation among the missionaries, and has agreed to start a periodical to represent the views of Scripture truth and Christian work which the Presbyterian Churches hold in common. They also resolved that in all stations where two or three native Presbyterian congregations exist, steps should be taken to bring them, if possible, under the control of one united Presbytery.

CHAPTER XII.

UP THE GANGES.

Mrs Macdonald, Mrs Macculloch, Mr and Mrs Hector, our three Zenana missionaries, and Mr Traill, an elder of the Free Church, all kindly accompanied me to the railway station at Howrah, and saw me safely into the train for Benares.

The direct journey from Calcutta to Bombay by Jubbulpore occupies fully sixty hours, the distance being over 1400 miles. Instead of following this route, I had been instructed to make a detour to the north-west, which would afford opportunities of stopping and seeing the work of several missions. And here I must express my obligations to the Rev. Mr Fordyce of the Anglo-Indian Evangelization Society, who drew out an admirable programme for me, and, in conjunction with other friends, furnished me with introductions all along the line.

I cannot regard this detour as lost labour, though it nearly doubled the distance to be traversed between Calcutta and Bombay, and occupied between

five and six weeks of my precious cold season. Two of these weeks were given to Rajputana and Gujarat, where, in any case, I was to visit some of the stations of the United Presbyterian and Irish Presbyterian Churches. No doubt, if the other three weeks had been divided between Madras, Calcutta, and Bombay, I should have been able to get fuller impressions of our own work and to see much more of the work of other churches where it could be directly compared with our own. I might also have had opportunities of comparing our educational methods and results with those of the schools and colleges maintained by Government and by native enterprise. But on the other hand, how much I should have lost that was interesting and suggestive, and fitted to be valuable, not only to myself personally, but to the Society which sent me out! All along my route, I received the utmost kindness from missionaries of every name, though personally a stranger to nearly all of them. They welcomed me to their houses, helped me on my journey, and took pains to show me whatever was most interesting in their work; and I was touched to be told on more than one occasion, how much it cheered them to find that any church had sufficient interest in woman's work in India to send out a deputy to bring tidings of it.

Although I was not the first lady to go on such an errand, the occurrence was sufficiently rare to create some interest and surprise.

The journey up the valley of the Ganges to Cawnpore, and thence along the course of the Jumna to Delhi, is on the whole monotonous and tiresome. You pass an endless succession of fields of rice, lentils, or mustard, with hedges of cactus or aloe here and there, and some dusty looking trees. The dust is dreadful in this dry season. The trains are slower than at home and the motion of the carriages much rougher, so that every bone aches after a night's jolting in them. The arrangements for night travelling are very complete. There is always a ladies' carriage, containing in general three sofas, and three more which can be fitted up above if required, like the berths in a steamer. Most people carry with them immense bundles of bedding; but in addition to this and the inevitable lunch basket, they frequently bring in a quantity of luggage, in order to evade the payment required for what is sent in the van, or perhaps dreading the delays that attend its registration. On one occasion, when in a carriage adapted only for four people, I was wakened up at midnight by the entry of three ladies with thirteen large packages; and when all their boxes were piled up and the upper berths

arranged, none of us could move, and even to breathe was a difficulty. This was an extreme case, however.

Madras time is kept on the railways throughout India, as it is intermediate between that of Calcutta and Bombay. Leaving Calcutta at 9 p.m., on Tuesday the 14th December, and travelling all night, I reached Benares shortly before four next afternoon. I was met on the platform by Mrs Hewlett of the London Missionary Society, who drove me at once to her hospitable abode. Mr Hewlett, who is Principal of the L.M.S. College here, and most of the other ordained missionaries, had gone to Allahabad, to consult about a threat of the Director of Public Instruction in the N.W. Province to withdraw Government Grants from any schools in which attendance on Bible instruction was obligatory. It is a remarkable fact, that Hindus seldom object to the Bible instruction when entering their children at school, and some even express a wish for it; but if the matter were put in the shape proposed, it is not unlikely that opposition would be stirred up. The missionaries were of one mind as to the necessity of teaching the Bible in Mission Schools, whatever else was taught.

I made a round of calls on ladies connected with the various missions in Benares, but was unfortunate in finding most of them out. There seems to be

much Christian fellowship among these missionaries. Besides periodical conferences like those in Madras and Calcutta, they have joint weekly meetings for prayer and monthly Bible readings. They belong to the Baptist, Wesleyan, London, and English Church Missions, and to the Indian Female Normal School Society. Remembering how we are cramped for room in the Presidency towns, I looked with some envy on the large pieces of ground secured by several of the missions here, affording prospective sites for any number of buildings that may be required.

Thursday, 16th December.

Miss Marris of the L.M.S. took me to some of her Zenanas. She and her sister, besides carrying on Zenana work, superintend two schools. In one of these I had the pleasure of witnessing the distribution of some English toys, which seemed to give great delight, especially the whistles or anything that could make a noise.

I took tea with the Misses Marris to meet various friends, among whom I was truly glad to see Miss Gault from Glasgow, who is working here in connection with the I.F.N.S. Society. Another of the guests was Mr Laurence of the Congregational Church in America, who is making a tour round the

world. As he had arranged to go on the following morning to see the bathing ghats with Bishop Ninde and Dr Johnson of the Methodist Episcopal Mission, it was settled that I should join the party. Bishop Ninde had been my fellow-passenger on board the *Siam*, but went to Bombay when I went to Madras, and had been in Oudh visiting and "confirming the churches." This episcopal visitation takes place once in two years, so that the Episcopal Methodist Missions are kept in touch with the parent church to a greater extent perhaps than any other.

17th December.

Although Christmas is approaching, it is still hotter than one cares for at mid-day, and the sun has a power to smite quite beyond what one would expect from the same temperature at home ; but the morning and evening are very pleasant, and it was yet early when we drove down to the river. Having taken a boat at one of the ghats, we passed slowly up and down the Ganges. Benares is on its left bank, and about midway between Calcutta and Delhi. It is the sacred *Kashi* of the Hindus, and is at all times a place of pilgrimage for the devout ; though there are certain festivals at which thousands specially repair to its sacred waters.

We saw it at an ordinary time, but all along the north bank of the river for three miles bathing was going on. To my surprise, men and women seemed to enter the river promiscuously; and they were to be seen at all stages of their ablutions and pujahs. The latter looked fantastic enough to an uninitiated person. Some sat in their wet garments in a rapt attitude as if heedless of outward things. Some nodded like Mandarins. Some laid their fingers on their noses many times over. Others were cleaning their teeth, or breathing in a peculiar way to ward off evil spirits, or taking up a little of the water in their hands and sprinkling it towards the sun, and uttering *mantras* or naming their god over and over again.

To die in Benares is to make sure of future bliss. Many come there in their old age, or are brought there by pious relatives when their end approaches; and a ghat is set apart for the cremation of the dead near the middle of the crescent-like bend of the river we were traversing. Here an impressive scene presented itself. We were not near enough to see what might have been repulsive. What we did see was a funeral pile nearly consumed, and the nearest male relative watching till all should be over. This person, presumably the son of the deceased, has to kindle the fire, to cleave the skull at a certain stage

to facilitate the egress of the spirit, and to see the ashes or some part of the remains consigned to the river. He had been watching for hours when we saw him. The other mourners were gone. The only person near him was a man of some outcaste class, who attends to certain menial offices which involve ceremonial defilement.

Death and sorrow make the whole world kin. The sight of that silent, solitary figure with the thin column of smoke curling upwards from the heap of ashes at his feet filled me with unspeakable sadness—giving emphasis to the question, Whither are they going—those multitudes that throng the river side? Is there no voice to tell them of the Fountain opened for sin and for uncleanness?

Our guide, who spoke in Hindi to Dr Johnson, and who had pointed out everything in a very showman-like fashion, and even cracked jokes at the expense of some of the devotees, now suddenly turned to me and said in English, with quite a different expression of countenance, pointing to a boy among the bathers, “My little son!” His face sparkled with the recognition, and I felt quite interested; but another of the party said: “Why do you let him bathe there? *You* don’t believe in the purifying efficacy of the Ganges?” He shrugged his shoulders and answered in Hindi: “Who knows what to believe? We must

all die, and none has returned from the region beyond to tell us anything."

"To that dark land these heedless go.

But there was ONE

Who searched it quite through to and fro,

And thence returning, like the sun,

Discovered all that there is done."

How I longed to say it in Hindi!

As the river is gradually undermining its banks, some of the temples and other buildings have the look of toppling over into it, and one or two have actually fallen. A mosque built by Aurungzebe thrusts itself insolently forward in the very midst of the Brahmanical temples, one of which, dedicated to Siva the presiding deity of Benares, glitters in the sunlight, its roof being covered with plates of copper gilt. The right bank of the river is low and flat, and as it is inundated in the rainy season, it is left green and deserted; and the contrast is striking between it and the opposite side, with its crowded buildings, rising tier above tier almost out of the water, and the vast numbers coming and going and performing their ablutions. A number of immense stationary umbrellas afford some shade to the bathers, for whose convenience rafts are moored to the ghats, and

under similar canopies a little further up the bank are seated the Gungaputrs, a class of Brahmans who for a small fee attest the purification performed, by a mark on the forehead of each pilgrim. All carry away with them in brass vessels a little of the Ganges water. One use of this is for libations to the numerous idols they must worship at the various temples and shrines to be visited. At the so-called "golden" temple is the "Well of Knowledge," into which offerings of rice and flowers are thrown continually, and a few drops of whose stagnant and fetid water are an inestimable prize to the worshippers.

After seeing the ghats we went to the monkey temple, where formerly hundreds of these mischievous creatures were kept and fed. But they proved so obstreperous that most of them have lately been removed, and only some half a dozen are left to sustain the sanctity of the place. An image of Durga is worshipped here, and goats are daily sacrificed to appease her thirst for blood. One was offered as we entered into the temple court. I could not look at it, but its sufferings must have been short. It gave but one cry as its head was knocked off. Durga had the usual retinue of fat priests subsisting on the offerings of the faithful. One of them gave a pantheistic explanation of their right to the offerings. "God was in him, so it was all one."

After breakfast, Mrs Hewlett showed me a school for poor girls, which meets in a very nice building in their compound ; and Miss Hewlett took me to see two other girls' schools in the city.

As we were driving to the second one, our gharri was stopped by a babu who had recently come from Bengal, to request that Miss H. would visit his wife. "She was accustomed to have a Zenana teacher in her former home, and wished to continue her lessons." He pointed out a large, handsome house as the one they occupied, and promised to send word when a convenient day arrived for the first visit. It is not usual to intrude into a native house without being "called," or having some previous understanding with the head of the family. Mrs and Miss H. and their assistants have seven little girls' schools and one hundred and thirty Zenana pupils. Zenana work was begun here by Mrs Leupolt of the C.M.S. in 1855.

On Saturday, I went to the prize-giving at the Normal School of the English Church Mission at Sigra, under the charge of Mr and Mrs Wright. There were nearly one hundred girls present, and they looked remarkably nice in their pretty chudders. Their part-singing was the best I heard in India. This, I believe, was introduced by Mr Treusch, a former superintendent ; but of late Miss Scott, one of

the English teachers, has been their music mistress. The prizes consisted chiefly of Bibles, prayer-books, hymn-books, bright coloured chudders, writing and work cases. The girls came up for them very modestly and gracefully, and altogether impressed me most favourably by their manners and appearance.

Mrs Wright afterwards took us through the building, and showed us the dormitories, class-rooms, &c. Besides the advanced school already described, she took us to the Orphanage, where about fifty poor children receive a plain vernacular education. Only the most promising of these are drafted into the higher school, which is mainly composed of the daughters of Christian parents, and is formed into six classes, in three of which they learn English. Much attention is paid to needle-work; and they get numerous orders for ladies' underclothing, and for the very pretty darned lace which is one of their specialties. The girls seem to get a very useful training altogether, and I understood that all the senior girls took their turns in giving vernacular lessons to the little ones; so that whether they go forth as teachers, or marry and become mothers, they may know how to deal with children.

The London Missionary College, affiliated to the Calcutta University, is attended by 470 pupils in

all, from those beginning the English alphabet to graduates in arts. Mr Hewlett has a very strong impression of its importance, in a missionary point of view. Each pupil on an average remains about six years under Christian influence and under daily systematic teaching of the Bible. There is also a well-equipped Government College in Benares; and the C.M.S. have a college which goes by the name of Jay Narayan, its founder. Another institution I should have liked to see was the school for High Caste Girls, established by the Rajah of Vizianagram, and attended by about 500 pupils—but this I did not accomplish.

18th December.

I left Benares at half-past two, and a railway journey of four hours brought me to Allahabad. Here I was welcomed by Miss Lathrop of the American Union Zenana Mission, sometimes called the Doremus Society, after a lady who took a prominent part in starting it. Miss Lathrop came to India in 1872, and has a household of about twelve Eurasian young ladies, who under her guidance carry on Zenana and school work. They all seem very willing and devoted labourers. There are one or two more who reside with their own parents and assist in the work. Miss Kennedy had

recently arrived from America also to take part in it. They have nearly 300 Zenanas and a number of schools under their charge. One of the latter is near a heathen temple, and is attended by the priest's children.

On Sunday, we went in the morning to the Hindi service of the American Presbyterian Mission, where a native preached; and in the evening, heard an excellent sermon from Bishop Ninde in the Methodist Episcopal Church.

On Monday, I called on Mr and Mrs Lucas of the Jumna Mission (American Presbyterian), from whom I had received a kind offer of hospitality after accepting Miss Lathrop's invitation. Mr Lucas spoke warmly of their indebtedness to the Free Church for some of their best native agents, and instanced the Rev. Kali Churn Chatterjea of Hoshyarpoor, and the Rev. Rajaram Chitamber of Etah—the former baptized by Dr Duff in 1854, while attending our Calcutta Institution; the latter, a pupil of our Bombay Institution, who, when brought to the point of confessing Christ, through conversations with Mr Small, was so much afraid of the family influences that might be exerted to keep him back, that without informing his relatives or our missionaries, he travelled all the way to Allahabad and applied for baptism there. The American mission-

aries, after due inquiry, baptized him and educated him for the ministry, and he is one of their most valued agents. Both he and Mr Chatterjea were high caste Brahmans.

Mr Lucas expressed the hope, often repeated to me by missionaries of different churches, that the Free Church would not relax her educational efforts, into which she had manifestly been led by Providence, and which must be undertaken by some church if the work of evangelizing India was to be thorough and satisfactory. They testified that not only useful agents, but some of their most exemplary and well-instructed members were former pupils of our Institutions. This should be borne in mind when we try to estimate the fruits of our work. These young men are scattered over all India, and are to be found in every Mission. Even those of them who do not profess Christianity, are everywhere friendly to missionaries, and are able to render them important aid in many ways.

Mr Lucas gave me some interesting particulars about a Leper Asylum and a Blind Asylum of which he is a director, or perhaps I should say, the acting director, though they belong to the municipality. In both there is Bible teaching. The Blind are taught to read Hindi printed in Moon's characters. But he said they often preferred wandering about the

country begging, to the restraints and comforts of the Asylum.

I afterwards spent some hours in Zenana visiting with Miss Lathrop. We were pleased with the pluck of one little damsel, who declared she would marry no one but an M.A. She did not seem to be very bookish herself, but the assertion of her own will in the choice of a partner seemed to indicate more than ordinary character. She was a dear, bright-eyed child. Her mother seemed quite amused at her presumption. It is really, however, an element now in arranging matches what amount of education the parties have received, as well as their caste, horoscope, age, wealth, &c.

In the evening, Miss L. asked me to give her young ladies some account of my visits to the Ladies' Schools in the Highlands. This seemed to interest them as much as their work interested me.

Allahabad is a handsome city with large open spaces and a good many trees. It is the capital of the N.W. Province; and being at the confluence of the Ganges and the Jumna, is a great resort of Hindu pilgrims, who allege that a third (invisible) river, the Saraswati, also joins the other two. Among other striking features of the city are the Fort, built by Akbar three hundred years ago; the Muir College; &c.

The Baptist Mission has laboured here since 1814, and the Church of England Mission since 1859. The latter has a Christian village in the neighbourhood, and as many of its inhabitants have good wages in connection with the Government Press and otherwise, the Society has, I believe, withdrawn its pecuniary aid from the Church and Schools. One is always glad to hear of arrangements for the self-support of the Native Church.

CHAPTER XIII.

AN EXCURSION INTO OUDH.

Tuesday, 21st December.

I left Allahabad at 11.25, and having changed trains at Cawnpore, reached Lucknow at 8.30 p.m. Here a carriage was waiting to take me to the residence of the Kanwar Harnam Singh, a Christian prince, son of the Rajah of Kapurthala who rendered important services to our Government at the time of the mutiny. The Kanwar himself happened to be from home, but I was most kindly received by the Kanwar Rani, to whom I had an introduction from the Rev. Mr Fordyce, and who had also heard of me from our mutual friend Mrs N. She has five nice little boys, the three eldest of whom had an English governess, besides one or more Pundits for Oriental languages. They were soon to be sent to England for their education under the care of a missionary who was their father's tutor. Dear little fellows, there may be some advantages in an English educa-

tion, but the parting from their mother will be a sad trial on both sides.

I now began to find that the approach of Christmas interfered very much with plans for seeing mission work. Holidays had begun in most of the schools, and many of the missionaries were taking advantage of these holidays to go and visit their friends.

Before breakfast on Wednesday the 22nd, I went down to the city to make some enquiries. I found Miss De Vine now in charge of the Methodist Episcopal School for Girls, formerly identified with Miss Thoburn's name, but her pupils were for the most part dispersed. She took me through the building and told me a little about their arrangements. She also told me about the Ghat work carried on by ladies at Cawnpore, and filled me with so great a desire to see it that I decided to leave Lucknow somewhat sooner than I had planned, in order to have a day at Cawnpore before proceeding to Agra.

I also called on Miss Mathews and Miss Marston at the Zenana Home of the Indian Female Normal School Society, and arranged to accompany the latter to some of her schools after breakfast.

Some of my readers may be acquainted with a very charming book entitled, "The Children of India" (published by the Religious Tract Society).

If not, I advise them by all means to procure and read it. It is written by a sister of Miss Marston's, who has never herself been in India, but who seems to have a great gift of conceiving and describing Indian life. Another sister is an agent of the China Inland Mission, and a third is a medical missionary at Lucknow, where she has an hospital and dispensary, and where a manifest blessing has rested on her labours. I was very sorry she was absent, having been ordered away for a little change ; and since then, I believe she has come home on furlough, her place being temporarily supplied by Miss Pailthorpe, whom I met in Madras.

The Miss Marston who kindly took me to see her work is engaged in Zenana visiting among Hindus and Mohammedans. One interesting feature of her schools is that mothers and grandmothers are to be found in them sitting side by side with the little children and learning the alphabet. I did not see this to the same extent anywhere else. In Zenanas, one nearly always sees married women learning to read, but generally the children are taught elsewhere. Here they were all gathered together in the room of a native house approached by some private lane, and the seniors seemed to have no false shame about competing with the little ones.

In the afternoon, the Kanwar Rani took me for a drive through the environs of the city. The general aspect of Lucknow is picturesque, and the country around it wooded and undulating. The point of greatest interest is the Residency, now in ruins. It stands a little way off from the city, and near it is the quiet cemetery, where so many of its defenders are laid in their last sleep. Beautiful trees and flowering shrubs are planted around both, and nature has crowned the gray ruin with wreaths of evergreen. It all looked very still and peaceful and sunny under the bright Indian sky of a clear December day. It looked as if it might have been so for centuries. And yet, not thirty years had elapsed since that desperate fight was going on, day and night, through five of the hottest months of 1857. We saw the dented, battered walls—the underground chamber where the women and children were kept for safety—the room where Sir Henry Laurence received his death-wound—and his grave, with the epitaph dictated by himself, he “tried to do his duty.”

No one can conceive what a gallant defence it was, who has not seen the place and how it was hemmed in by the mutineers; and no one who has not been in an Indian city, under an Indian sun, can estimate the arduous nature of the rescue, when first Outram and Havelock, and then Sir Colin Campbell, fought

their way from street to street till they reached the beleaguered garrison. I could not but thank God that such heroism lives in our nation; and the empire of India seemed more than ever a sacred trust when one thought of the noble lives laid down to secure it to us.

Why has God given it to us? Does not the question carry us back to an older victory for which a yet nobler life was laid down? And may not the answer come through the quiet, unpretending labours of Christian men and women "trying to do their duty" on the behalf of Christ, whose right it is to rule the nations?

I started for Cawnpore at 11 p.m., and arriving there at 1 a.m., lay down in the ladies' waiting room till daylight. How strange to look back to 1857, and contrast its bloody scenes with the absolute security of British travellers now! Domingo brought me a cup of tea at the first streak of dawn, and having procured a gharri we started in quest of the Methodist Episcopal Zenana Home. Cab-drivers in India invariably assure you they know the place you wish to go to, until they have got you into their power, and then they turn round and ask you for instructions. It is of no use to name the streets to them by their European appellations. They have native ways of describing localities, as "near such a

tank," or "opposite the Imambara," &c. My own views being rather misty as to the whereabouts of the home we sought, we lost a little time in hunting for it, and landed at the Zenana Home of another Society, where, however, we got clearer directions, and eventually reached the one superintended by Miss Reid, to whom I had an introduction from Miss De Vine. It would still have been time enough to go to the ghats, but Miss Ninde had arrived the night before, and a programme had been laid out for the day which was incompatible with my desire. I was kindly pressed to stay till next morning, when the ladies were to take Miss Ninde to the ghats, but my other engagements made this impossible.

In Cawnpore there is a special bathing ghat for women, and there these energetic American ladies may be seen at sunrise most days of the week singing or telling the old, old story to the bigoted Brahminee ladies that come down to bathe. They say they often listen, and some who have thus heard the gospel again and again, seem to be interested.

Miss Reid did everything in her power to forward my views. She went with me before breakfast to call on Miss Ward, who belongs to the same society as Miss Lathrop, and has a similar household engaged in similar work. We also went to see Miss Harvey of the Methodist Episcopal Society, who conducts a

high-class boarding-school for Eurasian and native girls. She received me most kindly, took me all over her establishment, and gave me a great deal of information about the working of it.

After breakfast, Miss Reid and her assistants and Bible-women had their customary little prayer-meeting before the day's work, and she then took Miss Ninde and me to several Zenanas. Some of them had access to the roofs of the houses, and from them we had a curious bird's-eye view of the city.

From these we went to a little Christmas treat given by Mr and the Misses Foy to the children of their own servants, and some others whom they gather into a Sabbath school. The children had all received bright new dresses and flags, and performed various evolutions with great delight, to their own vocal music. They were then loaded with fruits and sweets, got some good advice and Christmas greetings, and went away highly pleased.

Mr Foy invited us to stay for another gathering composed of blind, halt, lepers, and beggars of all kinds, whom he induces to come to a Sabbath service by a small weekly dole, and who were assembled to receive some Christmas presents kindly provided by Mr Foy and his friends. They were ranged in rows under some trees, and presented a pitiable spectacle; especially the lepers, who were in all stages of their

dreadful disease. Mr Foy gave them an address, and some hymns were sung, and eatables distributed; after which those who were regular attenders on Sabbath were made to file past some native Christian officials, who distributed blankets and clothing from a pile behind them. Here came out the greed, envy, and ingratitude of the recipients in a very painful way. Every one was discontented with his own allotment. Some whined, some clamoured and threatened, and in the end carried their point by their importunity and impudence. I think I only saw one lame boy who went away rejoicing with the first thing offered to him; and one poor woman whose limbs were almost eaten away with leprosy, whose only difficulty seemed to be how to carry her stores; however, she managed to get them so bestowed in her sari that she could hobble away without losing them. The gifts included a parcel of flour and a few spoonfuls of salt to each—the latter a great luxury to the poor in India.

This scene gave me quite a new conception of the compassion, condescension, and long-suffering of our blessed Lord. For is it not likely that the crowds which came to Him for healing were, many of them, like these most unattractive beings; habitual beggars and pilferers, hardened by misery, repulsive in appearance, and seeming incapable of any good

impulse or affection. It made me think of the verse: "Himself took our infirmities and bare our sicknesses." Are not our spiritual diseases even more repulsive to his pure soul than those hideous deformities and sores? Yet "*He was made sin for us.*"

I thought of Henry Martyn's very similar congregation at Dinapore. It is well that there are some who can follow the Master into such difficult walks of philanthropy as these.

Among the onlookers at this singular Christmas Festival was Mrs Foote, formerly a medical missionary in connection with the M.E.S. She and her husband now conduct an English Boarding-school for boys, which I saw, as she kindly asked me to lunch with her.

After making several other calls, I made my way to the S.P.G. Mission Compound, where I found a native pastor, the Rev. Mr Dutt, who fraternised with me on the ground of his wife having been a pupil in our Calcutta Orphanage. She was from home, but her husband directed me how to find out Miss Cumberland, who is in charge of a Girls' Orphanage, quite at the other end of Cawnpore from the abodes of Miss Reid, Miss Ward, and Miss Harvey.

The sun was setting when I reached Miss Cumberland's Orphanage. The children were

gathering to their evening meal. They seemed of very various ages, and were about forty in number. They are brought up in a simple fashion in accordance with native habits, and looked very happy and well cared for.

It struck me afterwards how odd my unexpected visit must have seemed to Miss Cumberland, to whom I had no introduction whatever. I simply dropped in at eventide, asked all about her school, told her that friends in Scotland wished her God-speed, and then drove away again.

Sight seeing in the ordinary sense did not enter into my programme. I did not visit the *well*, now surmounted by a monument, nor did I see the river. The memorial church I had descried from one of the roofs in the morning. There are three other Christian churches in Cawnpore—one connected with the S.P.G. Mission—and two Methodist Episcopal (English and Vernacular).

From Miss Cumberland's I returned to the station, and starting for Agra about 1 a.m., arrived at half-past eight on the morning of Christmas day.

CHAPTER XIV.

AGRA AND DELHI.

It had been arranged between Dr and Mrs Valentine and myself, before I left home, that I should spend Christmas day with them at Agra. They had, however, been detained on their journey out, and although in Agra, had not yet got settled in their own house; but I was most hospitably entertained by Dr and Mrs Wilson, and the latter was at the station to receive me on my arrival. She proposed at once to drive me to her husband's dispensary, sending Domingo on to her house with the luggage. Mrs Wilson (*née* Miss Johnston) was herself a medical missionary before her marriage, and still has a dispensary for women; but this I could not see, as a very severe whitlow in her hand had, for the time being, incapacitated her from "practising." Dr Wilson had a good assemblage of patients, to whom, after prayer for a blessing, he gave an address in Hindi before beginning to prescribe for them.

The Doctor has a great opinion of his wife's medical skill; and although he may be suspected of partiality, other testimonies were not wanting to her success both in the healing art and in dealing with souls. I was glad to find that she hailed originally from the Free Church of Scotland, and still had a warm regard for her mother church, though she came out to India in connection with the Baptist Society. Her husband is an Episcopal Methodist. During Dr Valentine's absence in Scotland, he took charge of the Medical Missionary Training Institute, where young men from various Missions who come to attend the Government Medical College in Agra are boarded, and trained in evangelistic work.

A considerable number of young women are at present receiving medical training at Agra—Eurasians and natives. A good many of the latter are girls from Mission schools, as they are almost the only Indian girls at present sufficiently educated to take advantage of the medical course. To such of them as come from a distance Mrs Wilson has offered a home, and fifteen of them are now living with her. It must be of great importance for them to have such Christian superintendence. I was glad to hear that many of them were going in for the three years' course, and not for the full Diploma of M.D. A great many subordinate agents will be wanted, if

medical attendance for women is to become general in India. And in many respects, it is better to have for dispensers and hospital nurses, etc., people habituated to the language and climate of India.

After breakfast we went to call on the Valentines at Mr Thomson's, where they were staying till their own house should be ready to receive them. It was a great pleasure to see them again, and we arranged to go together to the Taj Mahal next morning.

In the afternoon, Dr Wilson drove me to Secundra, where the C.M. Society have large orphanages for boys and girls. They were to have their Christmas treat, and I thought there was some German sentiment and taste in the decorations of the hall where we met. Mr and Mrs Erhardt, after a visit to the fatherland, had recently returned to take charge of the young people, and seemed a real house-father and mother among them. The avenue was hung with little coloured lamps, and the hall gaily decorated with evergreens, amid which many candles glimmered. A long table was most bountifully set out with metal plates full of good things. The girls came in by one door and the boys by another, and were ranged on opposite sides of the table. Some hymns were sung very heartily, and a few prizes given to the most deserving. Then there were addresses, and finally each pupil carried off

a plateful of dainties to be discussed at their leisure.

I met Miss Marris here once more. She had come to spend her holidays in Agra.

On the way to Secundra we visited Akbar's tomb; one of those wonderful examples of stone carving and inlaying of which the Taj is the masterpiece. The latter was visited before breakfast next day. It is indeed like a dream of loveliness. Its general appearance is well-known from photographs, and any attempt to describe it further would only be a failure.

This being Christmas-day, there was a general cessation from work of all kinds, and my friends persuaded me to relax my rule against sight-seeing, as there was nothing else to do.

I took breakfast with the ladies of the Baptist Zenana Mission. They were gloating over a few Christmas cards from home. Will my readers realize, when they pray for our Indian workers, that they are human and not altogether unacquainted with home-sickness; and also that a word of cheer from home is like cold water to a thirsty soul under the heat and burden of the day?

I called on some of the ordained missionaries after breakfast. Later in the day Dr Wilson took me to the Fort and through a large number of

splendid halls and colonnades—relics of Mussulman ascendancy.

It is said that Shah Jahan got a Florentine artist to teach his people the art of inlaying. The mosaic work is very beautiful; but it detracts from one's pleasure in contemplating those wonderful structures, to know that they could only have been completed by forced labour. Although the ladies were kept out of sight, yet some pains were taken here to make their own apartments and pleasure-grounds attractive, and the Taj testifies to Shah Jahan's romantic love for his wife.

The Fort stands on a commanding site, overlooking the Jumna.

In the evening a few of the ladies and gentlemen of the Baptist Mission came over to help in a tea-party and magic lantern exhibition for Mrs Wilson's boarders. The girls enjoyed their treat quite as much as if they had been simple village lassies and not medical students.

26th December.

The Sabbath brings a grateful sense of rest to one whose lot it is to be always moving about. In passing from one Christian home to another, it is trying to have to say "farewell" so often. No sooner does one begin to take root anywhere than

the necessity for transplantation arises. It is tantalising, too, in every place to feel that so much must be left unseen that would be interesting and instructive, and that the cold season in which so much was to be accomplished is slipping away so rapidly. How welcome is the Sabbath with its suggestions of a sphere where farewells need not be spoken, and where there is time for every purpose and for every work ; a day when that which is transitory and fleeting falls into abeyance, and those things which cannot be shaken possess and tranquillize the mind ! It is good, too, in going from group to group of willing but sometimes weary labourers, and seeing how faith and patience are tried in the conflict with evil, it is good to be reminded of Him who rose from the dead on the first day of the week, and of those who, having fought the good fight, are already gathered unto Him ; and to realize that the whole family in heaven and earth are one, and that on this day they with one heart and with one voice glorify their risen Lord, while on each of them He breathes His "peace be unto you," bringing rest and blessing to labourers in many lands, to those who are afar off upon the sea, to the dear home people, to sufferers on lonely sick-beds, to those who are persecuted for righteousness sake.

In the morning I worshipped with the native congregation of the Methodist Episcopal Church. A young Eurasian missionary preached in Hindi.

In the afternoon heard an interesting English sermon from one of the Baptist missionaries, and saw their Sabbath School. In the evening Dr Wilson had a little service for the girls in his own house.

On Monday, before starting for Delhi, I took breakfast with the Valentines in their own house.

Here I was presented with a prodigy of postal pertinacity in the shape of a post-card sent by my sister to Tuticorin on the chance of my going there, but which, as I never did go, had been travelling about India in quest of me for about six weeks. It was covered with post-marks, and had numerous fly-leaves attached to it, saying, *Try this or that place*. Had I left Agra two hours sooner, it would have had to dog me to Delhi, and who knows where else. There is far more pains taken in India than in Edinburgh to find people out, and no extra postage is charged for the trouble.

Our friends were still surrounded by packing boxes, and in all the bustle of getting settled; but their sitting rooms were already very home-like, and they were entering on their work with great zest.

I was introduced to some of the medical students who, after morning worship, sang some native lyrics

very nicely, Miss Christie playing an accompaniment. Some of the lads had interesting histories. They come here from all quarters and from all the different Missions. There is accommodation for forty young men in the Institution—but it was not nearly full when I saw it. It costs only £16 a-year to board, educate, and train a native medical student here. The Institution is now in connection with the Edinburgh Medical Missionary Society.

The journey to Delhi occupied about nine hours, and as usual, a friend awaited my arrival at the station. This was Miss Neave, one of the young ladies of the Baptist Zenana Home, the Principal of which, Miss Thorn, had asked me to stay with them. Though it is still pretty hot at noon there is a sudden change after sundown, and I was quite glad to see a fire in the drawing-room. Miss Thorn had vacated her own bed-room for me, the spare room being occupied by a lady of the Church Missionary Society, whose health had given way and who had come for a little change and rest.

Five young ladies live and work with Miss Thorn, and Mrs Rule who takes charge of an orphanage for girls. Miss T. began work as a medical missionary, and still has a dispensary for women from eleven to twelve daily, but is withdrawing from private practice, as

she found it too exhausting. She gave me some strange stories of her experience.

On one occasion she was sent for to see a sick lady in a wealthy family. Found the patient seated on a sofa and saw one woman give two white pills ordered by some previous adviser—another gave her a black mixture ordered by some one else—and a third gave her opium at her own demand. Miss T. declined to add any further prescriptions.

Another time she was sent for in the middle of the night to see a lady at the point of death. Found she was suffering chiefly from inanition—and ordered some light food. A Hakim, however, had been consulted, and had recommended starvation, so his advice was followed. Next night an urgent message again for Miss T. Patient was sinking fast. This time Miss Thorn threatened to report the case if the Hakim's treatment were persevered in. Thereupon he made a new diagnosis, and found that a little food might be allowed with safety. So the poor young creature was pulled through.

The difficulty of getting one's orders carried out in Hindu families makes it rather disheartening work to prescribe for them; and yet, she told me of cases where undoubtedly lives were saved by her presence at a critical juncture.

The native modes of treatment are so barbarous

that it is wonderful any patient survives them. Branding with a red-hot iron seems a favourite remedy for internal pain; and it is common to place a charcoal fire under the bed of a patient who is suffering from fever or small-pox, even in the hot season. Inflamed eyes are tightly bound up with an application of cow-dung; and there is an utter disregard of cleanliness, fresh air and precautions against infection. Little infants frequently die from sudden chills, as they usually have no clothing for the first few years of their existence. Mothers suffer terribly from the treatment of the ignorant native dhais or midwives. In short, there is urgent need of reform in the whole treatment of the sick; and for some time to come there will be urgent need of the services of fully qualified medical ladies from this country and from America; though by and by we may hope that practitioners born in India may be forthcoming in sufficient numbers to carry on medical work and medical missions both among men and women.

The Baptists have a theological training school here, of which the Rev. J. Guyton is Principal. Most of the students have wives, and these need instruction quite as much as their husbands. The ladies have a class for these Christian women from one to three. From eleven to one they gather some of the Purdah women from the neighbourhood and

teach them—and from three to half-past four some of the *Chamars*, or leather workers; a class much despised by other Hindus, because contact with leather is defiling.

These classes are all suspended during the Christmas holidays. I could only see the premises in which they are conducted. The young ladies have several schools for Chamar children. I saw one of these examined—about forty children. They read, wrote, and sang hymns fairly—and a few worked as far as the compound rules in arithmetic. Before being dismissed for the holidays they each received a jacket or petticoat with which they seemed highly delighted.

In the Boarding-school there are forty girls, of whom fifteen are orphans. Miss T. says that the orphans gathered in after the famine had very poor constitutions, and many of them died from tubercular complaints. She also said that during the famine, when food was dispensed to the sufferers, they often took fever after their first meal and died in five or six hours.

The troops in Delhi suffer very much from fever, owing, it is thought, to malaria from the river bed; a large part of which is comparatively dry at this season, and is let out for the cultivation of melons and pumpkins till the rains come and flood it again. There are also, as in many old cities, the debris of

former dwellings underneath the present. When the foundation of a building beside the Zenana Home was dug four feet down, the workmen came upon the top of a doorway.

Miss Thorn took me out to see some Zenanas in Delhi. We saw the Fort and passed through the native bazaar—a wide street with two rows of trees, and shops on each side. Some of the ladies we visited were Hindus and some Mohammedans. One, who is now in very reduced circumstances, prided herself on being a descendant of Timour, and had very decided ideas of the precedence to which she was entitled on this account.

I once more came in for a wedding here. One of the orphanage girls was the bride. She was more elaborately attired than the Santal bride—having white shoes and stockings, white brillantine dress and a veil, and a bouquet in her hand. The bridegroom had a silk coat, dark blue shot with crimson. Some of the guests were very gay; one young man figuring in white muslin over pink glazed cotton, and another in a suit of bright blue silk. The feast was very similar to that which we had at Pachamba, only we requested leave to sit on the ground like the rest, and we had metal plates instead of leaf ones. We were invited to look at the rooms to be occupied by the young couple, as the

feast was at the father-in-law's house. The various gifts and plenishings were there set out, and the walls were adorned with Christmas cards and texts.

On our way back we passed the ridge N.E. of the city, where our troops were encamped in 1857, and from whence the city was stormed. It is crowned by a memorial monument.

Among the friends whose acquaintance I made in Delhi was Mrs Scott, who had just arrived to take charge of the S.P.G. Zenana Home. Her sister was well-known in our own Bombay Mission as Mr Nesbit's second wife.

I also went to see the Women's Dispensary and Hospital of the S.P.G. Mission, managed by Miss Engelmann. About eighty to one hundred women visit the Dispensary daily. A Bible-woman reads and speaks to them while they wait their turn. The hospital is as yet on a small scale, with fifteen to twenty beds. Both Mohammedans and Hindus come to it. Miss Engelmann also trains native dhais or nurses.

On the evening of the 29th December, Miss Angus, one of the Zenana missionaries who had been my guide to various places of interest during the day, saw me into the train, and another night journey brought me to Lodiana, where I was met and welcomed by Miss Greenfield.

CHAPTER XV.

THE PUNJAB.

If any of my readers desire a full account of Miss Greenfield's very interesting work, I commend to their perusal her own charming little book.* Having read this before leaving home, I felt not quite a stranger in Lodiana—a place, at any rate, whose very name calls up the remembrance of the Week of Prayer to which the Lodiana missionaries first invited their fellow-christians.

These were missionaries of the American Presbyterian Church, and Lodiana was their first location in 1835; but since then they have spread out, till they form five Presbyteries in India. The Rev. John Newton, one of the original missionaries, has now three sons and a grandson engaged in the same blessed work. Another son was a medical missionary, and laboured in connection with a Leper Asylum at Sabathu till his death some years ago.

* "Five years in Ludhiana" (Partridge & Co.)

One of their most useful institutions is their Printing Press, from which streams of healthful literature are always issuing. They employ lithography a good deal, as the number of types required for all the different languages and for all the varying forms of the letters in combination would be very expensive. They have a boys' boarding-school, under Mr and Mrs M'Comb, which seems remarkably well arranged.

In a Christian village not far off I had the pleasure of calling on Mr Bonerjea, now employed as a teacher here, formerly a student in our Calcutta Institution, and baptized by Dr Thomas Smith.

Close to the American Mission Compound is a school for girls, under Miss West, an agent of the London Society for Female Education in the East. Miss Greenfield and the ladies associated with her also work in connection with that Society. Two of them belong to the Free Church of Scotland—Miss Falconer and Miss Gibson; Miss Greenfield herself is a Congregationalist; I think one or two of the others are members of the Church of England. However that may be, they have no difficulty in working most heartily together; and they all attend the American Church and teach in its Sunday School. Each of the ladies undertakes one department of the household management. One attends

to the live stock; one to the commissariat; one to the garden—reclaimed from a barren waste, and full of beauty and fragrance; and one looks after the *baby*, Gulabi (*Rose*)—a little waif cast on the care of the ladies, and very well cared for indeed.

Miss Greenfield is assisted in her medical work by Miss Pogson. They have a dispensary at Lodiana, and they also go out and camp it in the villages during the cold season, taking some medicines with them and prescribing for the sick while they preach the gospel to the poor.

One singular outcome of their work is a number of schools taught by boys, the first of whom began *his* as a real missionary work, having himself been converted by words addressed to his mother. Other boys were stirred up to emulate this effort, and there are now five or six of them so employed. They receive 3d. a month for every boy they teach, and 6d. for each girl; and in general they are only allowed to enroll a boy who brings a girl with him. One boy who could not otherwise comply with this rule brought his mother as a pupil. They all gathered their boy-pupils together for a special examination during my stay. The little girls, though allowed to attend school in their villages, could not come to such a public gathering. Taking all things into account, the results are wonderfully good. Of course, these

schools need a good deal of overseeing on the part of the ladies, who hold a weekly examination in each of them, and give most of the religious instruction imparted in them.

Another branch of work undertaken more or less by nearly all missions, is the instruction of native Christian women—especially those employed as Teachers and Biblewomen, but who need further teaching themselves. Besides Sabbath instruction and a sort of mothers' meeting on Saturdays, in which all the missionary ladies take part, there is an afternoon class in the long summer days, for native female workers. I was interested to hear from Miss Greenfield that the various missions in the Punjab had appointed a Ladies' Committee to hold an annual examination of persons thus engaged or aspiring to employment, and that their salaries for the year are fixed according to the grade in which they are placed by the examiners.

I attended a very pleasant Christmas festival in Miss West's school, at which her pupils were made happy by receiving a variety of beautiful gifts from a Christmas tree.

I think it was on our way back from this festival that we heard a very strange cry uttered by a man whom some regard as deranged, and others as a religious enthusiast. No one seems to doubt his

sincerity. He goes about continually calling out in the most thrilling tones: "Oh Ram bol!" (Oh God, speak!) Far into the night his voice was heard uttering this touching appeal.

I have not yet spoken of the Zenana work carried on by Miss Greenfield and her associates, of whom there are three not yet named—Miss Andrews, a younger Miss Pogson, and Miss Anderson. Among them, they have between three and four hundred Zenana pupils.

On the first of January, I proceeded to Amritsur, five or six hours by rail. Miss Wauton of the Church Missionary Society, who had kindly asked me to stay with her, was on her way to meet me, but owing to a change in the railway timebill, she was late, and I had started with Domingo in quest of her habitation before she appeared. After a little wandering, we found it out by dint of using the well-known name of Padri Clark Sahib. It was a great disappointment to me not to meet with Mr Clark, who was absent at the time, and his son, Dr Clark, was laid up with fever.

Miss Wauton's house is close to one of the native quarters of the city. It was pleasant, on New-year's-day, to find a good budget from home awaiting me here. After resting a little, I went out with Miss

Wauton to see the Girls' Orphanage and the Alexandra School—the latter a higher school for girls. But New-year's-day was not the best for seeing their working. The Orphanage girls had gone to a Garden Treat; and many of the boarders in the other school had gone home for their holidays, but I saw their very nice quarters. They learn Urdu and English, and the higher classes Persian also. They are all carefully instructed in the Bible; and the little ones are formed into a Sabbath School, taught by some of the older girls. The Orphanage girls get a much simpler education.

There is a nice little Hospital in the same compound, which must be very useful in case of any infectious epidemic breaking out. At the time of my visit it had only one inmate—a poor little paralysed orphan.

Mrs Wade, the wife of one of the missionaries, spent the evening with us. The rest of the party were Miss Dewar, a Free Church lady who has been working with Miss Wauton for five years; Miss Lonie, who had joined them more recently; and Miss Smith, who was about to start a village mission at Abbottabad, taking with her only a Christian ayah, and having a nucleus of two or three native Christians to begin with.

I am quite struck with the enterprise of the

ladies out here. Another thing which interests me is the large number of ladies who are working in India as unpaid agents for the various Societies, living on their own incomes, but working as loyally for the Committees with which they have connected themselves as if they were in their pay. I heard of ten such within about a week.

How much I should have liked to see A. L. O. E. ! She was at Batala, only fourteen miles off, but I could not manage a trip thither. Some time before, she was so ill as to be almost despaired of, but she is now restored to her work and labour of love. She has been eleven years in India, and means to end her days there.

2nd January, 1887.

This proved to be Communion Sabbath in the native church, and I had the privilege of joining with them. The service was in Urdu, but the English Prayerbook enabled me to follow it; and for once, I was glad to have a prayerbook. The preacher, Dr Imad-ud-din, a vigorous-looking middle-aged man, is well known for his literary and controversial works. In the dispensation of the Supper he was assisted by a young missionary from England. The first row of communicants that went forward were all men, and I was afraid the distinction between

male and female was perhaps to be kept up here, as it is in some English and Continental churches. But it was merely from the women hanging back a little; for afterwards men and women, Europeans and Asiatics, went forward promiscuously. To me it was a very impressive service. The significance of the Lord's Supper, as the ordinance of Communion, comes out strongly in a land where the great symbol of mutual antipathy and scorn is that one person cannot eat with another—that a man cannot eat with his wife.

There was a fine congregation of native Christians, and they looked most intelligent and devout.

At the church door I was introduced to Miss Hewlett, who invited me to take an early breakfast with her, and see her medical work next day. In the evening Mrs Wade took me to the English Church.

3rd January.

I was very sorry that the season was not propitious for seeing Miss Wauton's special work. Besides Zenana teaching, she and the ladies who assist her superintend eighteen girls' schools, including Normal Classes for Urdu and Hindi-speaking young women. These are not Christians, as a rule, though some of them have become

Christians through the training they receive. There are also about thirty widows learning to do phulkari work; and if any one wants very pretty embroidered table-covers, Miss Wauton is always glad to receive orders for them. I need not say that Bible teaching goes along with all the other instruction, but it is a real boon to widows in India to be taught some employment, which may render them more independent than they are at present.

Miss Wauton has also a Converts' Home, where women who have come out from heathenism are received and trained to work for themselves.

Miss Hewlett's residence is at some distance, and their morning worship was just over when I arrived. They have a little chapel which opens on one side into their dining-room, and on the other into the hospital, and where their large household can be conveniently assembled for divine service. Miss Hewlett is assisted by two Misses Sharp, Miss Bartlett and Miss Goreh. They have eight young ladies receiving medical instruction, of whom four are now able to assist in dispensing. Others are already in important posts of usefulness. Miss K. Bose, who was sent home to London for special training, is now in charge of a village dispensary at some distance from the city. The ladies have

three dispensaries in Amritsur itself. One of them is close to the Golden Temple, where is kept a peculiarly precious copy of the *Grunth*—the sacred Book of the Sikhs. The temple stands in the midst of a lake or tank, and is approached by a causeway, along which this *Grunth* is carried every evening to a tower where it spends the night, and early next morning is restored to the temple. Crowds of pilgrims from all parts of the Punjab come hither to pay their respects to the sacred volume, and to bathe in the tank, and many of them find their way to the dispensary, where they not only get advice for the body but words of salvation for the soul.

Besides accompanying Miss Sharp to the houses of some of her private patients, I visited each of the three dispensaries. In one of them, a very nice looking old woman was reading and speaking to those waiting for admittance in the court of the native house hired for the dispensary. Her history is interesting. Some years ago, when a fatal epidemic raged in Amritsur, she and a sister and niece were seized with it, and in their extremity sent for Miss Hewlett. After prescribing for them, she asked if they had ever heard of Christ? to which one of the sisters replied, that indeed they should have been Christians long ago, for when they were little girls a lady used to speak to them about the Lord Jesus, but

they were married young and then became widows, and they forgot what they had heard until death stared them in the face, when it began to come back to them. They recovered, were further instructed and baptized, and are now most useful as Bible-women. They are Cashmiris, and originally of good family; and their superior manners and looks command the respect of those with whom they come in contact.

At this dispensary a curious custom of the Cashmiri women came under my notice. They carry little baskets containing an earthen pot with charcoal fire in it to keep them warm. Some hang them round their waists under their clothes and often get bad burns in consequence.

Besides a dispensary adjoining her house, Miss Hewlett has an hospital for women with twenty eight beds. Each bed costs £10 a year, and many of them are maintained by private friends. Among the patients one face arrested my attention. It was that of a very old woman, emaciated and feeble, but with such a look of peace and joy on it. "Who is this?" I asked. "She is a widow—childless—blind—she almost broke her heart when her last son died; and being blind, she fell down one of their fearfully steep stairs and sustained a fatal injury. She will not survive long. Doesn't she look happy? She was baptized on Christmas-day."

Yes, she was going where all tears would be wiped away from her eyes. That hospital had become to her the gate of heaven, for there she had heard the gospel and received it with faith and love. Hearing Miss Hewlett's voice she got hold of her hand and kissed and fondled it. Was there not joy in heaven?

Besides her own hospital, Miss H. has got charge of a Maternity Hospital, maintained by the municipality. One of her first efforts was to train native nurses or mid-wives, who should treat their patients in a more rational and humane way than the ordinary *dhais* of the old *regime*. It was not easy to get these women into employment at first; but by degrees their services were so much appreciated that Miss H. was requested to take some of the old *dhais* into training—a small payment being made to them by the municipality to induce them to attend. This was a much more serious task than training women who had not got wedded to ways of their own. However, Miss Hewlett took twelve of them in hand. The municipality also asked her to take charge of the Maternity Hospital, which she was willing to do, provided she might take the Bible into it. This was at first deemed inadmissible, but after a time they were glad to have Miss Hewlett's services on her own terms; so it is now virtually a Missionary Hospital.

Miss Abdoolah, a native Christian lady, superintends it under Miss Hewlett's direction.

Miss Goreh has a little day-school for girls, and also a class of Mehtrani women, eighty in number. In fact, this Mission seems to put forth outshoots in all directions. There is a most miscellaneous household under its wing. Besides the two Biblewomen and daughter, there is a girl who came with a badly ulcerated foot, which had to be amputated. While under treatment she was converted, and now remains in her new-found home. Another was sent to be treated for some skin disease—not infectious, but chronic. She is installed as nursery maid to Chloë, a child brought in by its father, who said its mother was dead, and he could neither bring it up nor get it to die, though he had given it opium several times. It is thriving nicely. Another child of five was bequeathed to them by its mother, who died in the hospital, and so on. When I was there, Miss Hewlett had only been seven years in India, and surely it is an encouragement to faith and prayer to see such fruit from seven years' labour.

One other circumstance of special interest must be chronicled. Before leaving Amritsur, I was taken to call on Mrs Perkins, who, with her husband—formerly Commissioner of Rawalpindi—had settled here to spend the evening of their days in honorary

mission work. Mr Perkins simply took up the work of one of the missionaries who was going home on furlough. He knew the vernaculars well, but Mrs Perkins lamented to me that she had not sufficient command of any Indian language to do much mission work among heathen women. She hoped, however, to make herself useful in some way ; and at all events, she could offer a comfortable home and friendly tendance to any of the lady missionaries who might temporarily need these from failure of health.

This is a kind of service which would often be very valuable, did people think of it. A friend, who formerly lived near Calcutta, told me of several over-tasked labourers whom she entertained at different times, and who resumed their work with new energy after a few weeks' sojourn under her hospitable roof.

CHAPTER XVI.

THE HIMALAYAS.

I would fain have prolonged my stay in Amritsur, but it was impossible. At one time I had planned to go on to Labore; but the friends to whom I had introductions there proved to be from home. Miss Lathrop at Allahabad had stirred me up to make an attempt to see the Himalayas before turning my face southwards. She had written to missionaries at Saharunpore and Dehra that I might perhaps visit them, and they had sent me most kind invitations to do so; and as Dehra was one of the stations the committee had wished me to see, I felt justified in taking an excursion thither, even although part of the attraction lay in the Snowy Mountains.

Dear Miss Wauton herself saw me comfortably established in the train at 11.30 p.m., and twelve hours brought me to Saharunpore, where Mr Ewing, of the American Presbyterian Mission, was waiting

to receive me. He and another missionary are set apart to give theological training to native candidates for the ministry, who are sent to them from all parts of the N.W. Province, the Punjab and Rajputana. After one year in a Normal Class, the students get a three years' course of systematic and pastoral theology, Church History and the Evidences of Christianity. They are taught in the vernacular, but are expected to know two languages—Urdu and Persian—or Hindi and Sanscrit. They also learn Greek. There were thirty-three theological students under training. Most of them are married men. A row of neat cottages affords them accommodation, and their wives attend a class taught by Mrs Ewing.

The week of prayer for missions was being observed; and after a general meeting in the church, each of these classes met for special prayer and conference. I was allowed to be present at both. There seemed to be great earnestness and softening of hearts, and I heard afterwards that there were manifest tokens of spiritual blessing in connection with these meetings.

During the day, we had a call from a quondam fakir, Moussa Shah, converted to Christianity by Mr Chatterjea's instrumentality, and who now goes about preaching the gospel. He is supported, as he was before, by the free will offerings of his hearers,

and still wears the dress of his order—a sort of salmon-coloured tunic with a red cord round his waist, a red cap or hood, with a long peak hanging down behind, and stockings and shoes to match. It is a very becoming costume; and, contrary to the practice of most fakirs, this order is most scrupulous about personal cleanliness and neatness. He said he had lately been with the Salvationists, but did not approve of their doctrines, as their mode of preaching perfection appeared to him incompatible with our Lord's teaching in the parable of the Pharisee and Publican; and he also thought their contempt for the sacraments unscriptural, since the Lord's supper was to be observed "till Christ should come." This was the first I had heard of the Salvation Army in India. I am sorry to say that Moussa Shah's account of their teaching was afterwards fully confirmed; and that from all I could learn, their operations in India, if well meant, are singularly ill-judged and fitted to do more harm than good.

At Saharunpore, the missionaries have a Boys' Boarding-school, with an Industrial Department; and they have a nice little congregation of native Christians. Their Mission buildings are in a pleasant, open situation, a little way out of the town, which is of considerable size. Mr Ewing drove me round it

and through the beautiful Botanic Garden. In the evening, the children of the Mission-house were entertained with stories about Barra and St. Kilda, and "with a greedy ear devoured up my discourse"; but I retired early, not having slept much the previous night, and having to set out for Dehra before the dawn on Wednesday.

This was a *dâk* journey. I started about five a.m., in a square, double-seated conveyance, with no doors to open—you step over what should be the door to get into it. There are boards and a spare cushion by which you can connect the opposite seats so as to make a sort of couch. But I preferred sitting upright, all the more that the equipage was covered with dust inside as well as outside. Over the seat next the driver hangs a netting to hold your spare effects, and one or two ragged pockets afford supplementary accommodation. For windows there are venetians. Domingo takes his seat by the driver, and off we go. About every six miles we change horses. Generally the new relay is standing on the road waiting for us, in charge of a barelegged ostler, who has to be very adroit to avoid getting his shins broken, as the horses invariably kick out on first being yoked. After that they trot along sedately enough, making out their stage of six miles in about an hour, in hope of a good wallow in the dust at the

end of it. Where the road is steep, bullocks are sometimes substituted, or one or two extra horses attached in front.

At first it was quite dark; but as the morning broke, we found ourselves in an open country, with fields which had been reaped or were newly sown. Wheat is grown largely here. By and bye, we came to the Siwalik range of hills, which runs parallel to the Himalayas, but farther south. They are three or four thousand feet high. The pass through them reminded me, though on a larger scale, of the drive from Arisaig to Kinloch Aylort; but one could not long yield to the illusion of being in Scotland, for here was a banyan tree, and there a monkey grinning by the side of the road; and from time to time we passed one of those horrid little shrines where a stone bedaubed with red paint represents his god to the worshipper. This part of the route was extremely picturesque; and as we emerged on the north side of the pass, there rose before us, across a wide plain, the real Himalayas. Though flooded with sunshine, a soft haze hung over them. They looked blue when contrasted with the trees in the foreground, but a dreamy pinkish gray against the blue sky. I had somehow thought they would meet one with a majestic thunder of welcome. I was not prepared for their seeming so far off—

so mysterious and heavenly—like music dimly understood.

“The first utterance of those mighty mountain symphonies, soon to be more loudly lifted and wildly broken,” was a sweet and solemn Adagio that drew tears from one’s eyes. A sort of subdued version of the ninety-fifth Psalm, with a touch of the seventh chapter of Revelation in it; and through it another voice sounded :

“BE STILL, AND KNOW THAT I AM GOD.”

“For, lo, He that formeth the mountains, Jehovah, the God of Hosts is His name.”

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The state of this world came forcibly before me under the semblance of a discord, a jarring note, a Babel of fretting, jarring, hideous noises that mar the music of the spheres. It shall indeed be tuned again, “yet so as by fire.”

And I could not listen very well to the hymn of the mountains, for here is a company of native musicians with cymbals and tom-toms, and down jumps our driver to see what they are strumming for. He is very independent, sometimes sitting down to take a smoke, or going a little way off the road to see his friends. In one village, he took his breakfast

while we waited. But at length we reached the very oriental-looking little town of Dehra, full of quaint outline and bright colouring—rattled through it, and about a mile beyond, alighted at the door of the Dehra Doon Girls' School, where I was most kindly welcomed by Miss Wherry. Miss Pendleton was away for the holidays and so were a good many of the school girls. Miss Geissinger lives with them and devotes herself to Zenana work. Here I also met with Mr and Mrs Ferris, who had been at Landour with their children, all the way from Kolhapore; and with Mr Ullmann from Rawalpindi—a veteran who went out in 1839, in connection with Gossner's Mission; and joined the American Presbyterians in 1848. He has a great gift for music and poetry, and has composed a great number of hymns in Urdu and Hindi, with appropriate music. He has also written catechisms and tracts and stories for children. His wife is at home in bad health and can never rejoin him in India.

We all went to church in the afternoon, as they also were observing the week of prayer. There was an interesting meeting, at which natives chiefly officiated, in Hindi, if I remember aright. At an early hour in the evening we had prayers with the girls, conducted by Mr Ullmann. They seemed nice lassies, dressed in skirts and jackets—no chudder

except at church. I believe they use spoons to eat their supper with. In other respects they greatly resemble the girls one sees in other Christian boarding-schools in India. I more and more feel the unspeakable importance of this work of moulding those who are to mould the family life of the next generation; and it is matter of deep thankfulness to see so many of these boarding-schools scattered over India.

Mr and Mrs Thackwell joined us at tea and we had a very pleasant evening. Mr Ullmann told us of some remarkable cures of cobra-bites which he had effected by the free use of liquor ammoniae. He administered rather less than a teaspoonful, in water, at intervals of five or eight minutes, till the pulse returned. One of the patients was a snake-charmer, who, in return for his cure, showed Mr Ullmann how they extract the fangs of the snakes they carry about with them. In several cases Mr Ullmann saw the cobra, so that there could be no doubt of its identity; but he said it might perhaps have recently bitten something else, and so lost part of its poison. One woman's jaw was locked before Mr Ullmann was sent for, and he had to extract some teeth in order to get his medicine introduced. In one case the remedy itself produced troublesome effects, but the person's life was saved.

Dehra Doon is a delightful station. It is in a wide open plain, about two thousand feet above the sea level, and has a splendid view of the Himalayas to the north and the Siwalik range to the south. Doon means *valley*, and Himalaya, the *Abode of snow*. From the roof of the Boarding-school, I caught sight of one snowy peak glittering afar, but not one of the highest range.

7th January.

Early this morning, I drove five miles to Rajpore, at the foot of the mountains, and leaving Domingo there, proceeded to ascend them in a dandy. This is a small canoe-shaped receptacle, in which it is difficult for the uninitiated either to sit or lie, especially when your heels are higher than your head, as is the case in going up a steep incline. It is carried by two coolies, one in front and one behind, an additional couple accompanying to relieve the first pair when necessary. There was brilliant sunshine, but the air was very cold. The mountains, which had looked so soft and misty the day before, now impressed you rather with a sense of their strength and savage grandeur. Range rose behind range, and the foremost sent down immense spurs and projecting ridges into the plain. Some of them towered up like gigantic ravelins or bastions, or

detached forts and outworks. All were seamed and scarred and rent and riven by the storms and vicissitudes of centuries; and at this season, when everything is dried up and dusty, they had an arid and desolate aspect. But after the rains, when all the waterfalls are in full force, and the vegetation bursts forth in exuberant beauty and luxuriance, the scenery must be magnificent.

Mussoorie and Landour are about 7000 feet above the sea. There is a sanitarium here for our troops, and both places are great resorts during the hot season. Woodstock school, for which I was bound, is beautifully situated on a projecting bluff at Landour. It was opened for the children of missionaries, but a number of other white children are sent to it, as it is in a very healthy locality, and has an excellent reputation. The pupils now number about a hundred. Some of them are *little* boys, but the great majority are girls; and while they receive a very thorough secular education, the aim is so to train them that they shall be first Christians and then Christian missionaries, wherever their lot in life is cast.

The Lady Superintendent, Mrs Scott, and her daughter, are assisted by several young ladies, whose acquaintance it was a great pleasure to make; and I also met with Miss Jerrom, who had long been

engaged in Zenana work in connection with the Society for Female Education in the East. Miss Scott took me all over the establishment; and after an early dinner, we had a delightful excursion among the mountains. This time Mrs Scott insisted on my taking her jhampan—a sort of armchair with a foot-board, carried by means of two poles. It is much more comfortable than a dandy, but also more ponderous, requiring three or four bearers. We first went up Lall Tibu, an isolated height, from which the snowy Himalayas are discernible in fine weather; but, alas! they were in the clouds. We saw several ranges of snow-besprinkled hills, one behind the other, very grand and massive; but not the genuine snow-capped peaks, which are said to look as if they belonged to another world, whether seen in the rosy glow of sunset, or in the cold, death-like white that follows, or shining in the morning light. We next went through Landour, and made a circuit round the ridge on which it stands, so as to see into a deep valley behind. The stars were coming out when we returned; and how pleasant it was to gather round the fire and to join in their evening worship, and to hear and tell of Christian work at home and abroad!

Nothing could exceed Mrs Scott's kindness. I had even the unwonted luxury of a fire in my bedroom, and did not feel at all too warm, but went to

sleep full of thankfulness, and dreamed of the Palace Beautiful.

Next morning I made another rush up Lall Tibu, but in vain. Some of the effects of the dawn upon the scenery were, however, most glorious. Flowing through the plain one can see both the Jumna and the Ganges, or their tributaries, though they do not unite their waters till they reach Allahabad.

I returned to Rajpore by the way I had come, and drove right on to Saharunpore, only calling for a minute or two to shake hands with the friends at Dehra Doon. Leaving Landour about 6 a.m., I reached Saharunpore at 3 p.m., and was surprised to find Mr Ullmann there before me. Neither of us had understood that the other was going down, or we might have combined our dâk. He seemed to have a great turn for children, and I fear that my stories dwindled into insignificance compared with his.

I left Saharunpore soon after midnight, and had a long run of eighteen hours to Jeypore.

CHAPTER XVII.

RAJPUTANA.

Rajputana consists of a number of native States along with the province of Ajmere, which is directly under our Government. Altogether it occupies an area larger than Italy, with a population of 11,000,000. It is the mission field of the United Presbyterian Church of Scotland, and they have it to themselves. Their mission was begun in 1860. They have now ten stations, and about 1000 native Christians. Mr Macalister, one of their missionaries, was looking out for me at Jeypore, where I arrived at six o'clock in the evening; and he drove me to his residence, a good way off from the station. Formerly the mission was established in the city; but the Maharajah, desiring to utilize their ground for his own purposes, offered them in exchange the present site and some of the houses on it. Mrs Macalister was a Free Church woman, though she went to India in the service of the sister church.

Mr and Mrs A. Gray were staying with her until their location should be fixed, and the mission house being thus full, a tent was put up for me in the compound, in which I was very comfortable.

Next day was the Sabbath. Morning service was conducted in Hindi by Mr Macalister, in the central room of the mission house. There were some very picturesque figures in the little congregation, numbering about fifty in all. After the service Mrs M. had a meeting with the Christian women in a separate room. They read the Bible verse about, repeated portions which they had learned by heart, and had some conversation, hymn singing and prayer. One woman asked me a number of questions about the women of Scotland. She seemed intelligent, and I was told that she made herself useful in visiting the women in prison and elsewhere.

There is much to be done in the way of giving Bible instruction to the Christian mothers in India. They marry early, and some have come out from heathenism to join their husbands, without fully sharing their convictions, or are too ignorant to profit much by the ordinary Sabbath services. They require a simple kind of teaching, and many of the missionaries' wives devote themselves a good deal to this important department of work.

Mr Macalister next asked me to go and see the

Sabbath School connected with the Mission High School for boys. It is regularly attended by a large number of boys and young men, and we passed from room to room seeing the different classes, till we reached the top flat of the house, where the highest class of about twenty is generally taught by Mr Macalister himself. On this occasion, as they understood English, he asked me to speak to them, and we were all much surprised when, after listening quietly and respectfully for a time, they suddenly burst into applause, on my saying that it was absolutely certain that Christ's kingdom would some day be established throughout India. The fact is, that the scholars and students in our Mission Schools insensibly identify themselves with the cause of Christ. And it is not a mere sentiment; for, as a rule, they are ready to assist the missionary wherever he comes across them, helping him to get an audience in the villages, to procure premises for schools, &c. While we cannot but earnestly labour and pray that they may become out-and-out Christians, we must not ignore or despise what may be God's way of preparing for some more extensive spiritual movement than we have yet seen.

After these classes were dismissed, the teachers of some of the village schools assembled for Bible instruction. Only three of them were Christians.

The rest were what are called "heathen" teachers, though I more and more feel this to be a misnomer. I was again asked to say a few words, and this time took up the theme of female education, stating some of the advantages we expected from it, and begging them to use their influence in its favour. One of the "heathen" teachers replied in a rather eloquent speech. They never seem to have any difficulty in expressing themselves in their own vernacular; and even in English, though they use grander expressions than we would do, they are wonderfully fluent. He said that he hoped I did not think they had been quite destitute of education before the English came. The Brahmans had for many centuries been famous for their learning; but the difference between them and us was, that they sought to keep all their knowledge to themselves, while we told everybody whatever we knew, which he believed to be a better plan. As for the education of women, he agreed with all I had said; "for the men of a country can never be good, till the women get their true position."

Another of them earnestly requested me to go and see their schools.

Meanwhile one of them said that a family recently arrived in Jeypore from the Punjab, were anxious to be visited by Mrs Macalister, and, after sending to enquire if she and I could be admitted at once,

we proceeded to the house. It was a very nice one, and we were much interested in this family, who appeared very intelligent, superior people. The lady was strictly *purdah*, but on the way home we called to see a Hindu family, for whose baby Mr Macalister had been prescribing, where there seemed to be no difficulty on the part of the elder women in talking freely to him, though the mother drew her chudder over her face.

I had promised to lunch with Miss Miller and Miss Guillaumet in the Zenana House, in order to see a gathering of village women who come to Miss Miller for Bible instruction on the Sabbath afternoon. A large number of them, along with a few boys, assembled in the verandah, and were taught in a simple and interesting way, a good many hymns being interspersed. The great commandment was alluded to (Matt. xxii. 37), when one old woman quietly remarked:—"We may well love the Lord Jesus, for He gives us comfort in our hearts." I heard afterwards that she has had many sorrows. She is a widow, and had her only child kidnapped away from her. She is poor and solitary, but Miss M. says she is always contented and thankful.

After this meeting we had just time to cross the compound to the afternoon service in the Mission house, conducted by Mr Gray.

Next day I visited several Zenanas with Miss Miller. As she was about to go to Nusseerabad to take the place of Miss Anderson, whose health had given way, these were farewell visits, and much grief was expressed at her approaching departure. We were in all sorts of houses, high and low, but in all of them the same affection was shown.

Afterwards Mr Macalister took me to one or two of the day-schools I had been invited to inspect by their teachers. They were boys' schools, but in one, there was a very small dot of a girl who was brought forward to read a congratulatory address to me from a board on which it was written in Hindi. I believe it contained some very highflown compliments, and it would certainly have been a pity if I had not appeared, after the poor child had been drilled to do her part so well.

It was impossible to visit any more of these within school hours. Mr Traill next took me to see some of his work in the city. He devotes himself a good deal to house to house visitation, and bazaar and village preaching. I have not yet described Jeypore, which struck me as the gayest and handsomest town, of its size I had seen. It has a population of 140,000, and is finely situated, with a bold hill rising behind it to the north-west, and other more distant hills around. It has broad regu-

lar streets lighted with gas; and gay during the day with marriage processions, native musicians, elephants, camels and horses gaily caparisoned, and pedestrians in picturesque costumes, including a larger number of well-dressed Hindu women than I saw on the street in any other Indian town. Among other curious features of the place are the sacred bulls, which go about helping themselves to any food they fancy—no one venturing to refuse them anything. After all, they are sometimes put to their shifts to find a living, and resort to ingenious tricks to get what they want. Mr T. told me he once saw one eyeing a man who carried a load of hay on his head, and after taking its bearings, the beast suddenly came full tilt against him from behind, but so as to hit him with its forehead, and not injure him with the horns which projected on each side of his body. The man, propelled forwards, dropped his load, and before he recovered from the surprise, the creature had quietly eaten it up. There are also enormous quantities of pigeons which are fed by the pious, as they may possibly represent some transmigrated ancestor. The city is walled, and one-sixth of it is reserved by the Maharajah for his own palace and gardens, and the dwellings of the immediate dependants of the court, who are counted by thousands.

It was in 1728 that this city was built to replace the old capital of Ambère, which, situated in a gorge among high hills, became too strait for its occupants. On Tuesday, Mr Macalister took me to see it. A friendly Thakoor kindly lent us a carriage to go in, but the last part of the way is too steep for driving, so we got the loan of one of the Maharajah's elephants and rode in state to the palace. This is still a very grand building; and is visited by the Rajah at certain seasons when the hunting of tigers and wild boars forms a favourite pastime.

The whole place, however, has a most deserted and ruinous aspect, like a city of the dead. It abounds in temples, each in the keeping of some aged priest who seems but half awake. It was certainly a great contrast to the general torpor of the inhabitants, to see a lively little Girls' School, established by the Mission, actually in the precincts of one of these temples. It was like one of those bright smiling flowerets that sometimes takes root in the crevice of a ruin, and lives joyfully in the sunlight amid surrounding decay. May the Sun of Righteousness shine into the hearts of those dear little ones.

In the afternoon we visited the School of Art and the Garnet Works; and I went on the same evening to Ajmere, which was reached about midnight. Mr and Mrs Macalister saw me off, and Dr

Husband welcomed me on my arrival. He is an ordained medical missionary, and has great influence in the city ; being, in fact, its chief magistrate. This station and also Ashapoorra, Nusseerabad, Beawr, and Todghur are in British territory ; the other five stations of the United Presbyterian Church being in native States.

Having but one day to spend here, I devoted it to seeing something of the medical mission, and the work among girls and women. In the morning, at Dr Husband's Dispensary I was present during the opening address, when he has an opportunity of commending Christ to a most miscellaneous audience, many of them very intelligent and attentive. I next went to Miss Young's Dispensary, where, in a simpler form, a similar course was pursued—the remedy for the soul's diseases being made known while bodily healing was seen to. Besides the dispensary there is a small hospital for women, where serious cases can have more special attention. Miss Young took me to the houses of several of her private patients, and afterwards I accompanied Mrs Drynan to a very nice girls' day-school which she superintends, and in which there was much life and animation—especially in the Bible lessons and in the geography. We also visited several Zenanas together. In the afternoon I made some calls with Mrs Husband, who took me to

see the Mayo College, where the Rajput nobles receive a liberal education; those of each State boarding separately under proper supervision in what we would call a hall of residence. Ajmere is a walled town, beautifully situated in the midst of finely shaped hills, on one of which the Mission has a sanitarium. A few miles to the west of it there is a lake, which adds much to the interest of the landscape. I believe that this is annually the scene of an immense *Mela*, which affords great opportunities for preaching the Gospel. I need not say that the Mission here has all the usual accompaniments of boys' schools, vernacular and high, bazaar and village preaching, etc. There is also a mission press, and the missionaries hold an English service at the Railway Institute on Sabbaths. In the evening, Mrs Husband kindly invited the members of the Mission staff to meet me. She and her husband were enduring one of the common trials of missionaries—hearing of the illness of one of their children in Scotland. It is often a heart-wringing business for a missionary's wife to choose between the claims of her husband and his work on the one hand and her children on the other.

On Thursday, I went on to Beawr, a two hours' journey by rail. I had intended to visit Nusseerabad, where there is a capital girls' school and some

interesting medical work, but owing to the illness of the lady in charge, the school had not been re-opened since the Christmas holidays ; and I was told, too, that no one could profess to have visited the Rajputana Mission who had not gone to Beawr, and seen Dr and Mrs Shoolbred there among their converts and orphans in the original station, begun in 1860.

Unfortunately for me, they were out in camp when I reached Beawr, but I was most kindly entertained by Mr and Mrs Brown. Camp life is a great institution in connection with all the different services in India during the cold season, and the missionaries, like the rest of the world, go out and live in tents and itinerate among the villages, accompanied by some native agents, preaching the Gospel. In this way some knowledge of the truth is spread through large districts, and every now and then some seeking soul is led to the Good Shepherd. While the men are reached by the male missionaries, the ladies address themselves to the women—groups of whom gather round them in the villages. Mrs Shoolbred was also admitted to the Zenanas of some of the wealthier and more exclusive class, and thus much precious seed was sown.

There is a very pretty little church at Beawr. I attended a prayer meeting held in it the day of my arrival, and was introduced to Umrah, the Native

Pastor, a most excellent man. Having been in the army for some time, he has a good deal of the military bearing and smartness of the profession, combined with genuine Christian humility and sterling good sense. I visited his nice tidy home, and felt what an example it afforded to the people around him of all that they should copy.

During the famine of 1868 in Rajputana, and afterwards, large numbers of orphans were cared for by the Missionaries. Many of them are now grown up and doing for themselves, and many of the girls are mothers of Christian families. Of the boys, some have got Government appointments, and some are settled on land provided by the Mission at Ashapura, and are employed in agriculture.* There is still a boys' and a girls' Orphanage at Beawr, though now on a comparatively small scale. The boys are trained to do carpentry work. A few blind ones are employed in an industry connected with the cotton manufacture. Cotton is grown largely hereabout.

I saw Dr Huntly's Dispensary, the City Girls' School, and the Anglo-vernacular School for boys, which last interested me very much. The teaching

*In the Educational census for 1881, the province of Ajmere stands next to Madras in the percentage of its population who can read and write. The small province of Coorg (a seat of the Basel Mission) is the nearest rival. How much of this is due to the United Presbyterian Orphanages?

went on with great spirit. Mrs Brown had some friends to meet me at dinner, and we had a pleasant evening till it was time for me to leave. Mr Brown accompanied me to the train, and would willingly have waited to see me off, but this I would not allow, as my train was not due till 2 a.m., and Domingo was there to give me any aid I required.

I was fortunate in finding only one lady in the reserved carriage when the train came up, and when daylight revealed us to one another, we found we had several mutual interests and acquaintances. She had been in Cashmir, and gave me a nice account of Dr Neve's work there.

At Mount Abu Station, where we alighted for breakfast, I met another friend, son of Mr Macphail of Pilrig, whom I had seen in Madras in November. We must both have been very intent on our breakfast, as he sat at my elbow for five minutes before we recognised each other; my voice then betrayed me.

Mount Abu is a famous place of pilgrimage for the Jains, and has very beautiful marble temples on it; but these I could not wait to see.

CHAPTER XVIII.

GUJARAT.

About five p.m. we reached Ahmedabad, a large city, famous for its trade and manufactures, and one of the stations of the Irish Presbyterian Mission. Miss Macgeorge, one of their medical lady missionaries, was waiting for me here. She and Miss Macdowell occupy the Zenana Home, and under their hospitable roof I spent the next two days.

On Sunday morning, as usual, I attended the native service, this time in Gujarati. It was conducted by Mr Taylor, one of the missionaries—the native pastor, Sadgun, having gone to preach at the Christian village of Shahwadi. This young man is a son of Desai, whose interesting story was published in a Christmas tract some time ago by Mr Rea, and who had recently died in great peace, full of years and of honour. Mrs Sadgun was present, however, and her clear, sweet voice greatly helped the service of praise. Another conspicuous figure was “the

Moulvi," a convert from Mohammedanism, tall and pleasant-looking.

In the evening, there was an English service, when Mr Taylor again officiated. His grandfather was a missionary of the L.M.S. in Belgaum. His father laboured in connection with the same Society, which was the first to establish a Mission in Gujarat. When that Mission was transferred to the Irish Presbyterians, Mr Taylor joined them, and his son has entered into his labours. Mrs Taylor is also the daughter of a former missionary, and a very active missionary herself.

On Monday I went with Miss Macgeorge to her dispensary. It had not been long in operation, but seemed already very popular. About eighty women had to be prescribed for. Miss Macgeorge is aided by a very nice boy as dispenser, and by Mrs Sadgun as Bible-woman, who reads to the women while they are waiting.

After breakfast, Miss Macdowell took me to see two Girls' Schools in the city. There is an ordinary attendance of about one hundred in each. They are taught in native houses, so close upon the street that it is not thought advisable to have singing, which might attract too much notice. In one of them the Bible and sewing were taught by a Christian woman. In the other, the teachers were

all men. There were some very nice little girls among the scholars. We then visited the High School with Mr Taylor. Mr Macafee, who superintends it, had just left, but we found there the Moulvi and two other Christian teachers. I heard some of the classes. They learn Gujarati, English, and some other language as a classic, and go on to the entrance examination of the University.

In the afternoon, Miss Macgeorge had asked a few Hindu and Parsi ladies to her house. There came six of the former, accompanied by several of their children, and three or four of the latter. Miss Beatty, who was staying at Mrs Taylor's, came over and helped us to entertain them ; but she and I found our ignorance of the language a great difficulty. I was glad to find that one of the Parsi young ladies could talk English. But in the case of our other guests it turned out, not only that there was some difficulty in inducing Hindu ladies to speak to Parsis, but some of them even declined to speak to each other ; because they were "not of the same order of Brahmans." The children afforded a common ground on which we could all fraternize more or less, and they were allowed to accept some sweetmeats, though the Hindu ladies declined refreshments, except a little fruit, which they took away ; and even the Parsis partook but sparingly. However, it was a

great pleasure to see them venture out, and it may lead on to further progress, by and by. Of course men-servants and all the male sex were rigidly excluded.

18th January.

The journey from Ahmedabad to Anand occupies nearly three hours. I had the pleasure of Mr Taylor's company so far, as he was going to Surat to a meeting of the Bible Revision Committee. The work of Scripture Translation and Revision seemed to be going on in all the Missions, and occupying much time and labour. My cousin, Mrs Steel, and her husband were looking out for me at Anand. Their house is but two or three minutes' walk from the station, and is the most home-like residence I have seen in India. The light of day is freely admitted into it, and not obscured by chinks, jilmils, and venetians; nor are the rooms provided with such a multiplicity of doors as is usual in India. Much credit is due to Mr Shillidy who planned it, for making it so cheerful and comfortable and at the same time fairly cool, as I am told, even in the hot season.

A row of low buildings at the back contains the Boys' Orphanage and School. The Girls' Orphanage and the Church are in a neighbouring compound.

Mr Steel has a service every morning at 8, for the orphans or any others who like to attend. And the orphanage girls come over to the mission-house daily and learn needlework, and have some religious instruction from Mrs S., who takes a general oversight of them.

We drove in the afternoon to the village or town of Anand, which is far from being picturesque, being composed of brick and mud houses with no windows towards the very dusty, uneven road. An old Mission Bungalow is here being prepared for an Anglo-vernacular Boys' School, and during my stay a little Girls' School was opened in the village, which has prospered greatly.

A very nice man, named Nuttu, came in from Bhallaj, a Christian village, to see Mr Steel, and was anxious I should visit his station. So we arranged to go next morning. Nuttu was a Brahman, and educated in one of the mission schools. At 17 he wished to profess Christianity, but his relations asserted he was only 13, and carried him off to Benares, where he had to undergo their disgusting purification. After three years he made his escape from them, broke his caste and was baptized. He now ministers to a native congregation, most of whom are Dherds, and settled as agriculturists on some of the Mission lands.

Mr Steel drove me over to see them. Our way lay for eight miles along a cart track with dust about a foot deep on it, bordered with cactus hedges and here and there a few trees—banyans, mangoes, acacias, neems, &c. The country is flat and fertile, fields of millet, dhal, cotton, castor oil, and tobacco. Many of these last present the appearance of fields of white sticks, the leaves having just been cut off. Everything looked dry and dusty.

Bhallaj is a village consisting of mud houses. A small brick church stands on a rising ground. To it we repaired and held a kind of Durbar. The Dherds are looked down upon by other castes, but they have nothing mean in their appearance. The men looked intelligent; many were tall, and were well clad in coarse white garments. At first only men came into the church, and a few children, but on our asking for the women they appeared. They were also decently attired. Their saris were of thin dark blue print with a shawl pattern border, and underneath they had a petticoat and choli. They work in the fields a good deal, and only one could read besides Mrs Nuttu, who is a very nice looking woman.

Nuttu himself is very tall and thin, with aquiline features. He wore a long brown surtout, a scarf round his shoulders, and a red turban. All the men had slippers. Mrs Nuttu gave us each a huge

bowl of tea, and one old man said they "would gladly feed me" if I could stay all day. They were so kind—I could have fancied myself in the Hebrides. I went into each house. They were all much alike. Each contained one or two charpoys, and a number of very large earthenware jars for holding grain. Most of them had also a little infants' cot slung between two upright sticks, and a *quern*, as we should call it, for grinding corn. In one house was a very primitive churn. They use buffaloes' milk chiefly. I observed a musical instrument in one dwelling. It was broken; but as I expressed regret not to hear it, one of them ran for some neat little cymbals, and they all sang a very pretty Bhajan. I liked the expression of their faces when the name of Jesus came in.

They said they would like to come to Scotland if they had money enough; but as they had not, they were much obliged to me for coming to see them, and they sent their salutations to the Christians in Scotland, and hoped we would pray for them. How I longed to talk to them! Speaking through an interpreter is not satisfactory. They seemed very fond of their children. Poor Nuttu and his wife have buried five children and have none left. The last was a little girl, and as a memorial of her he is to present a bell to the church.

In the afternoon there was a wedding at Anand Mission Station—one of the teachers was married to a former pupil of the Orphanage. We had heard the boys all night frolicking over the preparation of the feast, but we were not invited to *it*. Some of the choicest viands were sent in to Mrs Steel's for our portion. The marriage was in the church. The bride wore a dark red sari; and the man, a purple silk coat and a knitted woollen muffler, which we concluded to be the gift of the bride. It is astonishing how popular these knitted scarfs are in a hot country like India.

It was now getting hot again, and the mosquitoes, from which one had some respite in the north, had resumed their ravages.

I was very sorry to leave Anand, but time pressed, and Thursday afternoon saw me once more *en route* for Surat, a journey of about six hours. At Broach we crossed the famous Nerbudda river. Surat is at the mouth of the Tapti, and its name carries us back to our earliest intercourse with India. Mr Shillidy met me and drove me to the mission premises, which are established in one of the old Dutch factories. Here, besides the Mission House and Zenana Ladies' Home, there is a Printing Establishment, an Orphanage and a Girls' Day-school, and also a Dispensary for Women. I took up my abode with

Miss Roberts, who acts at present as medical missionary in Miss Forrest's absence, and Miss Shaw, a Zenana missionary.

My first visit in the morning was to the Women's Dispensary. Though it is hot at noon just now, the morning air is pretty sharp, and some of the women had come long distances and waited a considerable time. They looked very cold in their thin muslin saris—with their poor little unclad babies. It is of no use to recommend some covering for the latter. Custom rules in this matter as in more important things. No doubt in the heat of the day the children are much happier *in puris naturalibus*.

The Dispensary was conducted in the usual way. A Christian woman was there to speak of the Saviour in the waiting room. Mrs Grimke's text cards were used to write the prescriptions on; and the medical lady, while applying her skill to the relief of their bodily ailments, took every opportunity of dropping a word for her Master into the ear won by sympathy and kindness. She had also tracts to give to those who could read or who wished to take them home to fathers or husbands. These seemed to be in great request.

I next attended a morning service held daily at 8.30 in the church by Mr Shillidy, and attended by the Orphanage girls (a bright, happy-

looking band) and by others connected with the congregation.

After breakfast, Miss Shaw took me to see a superior Girls' School which adjoins the mission house. A good many Parsis attend it, and also some of the native Christian girls, and a few Hindus—about fifty in all. The Parsi cast of countenance is so distinctive that you can always know one at first sight; but at any rate the costume of their girls differs widely from that of the Hindus—consisting of full trousers drawn in at the ankle, a sort of chemise, generally of white muslin, over these, and a vest or jacket of thicker material. They wear gay little round caps of the pork-pie shape, often embroidered with gold or silver. On entering their teens they discard these little caps, and envelope their persons in a sari, which is drawn over the head, and underneath it they wear a piece of white linen across the forehead like the curch formerly worn in the Highlands. It was meant to hide the hair, but most Parsi ladies now have it put on so as not entirely to conceal their raven locks. Their saris are generally of rich material, and they allege as a subordinate reason for wearing the very unbecoming curch, that it protects the sari from contact with the well-oiled head.

Mr Shillidy took me through the printing, book-

binding, and type-founding establishment, which is very useful in issuing quantities of Christian vernacular literature, and also affords employment to some of the natives. I understood that it was not a source of income to the Mission, owing to the competition of other presses, in which a cheaper and rougher kind of printing is done, which suffices for ordinary purposes.

I was also taken to the Anglo-vernacular school for boys under Mr Jervis, who seems to have the genuine enthusiasm of his profession. About 400 boys are here educated in all useful branches, and up to matriculation. The higher classes get their lessons, including Bible instruction, in English; the younger ones in Gujarati. There is a Vernacular Branch School of a more elementary kind, with about 100 pupils; and I understood that its scholars, and those from the other Boys' Schools connected with the Missions in the city, were brought to the High School once a week, for a sort of revision of their Bible lessons, when they are examined by one of the missionaries. This seems a good institution. Once a year there is a more formal examination in Scripture knowledge, and prizes are given to those who answer best.

Miss Shaw kindly took me to see a little of the Zenana work carried on in the city, where she

superintends several little day-schools for girls, and has private pupils in Parsi and Hindu families. We had not much time, however, for seeing this interesting department of the work, as some of the Parsi pupils had been invited to meet me at the Zenana Home, where there was also to be a New-Year's treat for the children of a sort of ragged school, in the afternoon. The Parsi women have much more liberty than the Hindus or Mohammedans, and are to be seen in Bombay and elsewhere walking about quite openly, with or without their male relatives. I fancy that in the provinces there is still some little measure of restraint. At any rate, young ladies require a certain amount of protection in going through the city. Those who came to see me were very agreeable, well-bred girls—most of them knowing a little English, and able to converse very intelligently on all ordinary topics. They were greatly interested in the poor little children who were brought in during their visit to receive the skirts and jackets provided for them, and of which they were sorely in need. They had been fed in a room downstairs, and came up to the drawing-room for their gifts, and sang some hymns to us. The contrast was striking between the elegant Parsi young ladies in their beautiful saris and jewels, and those little waifs looking quite as pleased, in their

rags and nakedness; and it was nice for the former to have this exemplification of Christianity going into the highways and hedges for its guests.

Another visitor happened to call who interested me still more—the mother of Mrs Dhanjibhai Nauroji. She and her husband were converted from Moham-medanism many years ago; but she retains her Mohammedan dress and Urdu speech. She is evidently a person of some character and humour; and it was most tantalising for us to attempt to converse, I speaking English, and she Urdu, while the rest of the company (who could have helped us out had either of us understood Gujarati) were as much at fault as ourselves. At last the good old lady impetuously exclaimed, that she hoped people would not need to speak English in Heaven, or it would be a very dull place. Her husband is now much of an invalid. An unmarried daughter lives with them, and gives valuable help in the school and Zenana work.

My hostess had been invited to the wedding of one of their Parsi pupils, and on their mentioning that I would be with them, I was most courteously included in the invitation. We had just time for a hasty meal before going to the wedding. This was the only really native wedding I had an opportunity of seeing. The others at which I had been present

were all conducted in the Christian fashion, and only the feasts were Oriental in character. But this was a genuine Parsi ceremony. The street where the bride lived was illuminated for some distance on each side of the house by strings of little tumblers half filled with oil, and having a lighted wick floating in them. A band of musicians were performing before the house, and struck up the Queen's Anthem when we appeared. The lower part of the house was rather open to the street, and contained a number of guests who seemed to be partaking of refreshments. We were ushered upstairs by some gentlemen of the family, and got seats of honour in the principal room. There we had an opportunity of seeing the sumptuous raiment of Parsi ladies on state occasions. Their saris were of the richest fabrics and gayest colours. Some apparently cloth of gold, others beautifully brocaded or embroidered, and of course there was a large display of jewels. The centre of the room was separated off by festoons of jessamine flowers, forming a sort of network or curtain around two arm chairs destined for the happy couple. Brilliant chandeliers always adorn Indian houses on festive occasions. There seemed to be the usual amount of gossip and fun among the assembled guests. The men were all dressed in white tunics with broad white sashes, and the invariable black glazed hat, like an ox's hoof in

shape. Two priests who had come from Bombay to officiate, alone wore white head-dresses. The bridegroom was dressed like the rest. On his appearance the priests made a minute investigation to ascertain that the sacred cord worn round the body was all right. He then sat down in one of the arm chairs. Two matrons nearly related to the bride slipped into the flowery enclosure and held up a sheet in front of him, so that he might not see the entry of the bride, nor see herself, until certain mystic knots were tied between their respective persons and chairs; after which the sheet was suddenly dropped, and a general clapping of hands ensued. The bride was now seated at her husband's left hand, and the two priests proceeded to give them some suitable admonitions, and to invoke peace and plenty on their house. Various symbolical articles were held up, such as a cocoa-nut, various kinds of grain, &c., while the priests chanted in the Zend language (understood by none present) their wishes and benedictions. Meanwhile the bride, a lively looking girl of 16, was smiling and bowing her recognitions to such of the guests as came within her visual orbit. She and her fiancé were really a handsome couple, and they endured with exemplary patience the declamations of the priests, who spoke both at once, one addressing the bridegroom and the other the bride. I am afraid

some of the guests yawned before it was over, and there was a decided tendency to an undercurrent of conversation in the brilliant circle of onlookers. At length the ceremony was completed, and the youthful pair marched round the room to receive the felicitation of their friends, some of whom took the opportunity of offering their wedding gifts. The bride was next carried away to visit her mother-in-law, accompanied by many of the guests. On her return, some refreshments would, I believe, be served to the guests; and immediately after midnight the whole ceremony is gone over again, exactly as before—a Parsi marriage not being valid unless the nuptials are celebrated on two successive days. We took the opportunity of slipping away when the bride left the house, but not without receiving beautiful bouquets and wreaths of flowers, and being *sprayed* with delicate perfumes. We were treated throughout with the utmost kindness and politeness, and one of the gentlemen saw us safely into our gharri, which had to wait at some distance, owing to the crowd in the street.

The ladies and I had still time for one of those pleasant, quiet talks, which more than anything else seemed to knit me to the various mission circles I had the privilege of becoming acquainted with—talks

about home—and about their work—and very specially about the work of other Missions in India ; for I found that one pleasing function of a deputy on such a tour was not merely to gather up facts and impressions for home, but to convey the news and greetings of one Mission to another. Our agents are all too busy to go about seeing each other's work. Sometimes at hot-weather resorts they meet and compare notes ; but they hunger for intelligence of how the fight goes on in other parts of the field, and it is delightful to have cheering intelligence to give.

About eleven p.m., Mr Shillidy came to drive me to the station, where another night journey was before me, and where we met the Rev. Hormasdjì Pestonji, just arrived from Puna to take part in the Revision Committee. He is the only Parsi I have seen with a decidedly Scotch face. Mr Dhanjibhai and he were baptised by Dr Wilson within a few days of each other in 1839, having been won to Christianity through the teaching of our Bombay Institution. At a subsequent period Mr Hormasdjì joined the Baptists, and he now labours in connection with their Mission in Puna, where I afterwards had the pleasure of meeting with him again.

CHAPTER XIX.

BOMBAY.

Saturday, 22nd January.

Starting from Surat soon after midnight, I reached Bombay about 7 a.m. Dr Mackichan was on the outlook for me, and congratulated me on appearing at the very day and hour announced to him months before—a result partly due to the pains bestowed by Mr Fordyce in planning my route, but also a ground of special thanksgiving to that kind Providence which had, in answer, I believe, to many prayers, carried me thus far in comfort and safety.

Though a good deal of travelling still lay before me, I felt near home on reaching Bombay, whence my passage to Europe was taken for the 25th February, and where so many *kent faces* awaited me.

Shall I confess to another ground of gratulation? The numerous long chimneys we passed in the outskirts of Bombay reminded me of my native city, Glasgow. Here, thought I, is a home of industry,

manufactures and commerce, where people have wakened up at least to the exigencies of the present life, and where enterprise and progress are to be found. May we not hope that the glamour of immemorial custom, the torpor of ages, will here give place to some activity of mind and body. It is not pleasant to feel oneself out of harmony with the prevailing tone of one's environment, and all through my journey it had been a sort of nightmare to me to feel precious time slipping away while one chaffered over some necessary purchase, or waited half an hour for the tying up of a parcel, the issuing of a railway ticket or the changing of a bank note.

The F.C. Mission compound is of considerable size. A large double two storey house in the middle of it affords accommodation to two missionaries' families, and is at present occupied by Dr Mackichan and Mr Scott. Mr Dhanjibhai's house stands a little to one side, and some way behind is the one now occupied by Miss Paterson. She and Miss Crawford and Mrs Scott were not long of paying their respects to me. In Dr Mackichan's house were Mr MacOmish and Mr Alexander, and also Mr Macphail, whom I had seen at Mount Abu. He had got an order to see the Parsi Towers of Silence, and I was invited to accompany him, but felt a doubt if the sight of some round towers fringed at the top with

vultures feasting on the dead would repay the effort. The Parsis regard mother earth as too sacred to be defiled by interments—hence their strange custom of exposing their deceased relations to birds of prey on the top of these towers.

After reading and writing some letters, I went over to the Orphanage to see Miss Gardner, and in the afternoon had a drive along the Malabar hill and saw Dr Wilson's house and also the cemetery, which contains his grave and Mr Nesbit's. In returning, Dr M. pointed out the site where the new college building is rising with a fine open outlook to the sea.

Bombay is beautifully situated, and excels either Calcutta or Madras in handsome streets and fine views. It boasts itself the second city in the Empire, having a population of 773,196. The Calcutta people allege that if Howrah is duly included, their city has even a greater number; but it is a questionable advantage.

On Sabbath the 23rd, I first went to an English service, conducted by Mr MacOmish. Then to the Marathi service, when Mr Madhavarao, the native pastor, preached, and after which a Sabbath School was held for the children of the congregation in the Ambroli School. In the evening I attended the Free Church, where Mr Forgan officiates.

24th January.

My first visit was to the Institution, always an impressive sight. I spent some time in the various classes. Dr Mackichan's Bible lesson was very interesting. He freely applied Scripture principles to the demolition of prevailing superstitions in India. The students answered questions and sometimes put them very pertinently. In one room I found an old friend teaching mathematics. I had last seen him drilling a handful of Highland children in one of the Ladies' Schools in an outlandish nook on the shores of Loch Laxford, when certainly neither of us expected that our next meeting would be in Bombay. Among his students, wonderful to relate, were two Parsi young ladies, who intend to study medicine, and who could not get some of the subjects required for the preliminary examination in any Girls' School in Bombay. Their father placed them in the F.C. Institution, because he considered that young men under Christian training would treat them with greater respect than those in other colleges might do; and his confidence has been justified. They are themselves very modest, sensible girls, and good students. They sit together in the front bench, a little apart from the other students, and are very quietly dressed in dark saris.

In the afternoon, Miss Paterson took me to five

Zenanas in which she has pupils. A girl from the orphanage named Gauri Bai, assists her in teaching them. It is a good afternoon's work to give lessons in five houses. Miss Paterson has twenty houses which she visits on different days of the week. Some of the most satisfactory are those in which former pupils of our day-schools are carrying on their education.

It was one of the great pleasures of visiting Bombay to see Mr Dhanjibhai again with his face not much changed since 1845, except that it is now adorned with a silvery beard. He takes the oversight of the Girls' Day-Schools connected with the Mission, and Tuesday was appointed for my visiting them with him; but first I went to hear him give his Bible lesson in the Institution. It was addressed to one of the preparatory classes; and after some explanation of the passage read, it consisted of an earnest presentation of the Gospel, and invitation to the hearers to close with Christ. It came well from one who in his own student days had confessed Christ almost at the hazard of his life, and when it certainly involved even greater trials than it does now. The Ambroli School is close to the Native Church, and has about 150 girls on the roll. Both in this and in the Girgaum School, some of the Christian girls from the Orphanage are employed as

teachers. At Ambroli, Miss Gardner has a class of fifteen girls learning English, and the Misses Dhanjibhai kindly take charge of part of the Bible teaching at Girgaum. One never tires of visiting schools, but it is a little difficult to describe them so as to reproduce the interest they inspire in their living reality. The little Hindu girls are always very attractive; so gentle, bright and winning in their ways. In the Girgaum School there are about 100 pupils on the roll.

26th January.

I started early in the morning for Tanna, wishing to see Dr Lazarus' Dispensary and Kitty Rosario's school for little Beni-Israel girls. Tanna is about twenty miles from Bombay by rail, and I was just in time to see the Dispensary opened with prayer. In the waiting room a catechist was employed in speaking to the patients about the Saviour (in Marathi).

Dr L. gave me a chair, where I could see them as they came in, one by one, for consultation. They were of all creeds and classes. Mussulmans, Parsis, Brahmans, and low caste people. Here a pale student, there a stout Baniya, and again a woman of the fisherman caste. There were few women, and they were mostly poor: some of the men appeared well to do. Dr Lazarus appears to be greatly

respected, and his wife, who died lately, must have been a very remarkable person. She was one of the girls educated at our Puna Boarding-school, and was a very intelligent and consistent Christian. During her illness she manifested great patience, faith and resignation, and a tender concern for the spiritual interests of those she was leaving behind. On Sabbath, 26th December, she entered into rest. A letter written at the time describes the extraordinary gathering at her funeral on Monday.

“Among others, Dr Sheshadri, Mr Ganpatrao, Mr Padmanji, Sidoba Misal, the Poona and Bombay native pastors, Messrs Dhanjibhai and Scott and Dr Mackichan. Quite a remarkable feature was that crowds of Brahmans, Parsis, Mohammedans, and Beni-Israel came to the house anxious to have a last look at her who had been a real friend and helper to them, and all were deeply moved. Dr Sheshadri took advantage of the occasion to speak a few words in season to those present; and again, at the grave, Mr Dhanjibhai, Dr Mackichan, etc., addressed the different races specially. The remains were laid in the grave-yard of the old church consecrated by Bishop Heber.”

If such lives as these were multiplied, what a force it would be on the side of Christianity! She left several dear children behind, one of them an infant. It was touching to hear that a little one of three comes to her father every morning saying: “If I am

good, will I see mama some day?" and being told that she will, she says: "Will you pray that I may be good this day?"

Kitty's little class was delightful. I believe Mrs L. had much to do with starting and fostering it. The Beni-Israel at one time lapsed into idolatry. Dr Wilson strove to recall them to a sense of their true position as children of Abraham. But it is a different thing to convert them to Christianity. They now read the Old Testament and worship the God therein revealed, but they are very superstitious and are much swayed by a belief in charms, witchcraft, etc. Latterly the Jews in London have taken an interest in them and opened schools for them in Bombay, which have superseded some of the Christian schools they formerly attended.

Of course Kitty teaches her scholars the Gospel stories and they sing Christian hymns.

On returning to Bombay I accompanied the Misses Dhanjibhai to some Gujarati houses which Miss Janet Paterson used to teach in, and which they visit in her absence as a labour of love. Some were Parsi houses and some were Hindu. In one of the latter, the lady sang to me some poems of her own composition, and presented me with a volume of these. One was about the Queen.

Thursday the 27th was devoted to making calls on

some of our European friends. Among others I saw Mr and Mrs Stothert, who were about to leave India to spend the summer at Bordighera. They, however, regard Bombay as their home. Their house is at Byculla, a long way from our Mission premises.

I enjoyed a talk with them about old days and workers who have passed away.

CHAPTER XX.

A VISIT TO DR SHESHADRI.

“You cannot go to Jalna.” So I was told pretty decisively by so many people that I almost began to think it was true, though it seemed impossible to visit India and not see Dr Narayan Sheshadri and his Bethel. Fortunately, while the question was pending, before I left home, I met Dr and Mrs Murray Mitchell, who assured me they *had* gone to Jalna—though it involved some risk and fatigue; and where they had gone I resolved to follow.* Both Dr Sheshadri himself, and Dr Mackichan encouraged me to make the attempt; and all difficulty vanished when the latter most kindly agreed to escort me, though at considerable inconvenience to himself, I fear.

*This was not the only part of my journey in regard to which they gave me help and encouragement. Indeed, my debts in this line are so many that if I begin to acknowledge them there will be no end to it. Col. Young, Mr and Mrs Stevenson and Dr and Mrs George Smith were among my principal advisers.

On the evening of Thursday, 27th January, Dr Mackichan and I started by rail for Nandgaon, where we arrived at 3 a.m., and the rest of our journey was by dâk. A contractor supplies conveyance and driver, and arranges for relays of horses or bullocks to take you on. The stages are about six miles long. After some delay we started in a tonga—a vehicle shaped like a dog-cart, but having a covering over it. Once off we drove pretty smartly, and were glad of all our wraps till daylight came in. We had breakfast at a dâk bungalow about 7 a.m. These are rest houses provided by Government, and having usually a mess-man in them, who renders any little service you may require. You provide your own food and bedclothes, as the furniture is of the barest description. There is usually a central sitting-room, with a bed-room on each side of it. After forty-eight hours' occupation you must turn out, should any new comer arrive. We, however, were not more than forty-eight minutes, if so much, in possession this time. Travelling on as before, we reached Ellora about mid-day, and spent some time in seeing a few of the very wonderful rock temples there. Some of these are Buddhistic, some Brahmanical. They are carved out of the living rock; and their great size and number, and the exuberant wealth of sculpture with which they are adorned, fill the beholder with

amazement. We had experienced all day the benefit of travelling after the "Lord Sahib" (*i.e.* the Viceroy), who had passed the same way shortly before, and for whom all the roads and bridges had been repaired. We found that the temples had undergone a special cleaning also, preparatory to his visit.

After exploring five or six of them we proceeded to the village of Rozah, where Aurungzeb's tomb is to be seen, and past the renowned fortress of Dowlatabad to Aurungabad, where we were most cordially welcomed by Mr Ruttonji Nowroji, a convert from the Parsi religion, and now an ordained missionary of the C.M.S., who works in a district adjoining Dr Sheshadri's, and somewhat on similar lines, though with characteristic differences from personal character and ecclesiastical connection. They are great friends. Mr Ruttonji's wife is dead, but he has three nice daughters, who seem to make his home very happy and who are engaging in mission work as they have opportunity. They have a little English school and a Marathi one, and a mothers' meeting, and also visit some Zenanas, besides looking after their little brothers.

After dinner Mr Ruttonji kindly took me to see some of the sights of Aurungabad—the mausoleum built by Aurungzeb for his daughter, and some beautiful tanks and gardens, etc. We left his

hospitable abode at nine p.m., and this time in two bullock carts; long narrow covered vehicles, arranged for the night with quilts and pillows, so that one reclines with one's feet in a hole under the driver's seat, and one's head towards the door, which is at the back of the cart. Mr Ruttonji warned us that he had heard of fatal accidents from one cart following another too closely, and the pole of the hindermost suddenly striking the head of the person asleep in the one in front. In these circumstance, I begged Dr Mackichan to take the lead. Mr Ruttonji would not let us go till he had, with his own hands, arranged some nice clean sheets in the carts, and done all he could to make us comfortable. Bullocks look so worthy and mild that you would think them incapable of any course but that which duty dictates. I regret to say, however, that they have a will of their own and pursue it with most reprehensible obstinacy; and probably in a night journey, the driver may occasionally be guilty of napping, and so lose control of them. At any rate, our progress was interrupted by many freaks and escapades.

Sometimes they rushed aside to some village they wished to visit. Sometimes they turned round and round, or stood stock-still. Much time was also lost at some of the stages where a change of beasts occurred; and unfortunately the "Lord Sahib" had

not preceded us this time, so that the road was very rough and uneven; and long before we got to Jalna our snow-white sheets were saturated with dust. I resigned myself to circumstances, rejoicing that there was no pole behind to dash out my brains, and feeling quite incompetent to give any help in the various *contretemps* that occurred. Dr M. was worse off; for travelling head foremost as he chose to do, and unwilling to thrust his head into the hole meant for his feet, he found the cart too short for comfort; and whenever the bullocks played any cantrips, he had to jump up and expostulate. Sleep was out of the question. We took fully twelve hours to accomplish the thirty-eight miles' journey to Jalna; and very glad we were to hear Dr Sheshadri's well-known voice, and alight at his hospitable bungalow, where a bath and breakfast went far to restore our flagging powers.

The only one of Dr Sheshadri's family who was with him was his youngest son Joseph; a very intelligent young man, who seems a great comfort to his father. He has studied medicine for a year or two, and seems to be able to turn his hand to anything.

A clock which the children of Mr Reith's congregation had presented to the Bethel Church, had for some time marked the hours for the villagers, but

the arrangements for its striking had not been fully understood, and Joseph wanted Dr M.'s help in getting this function into play. It was therefore decided that they should proceed at once to Bethel, while Dr Sheshadri should show me what was to be seen in Jalna.

The most interesting sight was the Boys' Anglo-vernacular School, which was examined, class by class, in the verandah of Dr S.'s bungalow. The way in which he drilled them in translation from English to Marathi, and *vice versa*, was admirable.

They were also examined in Bible knowledge and answered very readily. They had been taught to repeat a number of parables in the words of the Marathi Scriptures, and to render them in English in their own words; an exercise which tested alike their acquaintance with English and their understanding of the parable. Some of their renderings were quaint enough, but they gave the sense very well.

The younger classes were taught wholly in Marathi. Dr S. also took me to the building occupied by this Boys' School during the week, and as a Church on Sundays. A storm had recently unroofed it, and made it necessary to rebuild it almost from the foundations. It was now approaching completion, and before I left India Dr S. was able to send us the following report of its re-opening.

Do you remember the new school to see which I drove you? Well, it had come to roofing when we learned that the Government of India had fixed the 17th February for the Jubilee Celebration, and we thought we should embrace the opportunity of opening the school as the "Victoria Jubilee Mission School, in connection with the Free Church of Scotland." By working night and day Joseph got it finished in time; and, on the 17th February, Captain Adey, our Commandant, opened it; Dr Patch gave an excellent address in English; Mrs Patch distributed prizes to deserving scholars; and I followed with an address in Hindustani, depicting the state of this country a few years before Her Majesty ascended the throne; the devastations that followed the march of such conquerors as Hyder Ali; and now, to use their own expression, a person can tie a piece of gold to his walking-stick and go all the way to Delhi, and none will molest him. At the close, I asked, "Should we not all rise and ask Almighty God to bless our beloved Queen Empress," and they all stood up, while I prayed for yet richer blessings on Her Majesty, the Royal Household, and Her vast Empire. After this, our Christian girls sang in Marathi "God save the Queen."

We afterwards drove to Old Jalna, where it is thought that a Medical Mission might be established with advantage. It is on a rising-ground about a mile from the modern town. It is inhabited chiefly by caste people.

Bethel is three miles from Jalna, the road something of the roughest; but we arrived there

without accident, and had the satisfaction of hearing the clock strike six.

There is a very neat Mission Bungalow here, in front of which Joseph had some plots, nicely laid out with flowers and vegetables.

After dinner, we sat in the verandah, and a number of the young men and women of the congregation came and sang hymns to us, so that we had a very pleasant evening.

Sabbath.

About 7 a.m., Dr S. knocked at my door and invited me to take a walk with him through the village. We sallied forth, and visited first the well, where a marble slab, sent from Genoa by Mr Miller, bears this inscription in Marathi :

Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up to everlasting life.

A few women were drawing small quantities of water for household use. When larger supplies are wanted for irrigation or otherwise, a pair of bullocks is put in requisition, and heavier buckets are drawn up by means of a pulley. We next visited the mango tope, which, it is hoped, will be a source

of income by and by. The trees look very flourishing. On our way back we called at some of the houses. Two of them belonged to evangelists, and were rather superior in their furniture, but all were clean and tidy, and the people seemed pleased to see us.

One felt how much a mission like this ameliorates their whole condition and surroundings in this life, while making them acquainted with the better life beyond. An old carpenter had lately died in faith and peace. His son now succeeds him as the village joiner, and will, it is hoped, walk in his steps.

It was now time to repair to the Church ("Zion") for the early morning service. There was quite a large congregation of very intelligent, respectable looking people, and the proceedings were of a very interesting character, including a Marathi sermon by Dr Mackichan, the baptism of several adults and children, and a general examination in Bible knowledge. Many of the young people repeated whole chapters by heart. The singing was led chiefly by the women, and was very good. Some of them also, on being called upon, stood up and read from the Bible passages illustrative of special subjects. Every one had to be on the alert. Dr Sheshadri, who is always ready for any emergency, seems to expect the the same of others. Not only the congregation, but the visitors had to play their part, generally when

least expected. Dr Mackichan had to play his in Marathi, but he seemed quite equal to the occasion. I had the advantage of speaking English with the assurance that what I said would lose nothing in the translation.

Some English friends who had come from Jalna to be present, were asked to join us at breakfast after church, and finding that we intended to go back to Jalna in the evening, Dr and Mrs Patch kindly pressed our whole party to dine with them.

The next service was a catechetical one in the church, ostensibly for the men of the congregation, but many of the women were also present as listeners. In fact, we had nearly as large a congregation as in the morning.

Dr Sheshadri was going over the book of Daniel with them, and had reached the seventh chapter. They seemed quite interested in his explanation of Daniel's vision, which he interspersed with anecdotes and practical remarks, sometimes giving me the interpretation in passing.

In going out, a worthy old woman came forward and shook hands with me. This is not usually the Indian style of greeting. But the example proved infectious, and the whole female part of the congregation shook hands with me as heartily as Highlanders.

Later in the day we drove to the village of Rewgaw, where some more baptisms were to take place. Here, a simple little church has been erected, which holds about 150, and which was well filled. Among others, blind Bartimeus was present—an evangelist whose hymns, set to native tunes, have proved a great help in commending the gospel. Seeing him in a far corner, Dr Sheshadri called him forward, and made him sing several of them to us. He also informed him of my presence, and my object in coming. During this interlude, some of the women gave offerings of eggs for the collection, reminding me of some Highlandwomen whose contributions to the Foreign Mission take that form. A man was next observed advancing with a bundle on his head. He laid it down in front of the pulpit, and being asked for an explanation, stated, that this was a thank-offering for some lawsuit which had terminated in his favour. He wished the congregation to rejoice with him; so he had brought some sweets for them to eat, and any one who liked might have some at the end of the service.

The whole thing was wonderfully primitive and out of the common. Among the persons baptized here, were the wife and children of a man who embraced Christianity some time ago.

We now drove into Jalna, and dined with Dr and

Mrs Patch and Captain Adey, who all seemed to take an interest in Christian work.

Next morning we started at 5 a.m. (this time in a tonga). Even at that early hour good Dr Sheshadri was up and had breakfast ready for us. At a dâk bungalow some miles further on, we found a second breakfast, considerately provided by our friend Captain Adey; and Mr Ruttonji was ready to press a third upon us when we reached Aurungabad about noon.

I must not forget that I was charged to give Dr Sheshadri's "kind remembrances to all his dear friends from Maidenkirke to John o' Groats;" and I hope they will remember him and his work, which is a very extensive one; for he and his evangelists preach the gospel in all the villages round about Bethel, and several additional churches are required to accommodate the increasing congregations at some of these.

CHAPTER XXI.

AHMEDNUGGUR.

We left Aurungabad at two p.m., and had not gone very far before a marked improvement in the road revealed to us that we had entered British territory. Nevertheless, on reaching Wadale, we were too tired to proceed any further. Evening had closed in, and we had been astir since four in the morning. Producing some tea from our lunch basket, we ordered the attendant at the dâk bungalow to infuse it for us; and while I endeavoured to arrange our evening meal, Dr M. went to call at the American Mission House, but failed to effect an entrance, as they seemed to be shut up for the night. There are no door bells or knockers in India. It is only by shouting and hallooing that you obtain admission to a friend's house; and if you go after the servants are dismissed for the night, it is nobody's business in particular to find out that you are not the *chowkidar*, or watchman, whose duty

it is to howl aloud at intervals during the night to show that he is awake. It is one of the minor miseries of Indian life that even in the daytime it is by no means certain that the servants will hear you, when you stand and call out "Boy!" at a friend's door. They may be out in their own quarters taking their food or gossiping; and more than once, after vain efforts to make myself heard, I have departed without seeing any one.

We did not find the dâk bungalow at Wadale eminently satisfactory. The tea was brought to us in an old tin saucepan. The lamp barely sufficed for a funeral pyre to the wretched insects that immolated themselves during our repast, and the other accommodations were correspondingly meagre. Frequently during the night I started up, thinking I heard the cries of newly arrived guests, and wondering what I should do with them, and whether Dr M. would know me from a jackal if I ventured along to the wing in which he was accommodated, to call for counsel at his door. These were false alarms, however. After an unrestful night, we started again before daybreak. At the appointed hour our driver was nowhere to be found, and for some time we shouted in vain for him. At last he was discovered asleep under the tonga, and the next difficulty was to find the horses. But these troubles were sur-

mounted, and we journeyed on to Ahmednuggur, whence Dr M. was to return to Bombay, while I proceeded to Puna, after spending a day with Mr and Mrs Smith of the American Mission.

2nd February.

This was a day I greatly enjoyed. Arriving about ten a.m., I had time to see the High School under Mr Smith, the C.V.E.S. Normal School under Mr Haig, and the Girls' Orphanage of the American Board under Miss Bissell and Miss Hume.

The first of these schools has grown in seven years from fourteen to three hundred pupils; and this year they had started a college class of fifteen. They have remarkably nice accommodation and apparatus; half the cost of which was defrayed by Government. Their desks ("triumph double-folding"), forms, etc., came from Chicago.

The school is opened daily with prayers, conducted in English by Mr Smith, and in the vernacular by an assistant master. Mr Smith teaches four and a half hours daily. He has a very lively, energetic way, and keeps his pupils all on the alert. There is careful Bible teaching in every class. When I was there one of the advanced classes had "The Pilgrim's Progress," by way of English Literature. I enjoyed very much hearing their questions and answers about

the Valley of the Shadow of Death. Mrs Smith came out intending to devote herself to Zenana work, but has found so much to do in assisting her husband that she has no time for any other missionary labours. She teaches some subjects in the High School, and exercises a general superintendence over the preparatory classes. I have no doubt that her frequent presence in the class-rooms is very salutary.

Mr Haig's Normal School is of special interest, as he is training Christian lads for the most part to serve as teachers of vernacular schools.

They are only admitted after passing the age of fourteen and the fourth standard, and are usually three years in the Institution. They are taught in Marathi, but learn English as a language. They numbered 57, of whom ten were Hindus, and the rest Christians. Twenty-seven were in the preparatory class, and if they do not pass at the end of the year they are dropped. Clothes and books are supplied by the Institution. Meals they generally get with friends in the city. But they have dormitories, each holding from six to ten. A head-boy, elected by themselves, is responsible for their behaviour. Mr Haig and his assistant also pay them occasional visits during the night, to see that all is as it should be. The students come under a promise not to smoke, nor to marry without permission, and to serve their

own respective missions as teachers, for as long as they have been under training. They generally fulfil these conditions; and many of them have turned out very well as teachers, catechists, and even pastors.

One of the great desiderata of Christian Missions is vernacular literature suited to the requirements of the native church; and out of eight prizes offered during the last ten years for the best Marathi books, seven were gained by Mr Haig's pupils.

I saw also the very nice Model School of sixty-eight boys taught up to the third standard inclusive, in which the students practise teaching. Two of them are employed in it daily, along with two permanent teachers. The drill, the singing, and the drawing of maps struck me as exceptionally good. These were matters I could appreciate. The education in Marathi was less intelligible to me.

The Girls' Orphanage and Day-school of the A.B.F.M.S. present some special features. There are ninety-seven boarders and about sixty day-scholars. They get a thorough education; the three lower classes in Marathi, to which English is added in the four upper ones. The boarders live in six cottage homes, each having a Christian matron or a Christian couple in charge. The object is to carry out as much as possible the family feeling and also

the native style of living, which the girls will have to conform to after their marriage. They learn to wash, cook, and work in the garden. The cost of their maintenance seems to be less here than in any other school of the kind I have seen. Their parents usually pay one rupee a month for board, and half a rupee for books ; but on the other hand, a rupee is given them by the Mission for each girl they keep in the school. This is thought better than admitting the children free. The monthly rupee does not of course cover the expense of board, but it goes a good way towards it. All the girls who complete their course in the Boarding-school are trained to teach, but most of them marry. Besides this Central School for Christian girls, there are two schools for heathen girls in the city, with a united attendance of about eighty ; and there are fifty schools in the surrounding districts, in which a few girls are taught along with boys. Mr Bissell said that these schools formed the backbone of their evangelistic operations. How successful these have been appears from the fact that they have about a dozen of native pastors, settled in native congregations in the district round Ahmednuggur, and to a large extent supported by them.

Very few missionaries in India believe that the evangelistic can be advantageously prosecuted apart

from educational work. About twenty years ago, a deputation from the American Board visited their Indian Missions, and, against the opinion of the missionaries, recommended that the higher education in connection with their Missions should be discontinued. It is significant that after giving this policy a fair trial, they are now resuming the higher education as an indispensable branch of Indian Mission work.

It is very cheering and strengthening to go from place to place and find so much faithful, fruitful work going on, and to feel that the whole Christian Church is responding more or less to the Master's call and going forth to make disciples of all nations. How much we owe to the American churches for their splendid contribution to the evangelization of India! Their Marathi Mission carries one back to the honoured names of Nott, Hall, and Newell, who were the first to break ground, as Protestant missionaries, in Western India. The two former began their labours in Bombay in 1814. The Ahmednuggur Mission was commenced in 1831. It would have been a great loss to have missed this little glimpse of its operations.

CHAPTER XXII.

PUNA.

Wednesday, 3rd February.

Mr Smith and Mr Haig saw me off for Puna at eight a.m. At Dhond Junction there was a considerable detention, so that it was not till four p.m. that I reached my destination, and found Mr and Mrs Small waiting to welcome me.

In the evening, they had a gathering of the members of the native church to meet me: the pastor, Rev. David G. Malhar, and quite a goodly number of his congregation, male and female. One dear old elder sat beside me whose name had been long familiar, Mr Bundoji, a convert from the Beni-Israel, who after years of prayer had the comfort of seeing all his family united to the Christian church, and who, before I left India, had joined the service of the Upper Sanctuary. I had a good deal of conversation with Moses, a younger convert from the same community and also an elder of the church—a very intelligent man.

I was specially introduced to Mr Nanji, who teaches the Bible to several classes in the Institution ; to Sitabai and Ruthbai, the Biblewomen, and to several of Mr Small's orphans now grown up and doing for themselves.

We had tea and some music, and a very pleasant evening was wound up with family worship.

Thursday was rather a busy day. In the morning I visited the two little schools opened by Miss Small for Mohammedan girls. One of them had fifty or sixty girls in attendance ; the other was much smaller, but it had been a much shorter time in existence and had special difficulties to contend with. Both have increased in numbers since my visit. Miss Small visits each of them three times a week, and has a special revisal of the week's work on Saturday.

Our Church has done very little for the Mohammedans as yet. In Puna, I believe Miss Small is the only missionary lady who speaks their language. She has been admitted into a few Zenanas, and some of these we also went to see. In the afternoon Mr and Miss Small drove me to Saswad, a station about sixteen miles from Puna, where the Rev. Adam White opened a Mission in 1860, and laboured in it for a few years before his death. We have now an agent there—Mr John Peters—who was trained in Mr Haig's School, and who acts both as evangelist

and teacher, his wife helping him in the school and among the women.

The event of the evening was to be an exhibition of the magic lantern by Miss Small, with a running commentary by her father. The male spectators were assembled outside the schoolhouse, across the door of which the sheet was hung, so that the women, who were gathered inside, could see the pictures also. This door faced the west, and it was long before the daylight faded sufficiently for the success of the exhibition, but on the whole it went off very well. I took my seat outside and found that the crowd was composed of men of all classes, from Brahmans downwards. Some of the pictures represented Scripture scenes, and afforded the opportunity of conveying some Christian truth to the audience; who, however, seemed less sympathetic than we could have wished. They appreciated the chromatrope shown at the end more than anything else. The women were in raptures over the whole entertainment.

The drive back to Puna by moonlight was most enjoyable. The scenery is varied and interesting, and the cool night air most refreshing, after the burden and heat of the day.

Puna is 1850 feet above the level of the sea, but the western Ghauts, one or two thousand feet higher, intercept the rains coming from the sea, and render

the climate exceptionally dry and healthy.* For this and other reasons it has been chosen as the headquarters of the Bombay army. The native city is divided into seven quarters, named after the days of the week.

Friday was spent with Mr Beaumont. We began before breakfast with an examination of the Anglo-vernacular School and Orphanage for Girls, the upper section of which numbers twentytwo, and the lower, eleven. The hour from eight to nine a.m. is devoted to religious instruction. The girls in the lower section are instructed up to the fourth Marathi standard. In the upper, to the seventh Marathi, and fourth English. These last get a very thorough education. A few were beginning geometry. In geography they answered very well on the map of Spain—the last they had studied. Domestic duties are not overlooked. They sew very nicely and make their own clothes. Two cook by turns, and they are taught to keep their rooms nice and tidy. Their teachers were Miss Beaumont, Miss Brooke, and two Pundits.

At breakfast I had the pleasure of meeting Mr Hormasdji, Mrs Miller, and other friends; and Mrs Narayan Sheshadri kindly came to see me, before

*At Mahabuleshwar the average annual rainfall is 240 inches; at Bombay, 72; at Puna, only 32.

Mr Beaumont and I set out to visit the schools in the city, of which he takes a special oversight.

There is, first, the Institution, which still meets in premises connected with Phadke's Palace, though the beautiful hall and library were consumed by fire in October, 1885. In this school Mr B. gives Bible instruction for an hour daily, besides three hours of other teaching. The rest of the religious instruction is given by Mr Nanji. The secular education is carried on in eight classes, the highest preparing for matriculation. There were thirty learning drawing. Most of the students are Brahmans.

We visited also the Camp Boys' School, with 158 in the vernacular classes and 105 in the Anglo-vernacular; the City Vernacular School, with 275 boys; and the Beni-Israel Boys' School, attended by a good many Hindus and Mohammedans as well as Beni-Israel, and taught in Marathi.

Miss Miller's Beni-Israel School for girls was temporarily under the care of Mrs Toulmin, Miss M. having leave of absence. There were twenty-eight in the infant class, and twenty in Marathi Standards I. to IV. The former went through an action song very nicely. The elder ones are not only taught Bible stories and hymns, but can repeat a good many passages from Scripture, and are trained to look up texts on various subjects. They are drilled in the

three R's, and sew four days a week ; and there is a Sabbath School connected with the Day-school.

Another nice little Girls' School is taught by Rosie, one of the orphanage girls, now married to one of the bookbinders of Mr Small's Orphanage Press. It is attended by forty-seven little girls, chiefly Hindus. Mr Nanji visits it regularly.

On Friday evening, Mrs Small invited some workers connected with our own and other Missions to tea ; Mr and Mrs Hormasdj, Mr Sorabji, two of the Misses Bernard, and some of their young lady assistants, &c.

There is a considerable competition now in Puna, in Girls' Schools. Our own was long the only high class Girls' School, as our Church was the first to begin Mission work there. But now there is a very good Government Normal School, superintended by Mrs Davis ; the Orphanage and Normal School of the Established Church of Scotland, under the Misses Bernard ; a private school, conducted on Christian principles by Mrs Sorabji and her daughters ; and a High School for girls, started by the natives, in which the Bible is not taught, but which is placed, strangely enough, under Christian mistresses, European and native, perhaps because they are found to be the best secular teachers available. A good many scholarships are offered in connection with this school,

and prove a temptation to poor parents to send their daughters thither.* It would have been very interesting to visit all these and compare their results and methods, but I had now only Saturday and Sunday to spend in Puna.

On Saturday morning Miss Emily Bernard kindly took me to see three of her bright little vernacular day-schools for Hindu girls, taught by Christian young women ; and in the afternoon Miss Small had her two Mohammedan girls' schools gathered together for a prize-giving. One Mohammedan mother, whose abode was close to the school-room, was present and expressed much gratification with the proceedings. Whatever comes of the efforts thus made (and may God bless them to the very highest results), one feels that at least these little girls can never be quite so dull and ignorant as native women used to be. They will have a little fund of happy recollections to treasure up, and the seed sown in their hearts, even if it lie dormant for a while, may some day spring up and bear fruit to life eternal. Just now it is very like a woman hiding leaven in three measures of meal—a quiet, unsensational work, needing much faith and patience ; but every little school that is opened is a new centre of influence, and the day is

* I think the Roman Catholic Nuns have also a high class school for girls.

coming when all India shall be leavened with Gospel truth.

About seventy Zenanas are regularly visited by Miss Bernard and her assistants, and Miss Lettice Bernard has just commenced a Medical Mission in Puna. They work in connection with the Established Church of Scotland.

I have said little about Mr and Mrs Small's orphanage for boys left destitute during the famine; but I daily met with the boys at morning worship, and Mr Small showed me the printing press, book-binding establishment, etc. It is a great reward for all the labour bestowed on these boys, to find that as they grow up, they turn out remarkably well. Some of them are now members of the church and honourably maintaining themselves as Christian men.

Mr Small employs a colporteur to sell Scriptures and wholesome books; and along with the native pastor and other evangelists, carries on street preaching daily in four centres in the city and camp, near one of which he has rented a hall, into which the hearers are invited for special discussion and more personal dealing. I was present on one occasion and found the hall crowded with men who seemed deeply eager and interested. One of them said: "What we need is a revelation of God. But if you can

reveal God to me, then I should fall down and worship you."

On Sunday Mr Small has a class of educated (non-Christian) natives, for the study of The Pilgrim's Progress. It is conducted in English, and is very lively, from the remarks and questions of the young men. I heard them discuss the Interpreter's House. One felt that even in *their* case, there was a great want of common ground to go upon; ideas that a Christian child takes up at once are so foreign to them. How much more must this be the case with the women, who are the slaves of ignorance and superstition.

On Sunday morning I attended Mr Malhar's church. The building is very poor, and not very well situated. I hope they will soon get a better one. After the service, I stayed to the Sabbath School, and Mr M. introduced me to a young man who is anxious to be a Christian, but hindered by the usual family and caste influences. When one realises the cost at which a Hindu confesses Christ, it is very touching to see one thus facing Zionward, but drawn back by so many adverse forces; and one feels that only Divine grace can carry him into the Kingdom. Do we pray enough for those who are passing through this terrible ordeal? There are always some of them needing our prayers.

In the evening we attended Mr Beaumont's service in the Free Church near his house ; and afterwards had a nice little Bible reading at Mr Small's.

On Monday I returned to Bombay, leaving Puna at 9 a.m., and arriving at 4.45 p.m. The distance is only about 120 miles, but the progress through the Ghauts is slow, as a great ascent has to be made, and there are very sharp curves. The scenery is grand.

My object in returning to Bombay at this time was to attend the Missionary Conference, which was held at the house of Mr and Mrs Deimler, and where I had the privilege of meeting with a large number of Missionaries connected with the American Board, and Methodist Episcopal Missions, with the Church of England, the Established and Free Churches of Scotland ; and also with other workers, such as Miss Conduit, who has entered on Medical Mission work very hopefully in Bombay, and with whom I had the pleasure of spending an evening during my stay there. It is wonderful how her way has been cleared through various difficulties connected with her preparation for the work and her taking it up. She hopes to be joined soon by another medical lady from America.

Mr Deimler read a paper advocating more systematic efforts to reach the Mohammedans, and also to

train up native catechists for evangelistic work generally.

Mr Hume gave some account of the way in which the American Missions organize their native congregations, so as to get from the members the utmost amount of unpaid Christian work.

Dr Mackichan spoke of the importance of combining the trained and salaried agency with voluntary efforts of this kind, as both were needed.

CHAPTER XXIII.

CENTRAL INDIA.

Tuesday saw me once more on my travels. I had intended to go direct from Bombay to Nagpore, but Dr Mackichan received a very moving appeal from the Rev. Sidoba Misal, our excellent missionary at Amraoti, who wrote that he had heard of a lady coming from Scotland to visit the missions. No one could need such a visit more than he, as he was so far out of everybody's way, and he begged I would not pass him by.

It was accordingly arranged that I should go to Amraoti, and Dr Mackichan said that as Sidoba had a pass for the railway, he would not unlikely meet me at Bhusawal Junction, where the lines for Nagpore and Calcutta diverge, and where I had to change carriages. This time I took Domingo with me, and starting at 7.30 a.m. was due at Bhusawal at 9.45 p.m. But long before I reached that place, while reconnoitering the crowd at an intermediate

station, I suddenly espied a person who answered so well to my conceptions of Sidoba that I ventured to call out: "How d'ye do!"—"Are you the lady?" was his immediate reply, and we fraternised joyfully. He was a stout, dark, middle-aged man, clad in loose white garments, with a turban on his head and turned-up slippers on his bare feet. He had come a long way to meet me and had a great deal to say.

At Bhusawal we had about three-quarters of an hour to wait, and quite a number of native Christians were assembled on the platform to greet me; among them Mr Gabriel, who gave up a situation on the railway to devote himself to evangelistic work, and who, with the aid of a native medical man, similarly inclined, carries on Sabbath services at Bhusawal. There were some very nice looking women also. One bright young creature, with sparkling eyes, grasped my hand like an old friend. "Who are you?"—"Dnyanapu," she said, almost as if surprised that I did not recognise her. I had not expected to see her there, not having heard of her marriage to a Christian young man employed on this railway. But I knew her name very well as one of our most devoted and successful native workers at Nagpore.

I was duly introduced to her husband, a tall, good-looking young man. They seemed very well-pleased with one another. How different from the wretched

Hindu marriages, arranged for children who have never seen each other, and who are doomed to be tied together whether they like it or not !

As there was some moonlight, I was hurried along to inspect a nice piece of ground, about which Mr Misal was on terms with the authorities, and on which he wishes to have a building erected to serve as a Girls' School, and also as a church. There is a Government School for boys at Bhusawal, but no instruction for girls, and he knew of about forty who would be likely to attend, if the school were opened.* A place of worship was also very much wanted, the present meeting-house being in a very dilapidated state.

So much regret was expressed at my giving them such a flying visit, that I promised to spend an hour or two at Bhusawal on my return from Nagpore. We had another change of carriages at Badnera, and reached Amroati at 6 a.m. on Wednesday.

Early as it was, a Scotch gentleman who heard of my projected visit was waiting at the Station to drive me to the Mission Compound ; but first he took me to his own house to have a cup of tea, and settled that I should return to breakfast after seeing the schools.

Here, as in many another place, I saw a contribution

* The School has been started very hopefully, in temporary premises.

from the children of the Free Church, in the shape of a very nice schoolroom for boys, built from their offerings, with the aid of a Government grant.

There are three rooms facing three sides of a square—the middle one, a hall suitable for any meetings—and two class-rooms. They are very substantially built, and very neat and tasteful. This is a High School attended by 125 boys, of whom 110 were present, and very well taught.

There is a little Girls' School, with about thirty scholars, taught by a widowed daughter of Mr Misal, and still in a comparatively elementary state of progress, as it was only opened in July. It is taught in a room near Mr Misal's house. The Mission has a good bit of ground here, and several cottages are built on it for native Christians. Mr Misal was very earnest that a European missionary should be sent here; and Mr Craig said there were some Presbyterians at the Station that would rally round a Scotch missionary, especially if he gave them a Presbyterian service on Sabbath. It would, indeed, be very important that some such arrangement were made. There is a great field to work—and Mr Misal would gladly co-operate with a missionary from Scotland. He has two catechists, a colporteur, and four Biblewomen; but what are these in so large a district!

It was the indefatigable Narayan Sheshadri who started this Berar mission; and he visits it once a year or so. But it is a most arduous journey from Jalna, and he also is anxious to see a European missionary in charge of it. Mr Misal has laboured with us since 1870. Berar at one time formed part of the Nizam's Dominions, but is now administered as a British Province, Amraoti being the headquarters of the Commissioner. It is about as large as Switzerland, and has a population of two and a half millions.

Soon after breakfast I started for Nagpore, and, arriving there about eight p.m., was greeted by good Mr Cooper, who had come to meet me at the station, accompanied by Miss Mackay and Miss Jane Small. The Mission Compound is a good way from the railway station and native city. It is in a nice open situation at Seetabuldi, where most of the Europeans reside, and where Mr Cooper fortunately acquired eight acres of ground, when it was comparatively cheap, and built a bungalow—now the property of the Mission. It is a low, thatched house, with a nice little garden in front. Alongside of it is the little bungalow, occupied by the Zenana missionaries. The Boys' Orphanage is at a little distance on the other side of the Mission-house, and behind it is the Christian Girls' School, a very nice

building. Most of the pupils are boarders, some being orphans, others sent by their Christian parents. Their dormitory is separate from the school-house. Several of these buildings were erected with money raised by sales of work sent from home. Mr Whitton's bungalow is across the road from Mr Cooper's, and faces the Maidan.

Mr and Mrs Whitton kindly came over to see me on the night of my arrival. Next day, I returned their call, and was introduced to their little baby and to Dolly, whose story is doubtless known to some of my readers. Mrs Whitton was at Bhandara when she received a letter from the Deputy Commissioner to say that a little girl had been found abandoned by her relatives—would the Mission take charge of her? Mrs W. wrote, that if the child were sent to her she would be placed in the orphanage at Nagpore. In due time two policemen arrived, and with them an old woman having a basket on her head, in which was an infant of five days old. Mrs Whitton, thinking her rather young for a Boarding-school, adopted her. She was baptised by the name of Dorothy Prema, and is now four years old.

10th February.

My first visit was to the Girls' Orphanage, where I was introduced to Virima, long Mrs Cooper's

faithful assistant in teaching it—and heard some of the classes. Everything about this Mission has a homely and happy aspect. Mrs Cooper looks very like a mother among her girls, and they are trained in a simple, useful way. Many excellent wives and mothers and many good workers have been trained here.

I am rather sorry to say that Virima has been smitten with an ambition to study medicine. At her age, her friends doubted the wisdom of this course; but she is quite decided herself, and is therefore on the eve of leaving Nagpore, for a time at least.

In the afternoon, Miss Mackay took me to some Zenanas. The separation between men and women did not seem quite so strict here as in some other places. Miss Mackay tries to promote intercourse between them, and she has a frank, lively manner, which renders her popular with both sexes. Most of our Zenana teachers address themselves to the women only, and as a general rule, this seems best.

In the evening we had a delightful social meeting of the native Christians—fathers, mothers, and children, among whom were many long known by name; dear old Anundibai; Timothy, the native pastor; Safdar Ali, a convert from Mohammedanism, who devotes much of his spare time to evangelistic

work ; Cornelius, Mark, James Stevenson, and many more. All the members of the mission staff were present, including Dr Robertson and Mr Bremner.

On Friday, Miss Small drove me to the city, where I attended Mr Whitton's Bible Class in the Hislop College, named after the founder of the Mission. The young men appeared thoroughly interested. Mr Cooper took me through the nice new rooms built for the preparatory classes, once more by a new-year's offering. They are most satisfactory.

Close to the Institution is what we used to call "Maggie's School," which represents the original Girls' School of the Mission, though the building and some houses for Christian families near it only date from 1870. They were built with funds collected by Mrs Cooper. For a long time Maggie, now the wife of Timothy, was in charge of it—but her health is enfeebled and family cares have multiplied, so that she has resigned in favour of Cheenie,* one of the orphanage girls, who has several assistants. There are sixty-six on the roll, some of them Christians, others heathen children. Miss Jane Small visits the school regularly. It is often

* Cheenie has since been promoted to Virima's place in the Orphanage.

called the Tank School, as there is a large tank in front of it and of the College.

We also visited the Fort School and the Budhwari School for Girls, both started and superintended by Miss Jane Small, as a useful adjunct to the Zenana work. The former has a very nice, suitable building of its own, and is a most flourishing little school in all respects. Good Anundibai acts the part of mother in this school. The children, who are of the better class, are brought along quiet lanes by conductresses, and the teachers are all women. Miss Small herself exercises an effective supervision over it. Seventy-one girls were present out of a roll of eighty-three.

The Budhwari School is in another part of the city, and is taught by Priscilla, a girl from the Puna Orphanage, with the aid of Phulmonie and Jessie M'Donald. It is also attended by a very nice class of about fifty little girls, but the premises, which are the best that [could be rented in the locality, are very inferior to those of the Fort School, and it is much to be wished that a more suitable building could be erected for it.

The afternoon was spent in a Conference with the Local Mission Council. We had carefully surveyed the young ladies' bungalow to see how it could be enlarged to suit their increasing numbers, and had

come to the conclusion that it would be best to build another bungalow alongside of it, leaving the present one as it is. This the Council approved. They also passed a strong resolution in favour of our sending out a medical lady missionary to complete the staff.

On Friday evening, there is a standing institution at Mr Cooper's, that the young ladies, the elder girls of the Orphanage, &c., meet and practise sacred music. It is a nice way of bringing them all together, and at the same time improving the service of praise.

On Saturday, Mr Whitton was going to Bhandara to conduct the Sabbath services, as there is no European missionary there since Mr Douglas was obliged by illness to come home on furlough. I was very sorry to miss the Sabbath at Nagpore, but as it was my only chance of seeing Bhandara, Miss J. Small and I accompanied Mr Whitton thither.

Bhandara is a thriving little town of 14,000 inhabitants, about 40 miles east of Nagpore. The Mission began by some native Christians who were there opening a school for boys, and giving evangelistic addresses in it to young and old. They were aided by some Christian officers quartered in the place, but after these left they applied for help to our Nagpore Mission, by which first Mr Whitton and then Mr Douglas was appointed to labour there. There is a good mission-house; a pretty little

church built by a New-year's offering; three Boys' Schools, in different centres, and a Girls' School, partly supported by the Municipality, but the management of which has been handed over to the Mission; of course on the understanding that the Bible shall be taught in it. As the mission-house is at present let, Miss Small and I took up our quarters in the dâk bungalow, and Mr Whitton had a tent near us. It was a pretty, shady spot, and in the evening the teachers, Sudoba and Samuel, and James Stevenson came and had a long talk with us in the verandah of the bungalow.

Sabbath Schools are carried on in all the Boys' Schools. But on the Sabbath of our visit they were all gathered together in the church in the morning, and were examined in Marathi by several of the gentlemen present. Some of them seemed a little put out by the unusual circumstances and surroundings, but many were quite ready with their answers. They numbered about 150, and presented a most picturesque appearance, being in every conceivable costume; from one with something like a bathing-towel tied round his neck for his sole garment, to a smart boy with green silk coat and white trousers. Many had turbans—others, a head-dress common for boys in India, resembling a long-eared, close-fitting nightcap. At the end, I was asked to hand out the

periodicals given for regular attendance during the previous month, and was very glad to find how many were entitled to receive them. They were those issued in connection with the Special Services for children, which I saw in many places in India. They are sent out blank, with only the pictures printed—and the letter press, translated from the English, is added, in the various languages required, at the mission presses.

It was interesting to see Yelloo, the teacher of the Kardha School, himself but recently a scholar, and who promises to be a great success. The building for this school was given to the Mission by Mr Rungurao. It is across the Waingunga River from Bhandara. There is a causeway made of mud across the river while it is low—some channels being left, over which planks are thrown. When the rains come, these are removed; the whole mud erection is carried away by the swollen river and replaced again when it falls. Another way of crossing is by boats, greatly resembling those found in peat mosses near the Clyde, made of a single trunk of a tree hollowed out by fire.

After the morning service I was introduced to Mrs Haripunt, Mrs Venkatrao, Mr Rungurao, some of the D'Robella family and many other Christian friends; also to Abdul Massih, a recent convert

from Mohammedanism, who told us, with a beaming face, that his wife and children would probably apply for baptism at Mr Whitton's next visit, and he knew of another Mussulman who was a hopeful inquirer. He himself is likely to be useful as an evangelist, as he has a gift of eloquent speech. In the afternoon I went to see some members of the congregation in their own homes; and Mrs Venkatrao took me to one or two Hindu houses which she visits as a Zenana teacher. In one of these we saw the head of the family, who professed to have given up idolatry, and rather boasted that the Hindus were essentially Theists. There was nothing in the Vedas sanctioning idolatry, he said, and as for atheism, Hindus would never be so stupid as to adopt that.

I said we should like to see them a step further on than Theism, and we rejoiced to know that some day that would come; to which he replied that the lives of Christians were a great stumbling-block. He has had opportunities of seeing some very consistent Christian lives. But how often one's mouth is shut, when one thinks of all the horrors published in our newspapers and greedily read by them as examples of what is done in a Christian land—of the direct encouragement given to idolatrous rites by some who should know better—of the lives led by some of our countrymen away from the restraints of home,

and of the new vices, such as drunkenness, introduced by them into a heathen land.

I spoke to Mr Rungurao about the prevalent feeling that we have fewer conversions now than formerly from our missionary colleges, and asked him if he thought it was owing to the pressure of Government examinations absorbing the minds of the students, or whether it might not be partly due to the fact that the first contact of living Christianity with heathenism aroused more attention and exerted a more powerful influence than we should expect *now* when there is more familiarity with its teaching—whether something analogous to what we call “Gospel hardening” at home might not have taken place.

He said he believed so ; but that the chief change was that, whereas, in his father’s days there was no choice between the coarsest idolatry and Christianity, now there were many half-way houses—very specious systems of Theism, Brahmoism, &c., in which people could rest with a certain complacency and escape the cross. He believed God would work out His own plans through all these phases of native thought and belief, but we might have to work for a time without so many individual conversions, though we must always aim at these.

Mrs Haripunt, mother of Mr Rungurao, is a

delightful old lady. She and her husband came out from Hinduism when there was a very sharp cross to be taken up in doing so. She lives a good deal in Nagpore, and she sometimes goes with our Zenana teachers on their rounds ; and they say that nothing impresses their pupils so much as her vivid descriptions of her own conversion, the trials and difficulties she was carried through, and the peace and joy she found in believing. Her daughter, Mrs Venkatrao, has laboured for some time as an agent of the I.F.N.S. and I. Society. She goes about in a bullock-cart from village to village, and seems to be welcomed in many Hindu families, to whom she tells the gospel story.

Mr Whitton preached in the evening on Phil. iii. 8.

On Monday morning, we examined the little Girls' School, which is very nicely conducted by Dr Buldeo's two daughters. There were fifty-six on the roll, of whom forty-four were present. Five in Standard IV., besides reading and writing, worked sums in proportion, repeated poetry, and answered well on the geography of India. There were six in Standard III., and eight in Standard II. The rest were beginners. They all get Bible teaching daily, the Peep of Day and Barth's Bible Stories being used in the younger classes. They have a good,

large school-room, and the little ones are taught in the verandah.

Mr James Stevenson takes an oversight of this, as well as the three Boys' Schools. Since my visit he has been married to Jessie McDonald.

We were very sorry that we could not stop at Kampti on our way back to Nagpore, to see how Mark and Lizzie, our agents there, were getting on. But the trains did not suit for this. How many things one could do if time did not fly so!

Tuesday.

Paid an early visit to Dr Robertson's Dispensary. He has got three nice rooms in a native house, with the owner of which our Zenana ladies had made friends. The dispensary is down stairs, and a waiting and a consulting room up one stair. In the waiting-room a catechist addresses the patients in Marathi; and Sagia was officiating as dispenser, though engaged in the Post Office during the day. There might be about two dozen men present, while we were there, besides two or three old women who crouched separately in a corner. Dr Robertson thinks there would be a good field for a medical woman to practise here among women and children.

Miss Isabella Small afterwards took me to some very interesting Zenanas which she visits. Pre-

parations were on foot on all sides for the celebration of Her Majesty's Jubilee next day. Little mud saucers set in a wire receptacle were being hung up to hold a wick floating in oil for the illuminations. I saw many loyal inscriptions on temporary arches and banners, such as :—

India loving greetings send
TO MOTHER, EMPRESS, QUEEN, AND FRIEND.

The imperfect English of some of them made them all the more touching ; and in spite of the assurances of some that all the fuss arose merely from the Indian love of any *tamasha*, or from deference to the authorities, I cannot help believing that there is a great deal of personal regard for the Queen throughout India. It is pleasant to hear how she is spoken of by all classes ; and to notice how much they are interested in hearing about her ; and it was a very striking fact that their loyalty spontaneously took the form of prayer on her behalf. I brought home a Parsi prayer in the Zend language, with a translation, which was circulated by thousands, to be used on the Jubilee day.* The Hindus and Jews also circulated prayers for her Majesty. Meetings for prayer were held very generally by the Europeans.

As Wednesday was the great holiday, nothing

* See Appendix C.

could be done but to fall in with the festivities. Miss J. Small went down early to her little girls' schools, with special orthodox sweetmeats, as they could neither come through the streets to the feast prepared for school children by the authorities, nor partake of any condiments but those prepared by Brahmans.

In the afternoon, there was a great gathering in the Maidan, where games were enjoyed and a feast provided for Christian scholars and for any others who could in conscience partake of it. There seemed to be a good many who swallowed their scruples along with the fruit, cakes and tea liberally offered to them. In the evening we drove through the town to see the illuminations, which were only partially successful owing to a strong wind. Those in Bombay were said to have been beautiful beyond description.

CHAPTER XXIV.

FAREWELLS.

Thursday, 17th February.

Mr and Mrs Cooper and Mrs Whitton came down to see me off by the 6.45 a.m. train, and a twelve hours' journey brought me to Bhusawal. Mr Misal joined the train at Badnera, and had plenty of work ready for me during the two hours I managed to spend at Bhusawal. First, he took me to the wretched little meeting-house in which the weekly prayer meeting was to be held that evening. The walls and roof were cracked and the lamps flickered portentously. But the people were not gathered, and as I expressed a wish to see a tenement bought cheap by Mr Sheshadri some years ago, and now inhabited by some of the native Christians, we proceeded thither. There was no moon this time, and as we stumbled along in the dark over a very rough road and through some long grass, I began to think of sprained ankles and snakes, but fortunately we reached the place without accident. Of the in-

mates, we only saw a worthy old man who rose from his bed to shake hands with us, and the wife of the evangelist, who looked rather scared at our unexpected appearance. A number of dogs were ready to protect her, had we shown hostile dispositions, and I myself was somewhat scared by their threatening attitude. The distance of these houses from the meeting-house is *said* to be half a mile. I had been rather incredulous when Mr Misal said it was too far from the town to be a good location for Christian agents, but our walk convinced me that this was true. It took us three-quarters of an hour to go and come, though we hurried along as fast as possible, and our interview with the tenants was very short. On our way back we met some people who lent us a lantern. In India, the words "a lamp for the feet" are easily understood. You always hold it down near your feet there.

Mr Gabriel, who conducted the meeting in Marathi, took advantage of the occasion to speak of the Gospel Jubilee, following the lines of Wesley's hymn. Mr Misal insisted on my saying a few words, which he translated. I think there were from twenty to thirty present. After the meeting, we still had time to go and see a house in the town which might be rented temporarily till a meeting-house was built.

At my former visit no one had inquired more

earnestly the hour of my return than Dnyanapu. I missed her at the prayer-meeting, but counted on finding her at the station to see me off. She was not there. "Was she ill?" I asked. "No, but her husband had been called away on business, and it would not be becoming for her to go out after dark in his absence." Dear, dutiful Dnyanapu! If I had only known in time, I might have called on her, and given her the news about Nagpore friends she was hungering for, but it was too late.

The whole episode seems to me now like a dream. Misal's eager face, Gabriel's eloquence, the kindly greetings of the Christian people, and those hasty peregrinations through town and country—the disappointment about Dnyanapu—and finally the night journey from Bhusawal to Bombay, and the dawn lighting up the Ghauts as we sped westwards.

I reached Dr Mackichan's hospitable abode just in time for breakfast on Friday morning.

Some hours were this day spent in the Orphanage, which is under the charge of Miss Gardner and Miss Crawford. For some time, it has been thought desirable to remove the school to a more suitable locality. The present premises are to be sold and others provided, in which the school may be reorganised so as to meet present requirements, with a fully equipped Normal department, &c. Possibly

some day-pupils may be obtained from the non-Christian community, as already one Hindu young lady and some Parsis are attending it, and more might come were the school more suitably placed.

I am glad to say, eight of its former pupils are now giving satisfaction as teachers in connection with our Mission.

There is nothing to which the ladies in charge attach so much importance as the spiritual interests of their pupils; and they are not without pleasing evidence that their labour is not in vain in the Lord. We anticipate a very influential future for this school, and would ask the prayers of our Christian people for a blessing on it in its new form. In past years it has been associated with many revered names, from that of the first Mrs Wilson downwards.

One lady, who for seven years took charge of it without salary, Mrs Seitz, is now, in old age and enfeebled health, living at Puna, where I had the happiness of seeing her.

Saturday, 19th February.

Met with the Local Mission Council, including Mr Dhanjibhai, Dr Mackichan, Mr Scott, Mr Ganpatrao, and Mr MacOmish. The chief subject of conversation was the reorganisation of the Boarding-school. We were fortunate in having Mr Ganpatrao with us, as

he has daughters of his own, and could explain to us the wishes of Christian parents in regard to the education of their girls.

In the early days of our Mission, the only way of reaching the female population seemed to be to open Boarding-schools for orphan girls, and train them up as Christians. Hence at each of our stations, such seminaries were established, with this difference at Madras, that there the Day-school for caste girls preceded the Boarding-school, which started with five converts from the Day-school, and was recruited from time to time in the same way. Of course, some orphans were trained up in it; but its leading characteristic was not that of an Orphanage as at other stations. Gradually in the other Orphanages there began to be pupils who were the children of Christian parents; some of whom desired a more advanced education than was deemed necessary for the orphans. Thus at Calcutta and at Poona, there are two divisions in our Boarding-schools; and in some Missions, the Orphanage and the Boarding-school for Christian girls form two quite distinct departments—only the brightest of the orphans being drafted into the higher school, and the rest receiving simply a good vernacular education; and forming a practising school for the Normal class, if any, in the higher department.

Mr Ganpatrao said that he did not approve of caste distinctions being perpetuated, nor of poor children being denied the same educational advantages as the richer ones, when they were capable of profiting by them; but that a feeling existed on the part of respectable parents, that a school which was distinctively an Orphanage, and therefore open to waifs and strays of every grade, had some drawbacks as a seminary for the better classes. He instanced particularly the bad accent with which the vernacular was spoken in them, and other things which most of us would feel to be drawbacks in sending our daughters to an orphanage here. He, therefore, approved of the proposal to form the school into two departments—one, a Vernacular School for orphans; the other, a higher class school for Christian girls, who should pay a reasonable fee for their instruction; and in connection with the latter to have a Normal Class, which should be open to daughters of Christian parents, and to such of the orphans as the Mission council might deem eligible for admission, bursaries being instituted, if necessary, to pay their fees.

A good many other details were taken up; and in order to a final deliverance on these, we agreed to meet again on Monday.

I had planned to go to Alibag on that day, and if

possible to Revadanda ; but a Hindu holiday made it unlikely that I could see much of the school work, and as Mr Ganpatrao, the presiding missionary, had to stay in Bombay for a meeting of Presbytery, I reluctantly gave up seeing those two stations.

21st February.

Monday forenoon was again devoted by the Local Mission Council to a very full consultation in regard to all the arrangements connected with the Boarding-School—its site, plans, etc., and several other topics on which I had been directed to obtain their opinion.

In the afternoon I went to a most agreeable party of native ladies at the Zenana Home of the I.F.N.S. Society. There was a large number of Parsi, Hindu, and Mussulman ladies, and a good many lady missionaries of different Societies. The gaiety and variety of the costumes, the numerous languages spoken—Gujarati, Marathi, Hindustani, and English—and the efforts of all to entertain and to be entertained made this a most interesting assemblage. Miss Davies, our hostess, was not without some nervous apprehensions on the score of possible masculine intrusions, but all went off successfully, and the guests really seemed to enjoy themselves. Most of them were present or former pupils of the Zenana Missionaries and their near relatives.

Good Mr Small arrived to attend the Presbytery next day, just as Dr Mackichan and I were starting to dine at Government House. This Presbytery embraces a district equal in area to Great Britain, and its extremes are six hundred miles apart. It meets alternately at Bombay, Puna, and Nagpore.

We found Lord Reay deeply interested in every effort to promote the social, intellectual, and spiritual well-being of the people. Lady Brassey, who was one of the guests, had that day entertained a good many native ladies in her yacht—a very novel experience for them.

The Parsis are greatly in advance of the Hindus in their views of the rights of women; and the fact that they form an influential element in the population of Bombay, doubtless tells favourably on the other races in this respect, especially on the Gujarati-speaking Hindus. A good many of Miss Davies' guests had been at Lady Brassey's party also, and had been greatly delighted with all she had to show them on board her floating home.

On Tuesday evening we had a very pleasant party at Dr Mackichan's, including Mr Small, Mr and Mrs Madhavarao, Mr Padmanji, one of our most able and useful native Christians; Mr Samantrao Vishnu, publisher of the *Bombay Guardian*, and his wife; and Mr Hisamuddin, whom I had not seen before,

and who was anxious to know many things about our Free Church at home: whether Mr Robertson Smith's views were gaining currency, and what evidences there were of spiritual life throughout our congregations, etc.

Originally a Mohammedan, Mr Hisamuddin has considerable influence with many of the Urdu speaking people, and by preaching, correspondence, house to house visitation, and literary articles, seeks to win them to the faith of Christ. He also teaches Urdu in the Institution, and has a large Urdu Bible Class.

With him came a young man from the Punjab, who had gone as far as Aden on the way to England, but suffered so much from sea-sickness that he was constrained to return and get any further education he aspired to nearer home. He was one of A.L.O.E.'s boys, and interested me greatly. I believe, it is no great loss that his voyage was interrupted. Very few of our Indian youths are the better of visiting this country, though many of them have an ambition to do so. Unless they are under proper superintendence, they are exposed to new temptations. Their ignorance of the country often leads them to form extravagant habits. They are denationalised in an unfavourable sense, and are apt either to fall into bad companionships, or to be petted and spoiled by well meaning people.

On Wednesday, I spent several hours with Mrs Deimler in seeing the C.M.S. Schools for girls. She superintends a boarding establishment for Christian girls, who get their lessons in one or other of the Day-schools. These consist of an English School, attended by well-to-do girls of every race and religion, and an Anglo-vernacular school, including a Normal department, under Miss Crittall. There is also an Orphanage where poorer girls are boarded and taught in Marathi. All seemed to be very well managed, and Bible instruction is given daily to all the scholars.

I had also an interview with Dr Arnot, who encouraged the employment of medical women as missionaries, and kindly promised his help in any arrangement to be made for their hospital training in Bombay.

In the afternoon, I went to stay with Mr and Mrs Forgan for the rest of my time in India.

24th February.

Mr Bowen took breakfast with us—the well-known American missionary, who has laboured for nearly forty years in Bombay, chiefly in the line of vernacular preaching and literature. He edits the “Bombay Guardian,” and is author of the “Meditations” so widely prized. It was a great privilege to meet with him.

In the afternoon, I was asked to give the prizes to the girls in our Day-schools. They were assembled in one of the rooms of the Institution. The Orphanage girls came to help in the singing, and their simple white chudders formed a pleasing contrast to the gay saris and jewels of the little day-scholars.

After the prizes had been distributed, each child who had not gained one received a doll, and they went away with very sparkling eyes and merry faces.

Mr Forgan afterwards took me to see the Institute of the Young Men's Christian Association, in which he takes a great interest.

In the evening, several friends dropped in. Mr Anderson, who is at the head of the Scottish Orphanage at Mahim, and Mr and Mrs Trimbuck, who have devoted themselves to the Christian education of poor children in the Kolaba District of Bombay. This is done as a labour of love, and it was most interesting to hear with what enthusiasm they spoke of the children under their care. Mrs T. takes the main superintendence of them.

Friday, 25th February.

Mrs Forgan took me to see the beautiful, large Cama Hospital for women, and I had some conversation with Miss Pechey, who superintends it, about

hospital training of medical missionaries. She was very kind and gave me some useful hints.

We afterwards visited the Alexandra School, where Parsi girls receive a very superior English education; and two immense day-schools for girls maintained by the same enterprising people. The latter were taught entirely by Parsi women. The former was under an English lady.

The same afternoon I sailed for England. Mr Dhanjibhai, Dr Mackichan, and Mr Forgan accompanied me on board the *Malwa*; and as Mr Rajahgopaul was the first to welcome me on the shores of India, so the last friendly face I saw in quitting it was that of Mr Dhanjibhai, as he stood waving his adieux in the steam tender which took them ashore.

I gazed wistfully at the receding outlines of the beautiful harbour of Bombay till darkness hid them from my view, and afterwards watched for a long time a lurid red light which flashed up once in a minute or two, and another clear, steady white one, farther south, shining in a dark place till the glorious eastern dawn should break over the mountains. Was it symbolic?

Farewell, bright land of the sun! I shall see thee no more; but henceforth I am knit to thee by many a fresh tie of interest and affection—by many a kindly greeting, not only from fellow-Christians,

whether born in Europe, Asia, or America, but from Hindus, Mussulmans, Parsis and Beni-Israel, Sikhs and Santals; from highly educated Brahmo ladies, and from little children in village schools; from bright young creatures too early transferred from school to the dull zenana life; from sorrowful childless wives, bereaved mothers and widows. As memory recalls one dear image after another, it echoes the sentiment of one of her own sons:

“India is too fair a jewel to belong to any one but Christ.”

CHAPTER XXV.

THE ZENANAS.

As may have been observed from the preceding pages, I visited zenanas wherever I went, with the object of seeing as much as possible of Hindu family life and of the missionary work carried on in the houses of the people; and this sketch would be incomplete without some notice of my observations and experiences among the Purdah Ladies, though the fact that they are *purdah* (i.e. *behind the curtain*), imposes a certain reserve in printing details about them.

In some respects what I saw was rather different from what I expected. This may be accounted for partly by the fact that in no case was it my lot to see a zenana in which Christian influences of some kind had not been already in operation, and partly from the difficulty of conveying correct impressions by written descriptions of arrangements quite foreign to the reader's experience. The descriptions I had

read depicted in many cases what was seen by early zenana teachers in their first visits; but all the teachers testify that the aspect of many things changes under the influence of Christian instruction, as, in fact, we desire and expect. There is also in progress a general modification of native opinion on many points, consequent on the impact of Western ideas and the English education of the young men; and even the zenana, though most withdrawn from such influences, is not altogether unaffected by them.

One result of the present state of transition is, that many curious inconsistencies crop up; and any one in this country attempting to conceive of the situation, as a whole, by reasoning from analogy or generalising from isolated facts, is very apt to fall into mistakes. Perhaps, too, we sometimes err in the way of projecting ourselves into the circumstances we have thus conjured up and imagining how we should feel if treated like the women of India. But we must not suppose that they feel it exactly in the same way. It is wonderful what human beings will submit to, if the infliction is sanctioned by custom, gentility, and religion. For one Ruckmibai, there are probably thousands who accept their fate as a matter of course, and some even hug their chains. A purdah lady assured one of my friends that even if her house went on fire,

she would rather be burnt alive in it, than come out.

Before going to India, I fancied that a zenana was a prison-like abode shut off by lock and key from the rest of the house, or only communicating with it by one jealously guarded entrance.

I did see from the outside several Zenanas connected with Hindu or Mohammedan palaces, which answered in some degree to this conception. In these cases, the Zenana was a separate house with high, blank, windowless walls, and but one narrow entrance. A friend who was once inside of one of them, told me that the ladies in it could see nothing of the outside world except the sky; and whereas, the men in the adjoining palace had sloping ramps by which to ascend from story to story, so that they could ride up on horseback if they liked—the women had to clamber painfully up narrow stairs with steps about a foot high. But I did not obtain admission into any of those prison-houses, and in the Zenanas I visited there was no wall but that of etiquette and custom between men and women—no lock or key but the prejudices that bound the latter fast. To any one who has begun to sigh for liberty, this state of things must be even more tantalising, one would think, than if material barriers shut them in.

The want of occupation is one miserable feature of

a purdah lady's life. In an orthodox Hindu or Mohammedan house, she has no books, writing, music, or needlework; no out-door exercise; too often, no love in her marriage; no hope in her religion. The children are her one solace. But what an atmosphere for children to grow up in!

I remember one little ten-year-old wife whose reception room was particularly dull and gloomy. It had no window, and the door opened on a little court which was on the top of another building, and from it a stair led down into a larger court, surrounded by tall, dark tenements, and communicating with the street by what we, in Scotland, would call a close or pend. The child was allowed to come out into the little upper court, when accompanied by her mother-in-law. She had to get her lesson there, for the room was too dark to read in, but *she must never go down the stair.*

While the reading lesson went on, the little scholar brightened up and seemed interested and intelligent; but when we were talking to her mother-in-law, her features relapsed into their habitual expression, and oh, what a look of weariness there was on that young face! The mother-in-law, though ignorant and narrow-minded, appeared to be kind enough, and the house was regularly visited by a Zenana teacher, whose coming must have relieved

the tedium of its monotonous dullness, and who could tell of another Visitor that can come through closed doors and speak peace to the weary. But how many thousands of lives there are withering away without any such solace! For my own part, I felt that in that poor little wife's position I should have had a perfectly frantic desire to go down the stair; but it is to be hoped that no such heterodox aspiration throbbed in her breast.

In some parts of India the interior arrangements of the house are rather intricate, and you are led up several stairs and through passages and ante-rooms into some remote apartment, perhaps looking out on the roof. From the flat roofs there is often a very good view of an oriental city. In some cases, I was told that the ladies I was conversing with must not take the two or three steps which would enable them to enjoy this view; but when I myself stepped out, I saw plenty of women on adjoining roofs, engaged in household avocations or performing their ablutions. These may have been older or lower caste women; but I never got a thoroughly satisfactory explanation of the anomaly.

While there is obviously much restriction of personal liberty, it appeared to me that there was the very same want of privacy in the Indian women's apartments which troubled me in the European houses.

Most native houses are built in the form of a square, with an unroofed court in the centre, into which rooms open on every side. If there are any windows towards the street they are little used. In Bombay I saw some ladies' rooms which commanded a view of the street, but as a rule, the only view they have is into the central court. Sometimes the ladies' apartments surround an inner court; but in many cases they open off the first court, on the opposite side of it from that by which you enter. Sometimes they are up a stair, but still look down on the same court; and sometimes there are chinks to prevent your looking down. Whether upstairs or downstairs you are usually ushered into a room more or less like a verandah—having many openings towards the court, and not infrequently you pass from this into a sort of inner verandah further back. Opening off this are sundry dark little rooms, one of which is appropriated to each of the married ladies of the household. I have been in one or two of these when I accompanied medical ladies to see the sick; but in all other cases I was received in the general apartment, from which, unless there were chinks, I had a full view of the court, and could often see men entering or crossing it. And yet one felt there was a gulf between the men and the women. I have frequently

seen a wife veil herself or run away when her husband approached. She ought not to see him or speak with him before others: and I remember the trouble a little child-wife had in one house, from the restlessness of a boy-relative who kept running out and in, and at whose every appearance the little lady had to cover her face. He was said to be her husband's uncle, but could not have been more than thirteen or fourteen years of age.

It is not the business of zenana teachers to visit the gentlemen's rooms in a native house: and I cannot say much, therefore, about them. It is generally stated that they are much better furnished than those of the women; and in the very few instances in which I was shown into one of them, this appeared to be the case. But my impression is, that even in well-to-do families, both men and women are content with very inferior house accommodation to what we should expect. The ladies' rooms, at all events, are far from inviting, being either empty and bare in the extreme, or else filled up with rubbish, like a lumber room. Rude mythological pictures often adorn the walls, which have many little niches, said to be for lamps, but frequently occupied by some grinning image or cheap toy. One or more charpoys, sometimes a chest of drawers or some boxes are to be seen; and under or behind these,

any odd rubbish is thrust. Visitors often sit on one of the charpoys, or a chair or stool is provided for them: but the Indian ladies themselves prefer squatting on the ground, and look very ill at ease when invited out to mission-houses and seated on chairs. A seat swung from the ceiling is pretty often seen, however. A table was a comparatively rare luxury in the zenanas I visited. Cobwebs abound in them, for it is unlucky to kill a spider. Indeed, there would seem to be a reluctance to destroy any insect, or else their presence does not disquiet Indian ladies; and in that hot climate the utmost exertions are necessary to keep them down. It is one of the trials of zenana visiting that you can never be sure what you may carry home with you in this line.

It struck me that the visits of our ladies had a favourable effect even on the aspect of the rooms visited, though I do not think they often venture upon any direct criticism of what they see. In one house the floor was hastily washed on its being heard that we were in the neighbourhood, and we found it still wet. In several of those in which education had made some progress, and especially where the gentlemen of the house had mixed much with English people, there was an evident effort to make things comfortable and tidy. Most of the Madras

ladies had some English furniture in their rooms. In Calcutta, I visited one beautiful large house, the ground flat of which was appropriated to the gentlemen, and the first floor, consisting of a very handsome suite of rooms, to the lady of the house. She had a nicely furnished drawing-room with piano, etc., and windows looking over a beautiful shrubbery out into the city. The bedroom and nursery were delightful rooms. The only drawback was that she must keep to her own floor.

One thing was less prominent than I expected in the average Hindu house, but I believe it always exists, though it may be in some dark corner. It is the room appropriated to the household god, where pujah is daily performed by the family priest on their behalf. There is no *family* worship. A dear old Bengali lady to whom I had the pleasure of being introduced, and who seems not far from the kingdom of God, though once a great conservative, was first attracted to the Christian religion by finding that we had such a thing as united prayer. This struck her as a very delightful institution, and one she had never heard of before.

There is in some respects a strange segregation of the members of a Hindu family, beginning with the separation of women from men, and extending to meals, worship, etc. So far as I could learn, except

on great occasions when the men feast together in one part of the house and the women in the other, there is not much of the nature of a social meal. A husband cannot eat with his wife, but is served by her and she partakes of what he leaves—or shares it with her children. And yet there are other respects in which the family is so welded together as to destroy all individuality, all freedom of choice, all sense of responsibility.

A man does not choose his own wife, nor his profession, nor his place of residence. All this is fixed for him by the family. Often the earnings of the younger members are put into a common purse, to be administered by the head of the household. And if we add to this the belief entertained that every circumstance and action of one's life is predetermined by inexorable Fate, the wonder is that conscience and freewill are not stifled altogether. A Hindu family often includes a great many people. Married sons commonly live under the paternal roof, and there may be grown-up grandsons, nephews, and others more or less dependent on the head of the family. The daughters of the house count for little. They must, as soon as possible, be relegated to the care of a mother-in-law; unless, indeed, one of them should be so unfortunate as to become a widow before actual marriage, by the death of the

boy she was betrothed to; the death to her of all hope in this world or any other world. Henceforward, she lives desolate in her father's house, regarded by all as a being under a curse. She ought to wear no jewels and only a coarse, colourless sari. She ought to undergo severe and trying fasts; she ought to be kept at arm's length lest her shadow should fall upon any more fortunate individual; she ought to be the drudge of the household. But human nature, once made in the Divine image, sometimes triumphs over the dictates of a diabolical religion; and at all events, Christianity can hardly enter those dreary abodes without bringing in alleviations. Yet however mitigated, the lot of one of those child-widows is pitiable in the extreme, and the temptations to which she is exposed are very dreadful.

Other widows of various ages are nearly sure to be in the house; for one in every six of the whole female population of India is a widow. Those who have sons derive some consideration from that fact; and if the mother of the male head of the house is alive, she may, though a widow, rule the whole family life. Instances came under my own notice in which intelligent and liberal minded men declared themselves unable to carry out domestic reforms, because their "mother would not let them." These mothers of the old school are the most determined opponents

of light and of progress. The whole character of the Zenana life depends on their temper and tactics, for all the younger women are subordinated to them, whether wives, widows, or unmarried girls.

Many of the older widows, even in a well-to-do family, have a very haggard and squalid appearance. The soiled white sari which forms their only garment is often thrown about them in a very careless way, leaving their shaven heads or old gray locks bare, and they present a remarkable contrast to the pretty young wives, carefully attired and bejewelled, with their glossy raven tresses wound into elegant plaits and coils, and with a soft bewitching grace in every movement. And yet the saddest faces I saw in India belonged to some of these last, and looked all the sadder in conjunction with those gay dresses and jewels. The young widows, no doubt, have their bursts of uncontrollable anguish, especially when their doom first overtakes them, but these a casual visitor does not see. Sometimes they wear an expression of stony apathy, or even a hard defiant air. Those who have sons often appear reconciled to their lot. In all cases, one must allow for the influence of habit and the acceptance of the inevitable. But there is one sorrow that time does not seem to heal—the grief of a mother who has lost her only son. How many times my heart has

ached over some gentle young creature, who received me with all courtesy, wearing all her jewels to do me honour, but with a face in which joy was dead—a look of suppressed pain, as if she carried a wound with which none else could intermeddle; a meek, crushed expression, as of one who could not contend with Fate, but who could never smile again. She has tasted the one joy of Hindu womanhood. If her boy had lived, he would have been all her own—her heart's treasure, her crown of rejoicing. On him all the pent-up love of her nature was poured out, and from him, had he lived, she would have had love for love. For the tie between mother and son is a very close and tender one; and though he may grow up, and go to school, and remove to the men's end of the house, and learn, by degrees, that his mother belongs to an inferior order of beings, still she keeps her hold upon him. He marries, but his wife is put under his mother's care, and the mother takes care to keep *her* in a subordinate place. To have a son is also a passport to the husband's favour—it is a sign of the complacency of the gods—and even a widow may hold up her head in the world while her son lives.

But oh, how hopeless is her sorrow when he is taken away from her! There is every element of desolation and disgrace in it, and dismal appre-

hension besides ; for her husband may supersede her, if she has no son, and it looks as if Fate were against her when it has snatched him away. And where is the little tender nursling that filled her life with interest and pride ? According to her dreary creed, he may be beginning a new life with a new mother, she knows not where ; perhaps in some hideous form or under disastrous circumstances, and an endless succession of lives stretches out before him and before her—but they are parted *for ever*.

For her there is no sweet vision of a Good Shepherd gathering the lambs with His arm ; no comforting assurance that her treasure is laid up in heaven ; no blessed hope of a reunion beyond the grave ; no present Saviour to help her in her trouble.

But does not the Zenana teacher tell her of these things, you ask ? Yes, and if she had no other office than this of comforting them that are cast down, it would be one that angels might envy. But there is such a thing as not believing for anguish of spirit and for cruel bondage ; and it is not at the first telling that a bereaved mother can take in the comfort you offer. It was not all at once, Christian reader, that you came to know and believe the love that God has toward you, though you heard about it from earliest infancy. Is it wonderful that a

heathen mother who has, all her life, heard of the cruelty and caprice of her own gods, should find it difficult to open her heart to the message of a God of Grace? I have seen the flush of interest with which such a story as that of the widow of Nain was listened to, and then the relapse into hopelessness again.

"I like to hear of your Jesus," said a woman who had just received tidings of the bereavement of a friend who had lost her only son, when I was taken to visit her. "I like to hear of your Jesus; but when a great sorrow comes, it carries all my thoughts away and I can't remember what you have told me; and oh," she added, weeping bitterly, "this is a sorrowful, sorrowful world." She was herself a widow. A very simple hymn seemed to soothe her more than any words spoken. The hymns are in great request among old and young. "Another" and "another" is asked for, till the lady who sings them is quite exhausted. It is interesting to watch the faces of the listeners, and to hear them catch up the refrain, for most of these hymns have some simple chorus; and though singing is a very improper accomplishment among orthodox Hindus, they cannot resist the impulse to join in.

Although contact with us involves ceremonial pollution to them and obliges them to take a bath

after our departure, it is wonderful with what frankness and cordiality many of them shake hands with you. Some dear young creatures looked as if they would not have shrunk from an embrace, but the fear of some old grandmother or mother-in-law prevented my trying the experiment. Considering their disadvantages they are remarkably attractive. One of them said to me apologetically, "We learn to read a little, but we cannot become polished or refined in these rooms." The room was indeed far from aesthetic in its style and fittings, but I had just been admiring the lady's natural grace and courtesy, and inwardly wondering why we Westerns come so far short in these qualities. They always have some little gift for you—sweetmeats, or sandal-wood perfume, or rosewater, or at least the inevitable *pān sopari*. Every woman seems to possess a box containing the materials for this condiment—some betel leaves and nuts—lime and spices—and a nutcracker. The nut is broken, and a portion of it mixed with the other ingredients is artistically wrapped in one or two leaves and presented to you. They consider it a good stomachic, and it is said to have a slightly narcotic effect. The obvious result is making your lips and gums bright scarlet. Some people like the taste, but I only once partook of it. After that, though I always accepted it, I did not eat it. The

Indian sweetmeats were also rather a trial to me, they are so chokingly (not to say shockingly) sweet. However, they were offered in all kindness.

Of course there were some ladies who kept at a safe distance from us. Once or twice I saw the ceremony of laying down on the floor a book or a piece of work which the Indian lady could not take direct from the hand of her English sister. And once when I went with a medical lady to see a private patient, the latter received us in a fine silk sari, but then ran away to change it for a plain cotton one, because if the medical lady touched it, it must go into the washtub.

My visits were not mere calls of ceremony. In nearly every case I saw a lesson given, or at all events heard a Bible story related, or a hymn sung, or both.

I was often asked about the Queen. Did she ever come to my village? What was she like? etc. The Jubilee celebrations, no doubt, suggested some of these inquiries; but there seems to be a genuine interest in, and respect for, Her Majesty. Questions about my personal history were generally addressed to the lady that accompanied me; and I had frequently to defend my right to exist and wander about the world though unmarried.

In several families, both Hindu and Mahommedan,

two ladies were introduced to me as wives of one man; and in one such case, there were great apprehensions expressed of the advent of a third. I need not say that such an arrangement is far from a happy one. Yet some of those pairs of wives seemed good enough friends, especially when both were childless.

Some of the pleasantest interviews were where only one or two purdah ladies were present. I remember, particularly, one widow, a person of property, on entering whose house we had to climb one of those steep, break-neck stairs, which look as if they had been inserted as an afterthought where there was no room for them. We traversed a waste-looking place like an empty warehouse, and reached at last a closet, for it could hardly be called a room, where the widow and her teacher squatted on the floor, the only chair being given to me, and quite an interesting conversation ensued. She could read the New Testament very well, and seemed full of character and intelligence.

Another widow's case seemed to me very hard. She had a son, and was mistress in her own house, her mother-in-law being dead; but her son was out all day and time hung heavy on her hands. Finding that her parents lived in the same city, I asked if her mother ever came to see her. "Yes, but of course

she could not stay long.”—“Why not?” said I, ignorantly. O, because they belonged to a particular caste, one of whose rules is that the parents of a married woman must never eat or drink in her house! This rule must surely have been enacted by a conclave of mothers-in-law; but, however that may be, they must observe it, and any infringement would involve the loss of caste to all parties concerned.

In some parts of India, the strictest seclusion is between the betrothal and actual marriage. In Madras, more than one comely young matron came to the street door to receive me, while the younger girls were kept in closer *purdah*.

In fact, there are many different usages, and I deeply feel the risk of misrepresenting what was casually seen in a flying visit by one ignorant of the languages of India, and traversing but a small portion of its vast extent, inhabited by so many races, varying in religion, laws and customs; and *that* during a period of rapid transition and change, when what is true to-day may be out of date tomorrow.

Our Free Church work is chiefly among the Hindus, who form three-fourths of the population; but there are fifty millions of Mohammedans in India, and their ladies are even more strictly secluded than the Hindus. Those of their women who are allowed to go about are more carefully veiled,

generally wearing the boorka—a kind of wrap, put on like an extinguisher, having holes to see through, but with no sleeves or armholes, and reaching from head to foot. Although some of the evils of Hinduism, especially in the treatment of widows, are unknown among them, yet, no religion can out-do Mohammedanism in its depreciation of women. This may be seen in their want of education, in the early marriage without choice on either side, the prevalence of polygamy, the facility of divorce on the man's side, and the general contempt and cruelty with which Mohammedan women are treated.

The Parsi ladies, who fifty years ago were shut up like the rest, now enjoy the blessings of education and liberty; but we must sorrowfully confess that very few of them have shown any interest in Christianity. We have had very noble examples of Parsi men confessing Christ and serving Him in the Gospel, but not, as yet, many Parsi women.

As for the mass of poor working women, they have indeed the privilege of breathing the fresh air and of seeing God's beautiful world; still their lot is hard. They are the burden-bearers, the inferior order, ignorant, superstitious, living in fear and dying without hope.

After all, that is the main thing, true of all who know not the one Name whereby we must be saved.

They are without God in the world. An unsaved woman is one of the forlornest beings in the universe—a sadder wreck, if possible, than even the lost sons of men. What those teeming millions need is SALVATION.

APPENDIX A.

(See page 83).

We have above 4000 little girls in our Indian Day-schools, 2000 of whom are in and near Madras. The only reward we can give them for regular attendance is a small annual gift, and what they like best is a doll dressed like a European lady or child. Small china dolls can be had from Messrs Whiteley, Westbourne Grove, London, at 2s 6d to 4s 6d a dozen. The clothes need not come off and on. *We never can get too many of these*; also, small workboxes, book-bags made of cretonne, needlecases, *emery* pincushions, *small* thimbles, scissors, pencils, needles and thread, beads; bright pictures, and texts in Urdu, Tamil, Telugu, Marathi, Bengali, and a *few* Gujarati, Hindi, or Santali. These may be had from Mrs Grimke, Prestwick, Manchester. They look nice mounted on brown mill-board (cut by stationers as wanted), larger than the text, with a bright ribbon to hang them up by. Articles for Madras may be sent to Miss Rainy, 25 George Square, Edinburgh. For other Indian stations, to Mrs Cleghorn, 26 Queen Street, Edinburgh.

APPENDIX B.

*(See page 90).**Madras, 18th November, 1886.*

MISS RAINY,

LADY DEPUTY

FROM THE LADIES' SOCIETY

OF THE FREE CHURCH OF SCOTLAND.

MADAM,

We, the pupils of the High Caste Hindu Girls' Schools of the Free Church of Scotland Mission, in Peddu Naick's Pettah, desire to give you a right hearty welcome into our midst, and to express to you in our own name, and in the names of the various Girls' Schools affiliated with ours, the deep debt of gratitude we all owe to you for the warm interest you have always evinced in the enlightenment and progress of Hindu females, and for the trouble you have taken to come so far, with the object of encouraging and stimulating us in our studies and work.

It is a little over forty five years now, * as the inscription on that banner will show, since the *first* Caste Hindu Female School was opened in Madras by Missionaries. The honour of opening that school belongs to your country. You will be glad to observe that the schools maintained by the Ladies' Society of the Free Church of Scotland continue to hold the foremost rank among the Girls' Schools of this Presidency, as regards numbers, attainments and fees of pupils, though numerous highly favoured schools have in recent years been planted beside them. The Madras Girls' Day School, where we are met this evening, alone educates upwards of three hundred pupils; nine of whom, having already passed the *first*

*This refers to Mrs Braidwood's first attempt at Royapooram.—C.R.

examination prescribed by Government for School Mistresses, are now preparing for the next higher examination. The number in the four schools which are met here this evening exceeds seven hundred.

Many of us are the daughters and sisters of old pupils of your schools, and the fact of our being placed in them bears testimony to the grateful esteem in which these schools are held by our friends. The present efficient state of these schools well deserves all the confidence reposed in them by our parents. The Government Inspectress who examined our schools last month concludes her report with the words—“The results of the examinations as shown in the Inspection Programme are considerably above the average, and the way in which most of the girls set about their work reflects credit on the teachers.”

The benefits which the Ladies' Society has conferred on us are too numerous to be mentioned. We shall only refer to two.

Besides striving to befit us for the important positions we are to hold in our homes, they steadily seek to bring us early under the saving influence of Religious Truth.

The employment, in recent years, of trained female teachers, has furnished an additional proof of the solicitude that the Ladies' Society manifests in our progress and well-being. This enables many of us to continue under instruction much longer than we could otherwise do, and we cannot express to you how grateful we feel for this considerate help.

We are glad to have this opportunity of meeting you here this evening, as it enables us to bring to your notice certain things which we sadly need. The Black Town Girls' School, the Balika Patasala and the Madras Christian Female Normal

School are at present held in rented premises, and may, at any time, have to shift quarters, as we fear it will shortly be the case with the Balika Patasala. The Madras Girls' Day School has a permanent habitation. But this school has, within the last few years, attained such development as urgently calls for enlarged accommodation. These premises are capable of being improved and enlarged so as to provide not only the accommodation required by the Madras Girls' Day School, but also suitable class rooms for the Normal School, which is closely allied to it. The premises in which the Balika Patasala and the Black Town Girls' School are held are now offered for sale, and if the present opportunity for securing them be lost, it will be difficult to find other quarters for these schools in the thickly populated centres for which they were opened.

In visiting our schools you may have observed that such a thing as a Play-ground does not exist in any one of them. The want of suitable Play-grounds with the necessary appliances has been long felt, as without these we have not had an opportunity for healthful recreation during our leisure hours.

Perhaps it may not be known to you that beyond a few class books, we have no provision whatever for instructive and entertaining reading. The dearth of books for the women of this country has not, we are sorry to say, yet received the attention it deserves even at the hands of Christian Missionaries, to whose efforts we mainly owe many of the blessings we now enjoy. We are most anxious to have in our own languages suitable books like "The Queen," so that we may read them, both when we are at school, and after we are withdrawn from it.

There is no provision made for teaching us the Art of Drawing, which is admitted to be one of the chief accomplishments

of a woman. Qualified Mistresses to teach this subject are available in this country. This subject is taught in a few of the younger schools in the city, and we are sure many more pupils will be attracted to our schools if a Mistress be appointed to give lessons in drawing. It may also induce our parents to keep some of us longer at school.

In two of our schools, you will be sorry to learn, the classification is not quite complete. In Schools for Boys, as well as in all well organized Girls' Schools in this Presidency, there is an intermediate class, called the Lower Fourth, between the Third Class and the Upper Fourth Class. In the Telugu Section of the Madras Girls' Day School, and in the Madras Christian Female Normal School, this intermediate class does not exist. Such of us as pass the Special Upper Primary Examination are therefore at once placed in the Upper Fourth Class, where we have to choose the alternative of either studying in one fleeting year what girls elsewhere are given full two years to study, or studying in the same class for two years. The first is killing work, and the second is, at the best, but dull work.

We also feel the need of suitable school apparatus to make the instruction given in Object and other lessons sufficiently interesting to us. Needle work patterns as well as a few instruction books for learning Crochet, Knitting, Embroidery, Crewel and Berlin work, will also be a great boon to us.

The provision made for visiting old pupils of these schools in their homes is totally inadequate. Under the cruel customs of our country we are withdrawn very early from public schools like these. Between forty and fifty senior pupils are withdrawn from these schools year by year, on account of what is called "Advanced Age" and other circumstances. To

reach this ever increasing number of old scholars, there are but *three* zenana teachers employed in connection with our schools.*

Aware as we are of how much money and labour the Ladies' Society of the Free Church of Scotland has already expended on us, we feel a delicacy in making these wants known to you. Our parents, to whom we may naturally look for help in matters of this kind, unfortunately consider that they are already wasting too much money on us, when in the shape of our fees they contribute about a *third* part of the money the Mission spends for our education—a sum which, in their opinion, will be more profitably invested in the education of our brothers. Government aid is available for supplying every one of the wants we have now taken the liberty to mention. But to secure that aid the Managers of our schools have to contribute two-thirds of the cost. We are therefore driven to look to you for help. And we shall be grateful to you if you will be pleased to let the Christian ladies and children of Scotland know how we are situated, and induce them to do what they can to have our wants adequately supplied.

We shall not, Madam, trespass on your time further. We

* These work under Mrs Banboo's superintendence, and are distinct from those employed by Mrs Govind and Mrs Theophilus in other families. On my remarking that such demands as improved classification of scholars, preparation of vernacular books, &c., must be met by local effort rather than by us, Mr Banboo virtually replied with Solomon: "Money answers all things." I could not help appealing to the Hindu friends who saw the benefits of female education to use their influence in promoting a more liberal and enlightened view of it among parents. As to help from home, I always said that any application sent through the Local Mission Council would be duly considered.—C.R.

only wish to offer to you again our heartfelt thanks for the kind interest that you have always taken in our schools, and to request you to convey to the Christian ladies of Scotland our grateful feelings for the many favours they have from time to time conferred on us.

That the Good Lord who has brought you safe to this distant land may be with you during your sojourn in this country, and when your Mission of love is accomplished, take you back in perfect health and strength to your beloved home in Scotland, is the earnest and humble prayer of your grateful children.

APPENDIX C.

(See page 314).

PARSI PRAYER FOR THE QUEEN.

O Holiest and Heavenly Ahura Mazda! I, Thy humble servant, pray unto Thee with uplifted hands that Thou mayst preserve for ever on Her Imperial Throne our Most Gracious and Virtuous Empress Victoria, who has this day completed the Fiftieth Year of her auspicious reign. Grant, O Mazda! perfect health, long life and prosperity to that exalted Sovereign, whom we love as our dear Mother, and who is the well-wisher of all her subjects: who is as virtuous as Pouruchisti, the holiest and worthiest of adoration among the daughters of Zoroaster; as majestic and renowned as King Jamshed the father of a happy people; as victorious as Faridun; who is conqueror of kingdoms like the blessed and immortal Kaikhosro: who is as equitable in Justice and merciful to the poor as King Naushirwan the Just: who defends the

Mazdayacnian faith like King Gushtasp: who has been so fortunate as to have made new additions to her dominions since her accession to the throne, and who now rules over nearly three-quarters of the habitable globe to the great joy of all her loyal subjects.

O Merciful Lord of the Corporeal and Spiritual World! perpetuate the reign of such a virtuous, mighty, and renowned Empress over us! Vanquish the enemies of her kingdom and order Thy ever-victorious Behram to deprive them of their power. Drive away wrath, drive away hatred, and spread peace, contentment and happiness throughout the length and breadth of all her wide dominions.

And do thou, who art Ahura Mazda! bestow health of body, purity of soul and worldly prosperity on all her sons, daughters and descendants.

Listen, I pray Thee, to this humble supplication of Thy servant and the Zoroastrian Community, and grant us our wishes. Amen!

O Empress Victoria! May God extend your days and continue to shower his choicest blessings on you and your family! So may it happen as I wish.

LONG LIVE THE EMPRESS!

FREE CHURCH OF SCOTLAND
LADIES' SOCIETY
FOR
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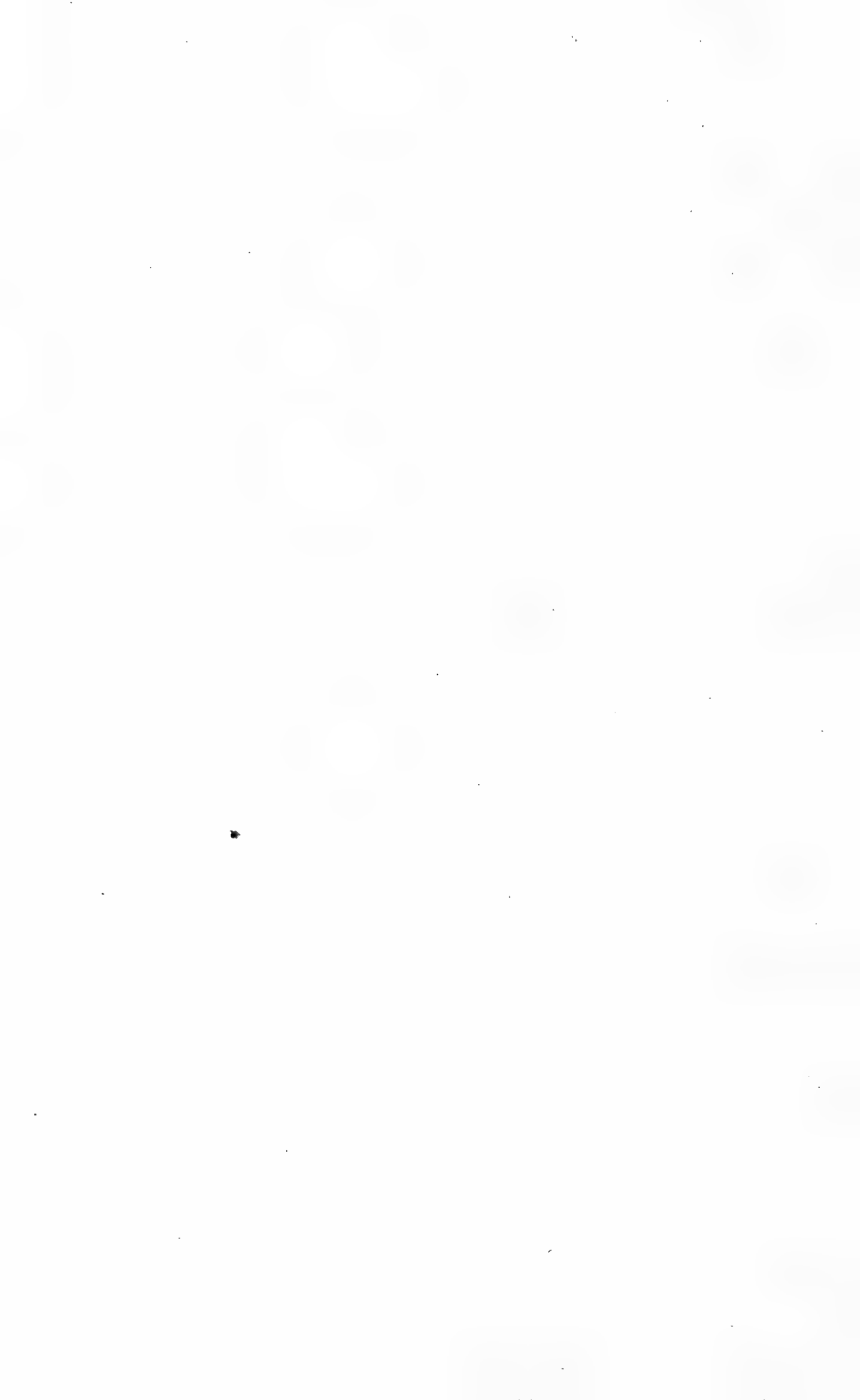
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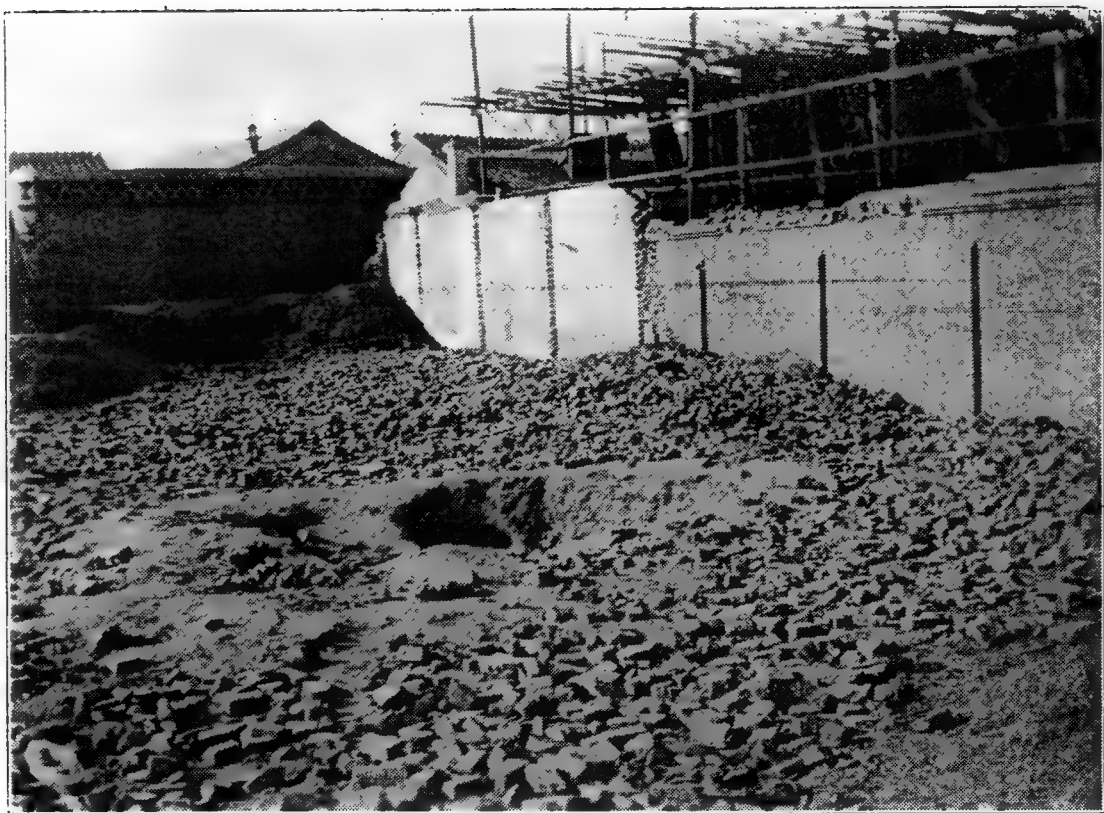
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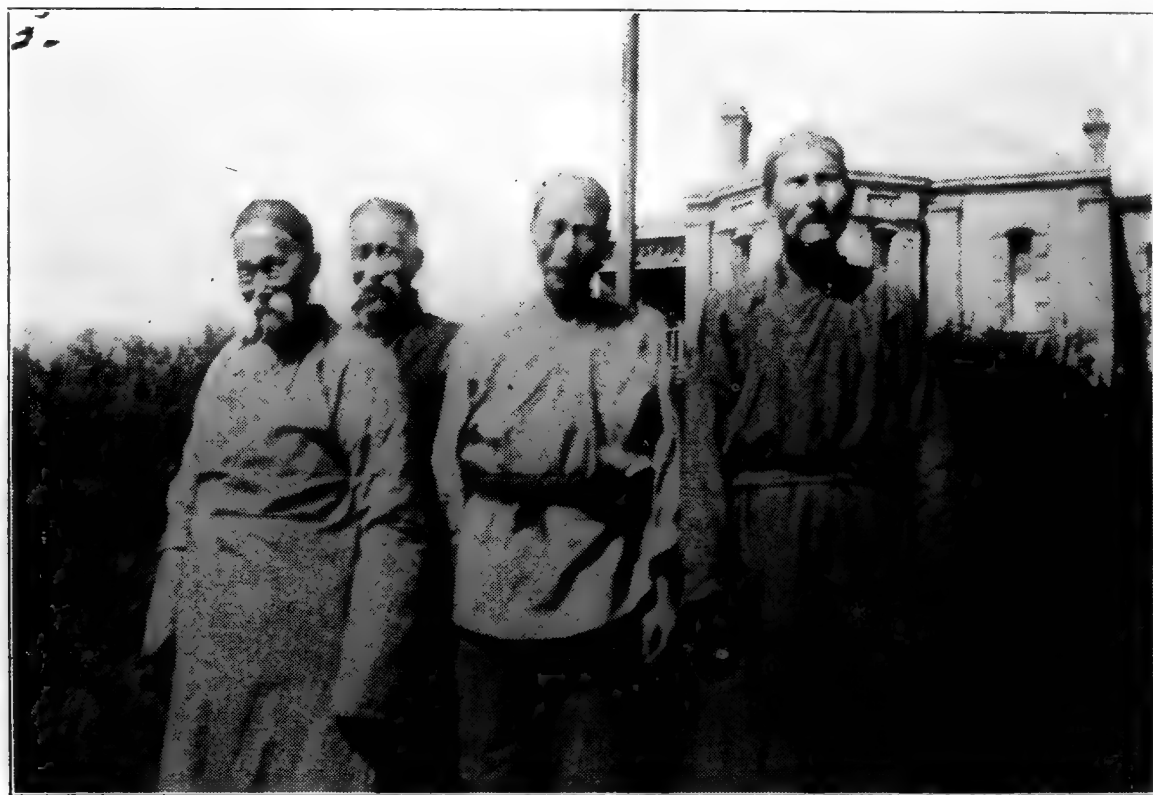
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RELIGION IN TIENTSIN



YANG-HUO, CITY CHAPEL, M.E. MISSION :
ALL THAT WAS LEFT OF IT BY THE BOXERS IN 1900.



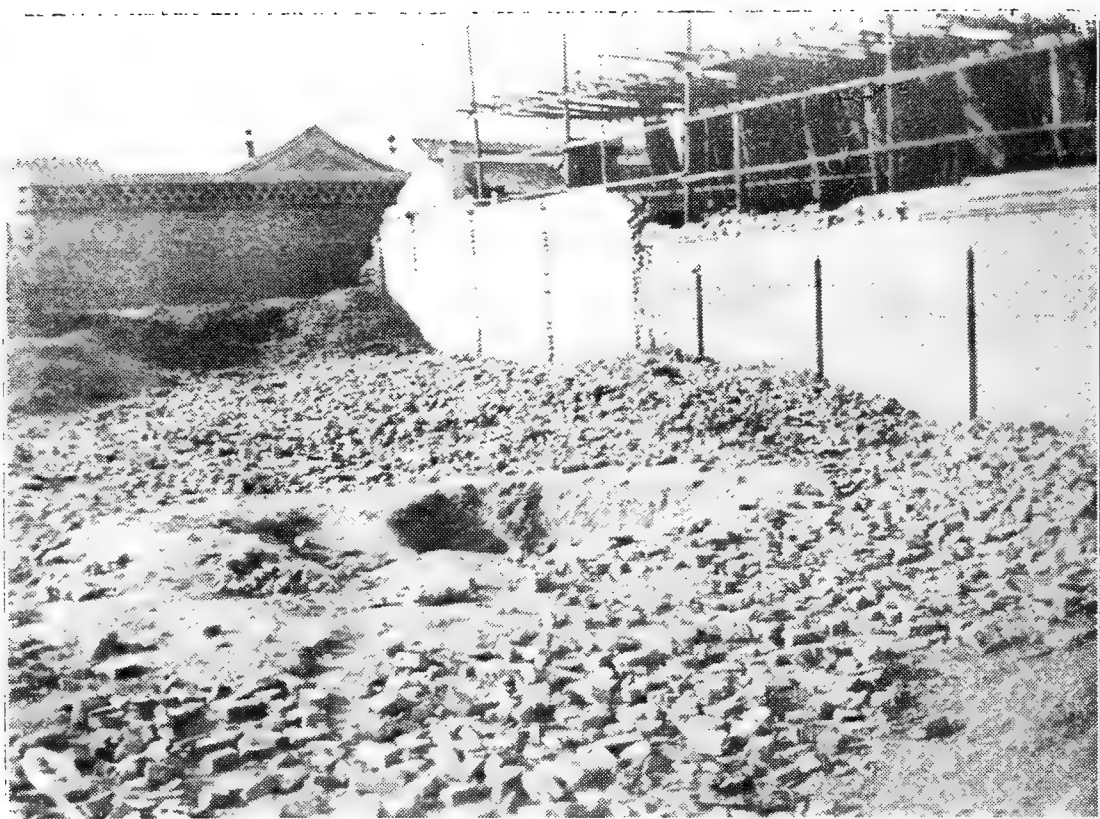
FOUR CHRISTIANS, OF M.E. CHURCH, TIENTSIN,
GATHERED FROM HEATHENISM AFTER THEY WERE SIXTY YEARS OF AGE.

Religion in Tientsin

BY FREDERICK BROWN, F.R.G.S.

A Paper Read before the Tientsin Missionary Association
March 16th, and the Union Church Guild
March 31st, 1908.

PRINTED BY THE
METHODIST PUBLISHING HOUSE, SHANGHAI
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CONTENTS.

FOUR RELIGIONS	I
SUPERSTITIONS	21
TEMPLES	28
CHRISTIANITY	38
CHURCHES FOR FOREIGNERS	59

LIST OF ILLUSTRATIONS

1. Yang-Huo, City Chapel, M.E. Mission : all that was left of it by the Boxers in 1900.
2. Four Christians, of M. E. Church, Tientsin, gathered from heathenism after they were sixty years of age *Frontispiece.*

FACING PAGE

Lung-Wang, God of Rain	17
Ma-Shen, Horse God	17
God of Theatres	17
The New Union Church, Tientsin	49
East Gate Methodist Episcopal Church, which spoiled the Feng-shui of the Confucian Temple	49

ACKNOWLEDGEMENT

The indebtedness of the writer of this paper is hereby acknowledged to several published works for valuable information herein given.

F. B.

RELIGION IN TIENTSIN*

BY REV. FREDERICK BROWN, F.R.G.S.

There are two considerations which make the study of religion in Tientsin interesting. First, the immense population of the place, secondly, the length of time the various religions have had for their operations. It is estimated that there are about one million souls in Tientsin, and that the Confucian influence has been at work in the vicinity about 3,000 years, Taoism for 1,500, and Buddhism for 1,000. These religions must have influenced 100, 60 and 40, generations of human beings, once living, but now sleeping in the tomb.

China is perhaps the only country in the world where three religions could stand side by side for generations without one expelling or superseding the other. Then again it is difficult to understand how any one man can belong to three religions at one time, yet there are thousands of people in this city who actually do this. In Buddhist temples there are seen Taoist images, and in Taoist temples Buddhist divinities are enshrined. Buddhists call the Goddess of Mercy "*the great teacher to the open gate*" and the Taoists call her "*the self-existent heaven honoured.*"

Confucius discourses on virtue and vice and the duty of complying with law and the dictates of conscience. As to Buddhism, its gods are personified ideas. In Taoism the soul is the purer form of

*Read before the Tientsin Missionary Association, March 16, 1908.

matter, which gains immortality by a sort of chemical process. . . . The central sum of Confucian ethics is filial piety. This is the note the sages sing, the keystone of the moral arch, the key that unlocks the antiquity of the nation. The *rock* on which China is founded is that the son shall obey his parents, and that the inferior shall obey his superior. That Confucianism has exerted a mighty influence for good, can not be denied, but it has failed to elevate China both morally and spiritually.

The foremost opposition to the introduction of Christianity into China comes from those who pride themselves on being followers of Confucius. They assent to our views about the emptiness of Buddhism, the deception of Taoism, the character of the priesthood, the mud and stone of the images, but when we gently mention *ancestral worship*, the worship of heaven and earth, the sacrifices and prostrations of mandarins, they are offended. Confucianism is the state religion, and there are very large and handsome temples where the religious rites are carried out. The oldest is perhaps the Kung-Sheng-Jen Temple just inside the east gate of the city. But perhaps the largest and most beautiful is the one erected to the memory of the late Li Hung-chang.

The sacred books of Buddhism all agree in stating that the Emperor Ming-te, A.D. 61, in the visions of the night beheld "an image of gigantic proportions resplendent as gold" and that he dispatched an embassy to go westward to search for this new religion. Whether this is true or whether

it was because in the campaigns of central Asia the armies brought back an image of Buddha, or whether reports had come that a mighty personage had appeared in Judea we know not, but it is said that the embassy returned with an Indian priest, bringing the sacred books in forty-two sections. Buddhism invited by the emperor made an easy entrance into China.

Buddhism in Tientsin may be said to be in a state of decay. It is the doctrine of salvation by meritorious deeds; "do and live" is its maxim. There is a work called, "Rules of merit and transgression" from which I give a few extracts:—

Credit Side:—To pay a father's debts, will mean a reward of ten cents.

To worship at a father's burial, reward of fifty cents.

To bury a man having no son, a reward of fifty cents.

To bury a bird, a reward of one cent.

To abstain from eating beef, or dog meat, for one year five cents.

Debit Side:—To dig up a worm in winter a fine of one cent.

To tell a lie a fine of thirty cents.

To laugh at an ugly person, a fine of three cents.

To dig up a coffin, a fine of one dollar.

To drown an infant, a fine of one dollar.

These are of course balanced up in the next world and a liberal supply of paper sycee is needful

to square up the account. There are about 20 Buddhist temples in different parts of the city.

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Taoist temples are much in evidence in Tientsin, the largest is perhaps the Ū-huang temple outside the east gate of the city. It would seem as though the San-ta-chiao or (The Three Great Religions) of Tientsin had entered into partnership in the religious trade.

For centuries Confucianism stood alone with its worship of Heaven, its deification of ancestors, and its personification of nature. Next arose Taoism like a great giant, gathering the wild beliefs which were floating in the impure atmosphere of heathenism. Then came Buddhism with its images and shrines, its fumes of incense and lighted candles, its monks in livery and its ritual in Sanscrit. And like a mighty torrent, it swept from the mountain to the sea-shore. Taoism scorning to be left behind and seeking to be all things to all men, reached out its left hand to Buddhism, and borrowed its legends and prayers, and with its right hand stole away the state gods of Confucianism.

In the current number of the Quarterly Review Sir C. Eliot, K.C.M.G. begins an article on the Religions of the Far East. "Dealing with China he makes it plain that too much importance must not be attached to religious statistics." "The number of Christians and Moslems can be estimated for they form communities apart, but not so the three religions."

The three religions are Confucianism, Buddhism, and Taoism, and in China he says "that neither thought, language, nor practise, has grasped the idea underlying the simple expression to be a Buddhist, or to be a Taoist. Religion is not conceived to be something single and definite like nationality. But although Confucianism is "not in any ordinary sense a religion," it has had "enormous influence socially and politically." The moral and intellectual temper of the official classes are its creation, it has "produced twenty centuries of gentlemen." Buddhism has affected nearly every department of art. It has a more definite religious side. But Buddhist and Taoist services "often grossly materialistic are performed for the souls of most Chinese whatever their opinions in life may have been."

At first Confucianism persecuted Buddhism as with fire and sword, but as it had no temple rites or images to offer in its place, centuries later these two became silent partners.

Mahometanism was established in Tientsin about 600 years ago, and may be regarded as holding some place in the affections of the people. There are said to be seven mosques and about 10,000 adherents. Nearly all butchers except the pork butchers are Mahometans. Some idea of their number can be gained by taking note of the sign board they carry wherever they go. *Hui-Hui* is written large on their shops. The most beautiful Mosque is situated outside the west gate of the city. During the stay of the Indian soldiers other than the Sikhs, the Mosque was a very

busy place. It is recorded that about one fourth of the British army in India are Mahometans, and many of the soldiers spent much time in the Mosque. There are four Ah-hungs or priests in Tientsin.

These four religions get along with little friction and agree to disagree, but they keep their disagreements to themselves.

Gathering round the four religions mentioned there are many local deities and religions which claim the attention of the people even more than the imported article.

The Tsai-Li Society (or the true doctrine) has its headquarters in Tientsin and is supposed to embrace eight out of every ten families in the city. There is a small admittance fee of about a dollar, and vows are to be taken; they are kept more or less as the individual feels inclined. They must promise:—

- 1—Not to keep chickens
- 2—Not to keep cats
- 3—Not to keep dogs
- 4—Not to burn incense
- 5—Not to burn paper money
- 6—Not to worship idols
- 7—Not to drink wine
- 8—Not to smoke tobacco.

If half of these were kept, especially the latter half, this society might be a benefit to society, but alas! vows are cheap, especially when made to an idol.

Ancestral worship is a very essential part of this religion. As in the case of all secret societies there is a pass sentence into any Tsai-Li-Society.

“*Kuan-Shih-Yin-P'u-Sha.*” (The gods can look round and hear the sounds).

.

Hsiao-Hao-Tih (or Great Merit Society) seems to be little more than transmigration and gives a set of rules of conduct and punishment of offences. A few only from the long list will suffice:—

The man who abuses the privilege of speech either by saying what is incorrect, or in other words telling lies, or abusing his neighbour, will in the next world or in the next birth here on earth appear either as a *mosquito* or a *worm*.

The man who will not be obedient to his superiors or carry out orders he may receive, will certainly become either a *mule* or a *horse*.

The man who insists on seeing what it is improper to look upon, and thus abuse the privileges of sight, will certainly be a bird in the next existence. Birds can look in front and behind and thus a man of this class will be suited, for he will see as much as he wished.

There is a close resemblance between this society and the Buddhist Sect in some things. Many of the rules and regulations are the same.

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TAI-SHAN-LAO-CHUN

is very popular in Tientsin, as it is mainly connected with the slaughter of demons and the healing of disease. There is some connection between this society and Tai Shan in Shantung, the great sacred mountain.

Very often you will see stones inserted in the gable of a house with the words Tai-Shan-Shih or (the stone from Tai Shan). I have stood on the mountain side and seen the crowds going up, some on their hands and knees and have asked them why they thus come so far, and the answer has always been to "*Sheu Hao*" or (gain merit). On their return I have asked them again as to their success, but with heavy hearts they were obliged to confess that they had sought in vain. Stones are carried away to all parts of the empire and many have found their way to Tientsin, where it is hoped that some of the power and influence will follow. All over the country there are stones placed at the side of rivers where they are liable to break their banks, facing dangerous rapids, at cross-roads, and facing the entrance to public and private buildings. The stones are of various sizes, shapes, and designs. They are surmounted by the head of a monster; below are the characters Tai-Shan-Shih (this stone is from the Tai mountain). The Chinese say that no *demon* will face such a monster, who guards the way to any dwelling, crossroads or rapids. The origin of this superstition is as follows:—on the highest peak of Tai-Shan (one of the five sacred mountains of China) there is a god who decapitates demons, whose name is "Kan-Tang," and any stone carried from Tai Shan with Kan Tang's figure engraven thereon can destroy or oppose demons and drive away disease.

Tien-Ti-Chun which roughly translated is the *heaven, earth, god*. Almost all the people belong

to this, as it is connected with loyalty to the emperor of China who is ex-officio the Son of Heaven.

.

I propose now to exhibit some of the 'Tientsin local deities and that in the order of popularity. It will be noted that Tientsin people are like the Athenians, "*very religious yet without true religion.*"

And the first on the list is the Tien Ti Shen (heaven and earth god), who had been specially provided to fill up such a gap as there was in Athens, when they erected an alter to the "*Unknown God.*"

1 :—TIEN-TI-SHEN (heaven and earth). This god is placed in a little niche in the wall of the front yard of the dwellings. The shrine is usually in a prominent place, so that the spirit can see all going in and out of the yard, and can in turn be seen by the numerous spirits as they pass in and out. The general idea being that this *god* is the policeman among the spirits as they wander about and keeps them in good order. Seeing him they all know that this family should be protected from sickness and calamity of various kinds. If in any small matters there is neglect he is able to fill up the breach, and that there is no need here for an "*Altar to an Unknown God.*"

2 :—TSAO-WANG, or the (kitchen god) is the next most popular deity in Tientsin. He is worshipped on the first and the fifteenth of each Chinese moon. Tens of thousands of this idol are sold, as he must be renewed each Chinese New Year. His temple is a little niche in the brick cooking range in the kitchen. His shrine is often filled with smoke

and his majesty sells for one cash. "*Every empire has an emperor and every family a ruler*" is an oft repeated proverb, the ruler of the family being the kitchen god. His duties are two-fold (1) He knows intimately the faults of the family and takes account of their misdeeds. (2) He stands as mediator between the family and the great Supreme Ruler. So that he is at once an object of fear and honour. On the twenty-third day of the last moon of the year he is supposed to ascend to heaven to report to his superiors, and is received home again on the Chinese New Year Eve.

His ascension is attained by placing him inside a little lamp stand covered with red paper for a sedan chair. This is placed before the door, sugar or syrup being first rubbed on his lips, the idea being that he will only tell sweet things about the family when on high. He is received back again on New Year's Eve when the family will place another idol in the little shrine where he will do duty for another year.

Perhaps there is no god more popular in Tientsin than the

3 :—FOX GOD. Associated with him is the weasel, hedgehog, snake, and rat, or the *Who, Huang, Pai, Lui, and Hui*. They are all worshipped in Tientsin, but the Fox is the most popular. There is a small temple in the Drum Tower in the centre of the city, and the Fox God is supposed to be in and around this place. Doubtless the Drum Tower would have been destroyed by the Provisional Government in 1900 but for the strenuous efforts made by the Chinese for its

retention. The Fox is supposed to have control of the official seals belonging to the high offices of Government. In times past when the Viceroy arrived at his official residence after appointment, he went to the temple, knelt down, bowed his head to the ground three times, and offered three cups of wine, three sticks of incense, and two candles in order to secure the good will of the *Fox, the Keeper of the Seals*.

Unless the Fox should be worshipped it is asserted by the people that the seal would be lost, or that the yamen would catch fire. There are some very wonderful stories told of the powers of the Fox in this city. He is supposed to have power to change at pleasure into human form by entering the bodies of men and women. Sometimes diseases are attributed to this animal and it is accordingly worshipped by the sick one or on his account by others in order to induce it not to injure, molest, or vex, the sick person. Its invisible agency in preventing success in business is much dreaded by the people. There is no image or picture of a Fox to be seen but simply an imaginary Fox somewhere. Every second and sixteenth of the Chinese moon a great many people burn incense, and prostrate themselves before the image you have often seen. A few weeks ago I stepped into the temple and found several worshippers in the act of prostrating themselves, amongst them a boy of about twelve years of age, and from his uniform I knew he was a student in one of the Government Schools. I had a little conversation with him and found he was

anxious that the Fox God should help him in his examinations. He was very much in earnest for while the other worshippers were content with one stick of incense he had two. The Fox is also worshipped at the *San-T'ai-Miao*. The sick and their friends go to this temple to consult Dr. Fox with all kinds of diseases. Prescriptions are sold by the priests. Nearly always the walls of the Fox temples are covered with written tablets presented by devotees on recovery. On the Drum Tower you can see very many such. Some say "With a pious heart I pray," or again "Piety is Efficacious," "Prayer is sure to have an answer," etc. Drug stores and idol shrines are conveniently situated in all parts of the city whose deities have considerable fame in the healing of various diseases. To these the people carry most of their sicknesses.

Next in importance to the Fox is the

4 :—SNAKE GOD. He is worshipped in the *San-T'ai* and the *Ch'eng-wang* temples. The clay idol usually has a human head and a snake's body. If a snake is discovered in any house the owner must immediately go to the temple there to burn incense and prostrate himself. Not many years ago a small snake was carried through the streets of Tientsin in procession, and was afterwards deposited in the city temple where it was worshipped by the then Viceroy Li Hung-chang. Dr. Timothy Richard informed me on his recent visit that at that time he visited the temple. The snake was shown to him by the priest and it was about 12 inches long. It remained there

for a long time as an object of worship, but in 1900 made its escape.

5:—PEI-LAO-TAI-TAI is one of the goddesses who is very proficient in the healing of children's diseases, and she finds very many devotees in Tientsin.

6:—THE SHA-TI-SHIN or (The Foolish Brother God). There is a big idol in the Tien Hou Kung Temple. His special power is to cure children's diseases. On the recovery of the patient the proper thing is to present a hat or a pair of shoes as a thankoffering, and at the same time a small fee to the priest in charge. Many such offerings may be seen at the above-mentioned temple. In time they find a market outside, when the proceeds are divided among the priests.

7:—WANG-SAN-NAI-NAI is also a physician especially looking after female diseases and the evil spirits which lead children astray. Besides that she can shield them from death. The donkey is the one on which she is supposed to ride while visiting her patients, and the servant accompanies her wherever she goes.

8:—CHANG-HSIEN-YEH is especially able in cases of fright, and where children are concerned. All frights are supposed to be the result of the bite of the Heavenly Dog. So by burning incense and prostrations before this idol the child recovers immediately and all the evil effects of the bite are eradicated.

9:—LU-BAN AND CHANG-BAN the (Carpenter and Mason God). Lu-ban was a famous mechanic in (Lu-kuo) at the time of Confucius. Many wonderful

stories are related of him. It is said that his father having been put to death by the men of the neighbouring prefecture (Wu-kuo) carved an effigy of wood whose hand pointed in the direction of Wu-kuo, where in consequence a drought prevailed for three years. On the supplication of the people of Wu-kuo he cut off the hand of the image, when rain at once began to fall. Chang was a bricklayer and afterwards become immortal. Before erecting a new house it is no uncommon thing to put this image on a beam and worship. In all carpenter shops in Tientsin this idol is most zealously worshipped.

11 :—YUAN-TAI or the (God of Wealth) only occupies a secondary position now, as the God of Riches has taken his place. Yuan-tai lived in the reign of Chiang-tai-kung and one of his exploits was riding a black tiger, and hurling a large pearl which burst like a bomb. He was overcome by witchcraft. A straw man was made to represent him and its eyes and heart were pierced with darts. On his death he was appointed the God of Wealth.

12 :—THE GOD OF RICHES is one of the most popular idols in Tientsin, as in many other places. His birthday is on the fifth of the fifth moon. On that occasion the merchants and shop-keepers spread a feast in his honour, or as they say "Drink wine to the God of Riches."

Business is not resumed and shops are not reopened after the New Year till a sacrificial feast has been given this idol. Sitting by his side are two servants called "Swift Riches" and "Gain Market"

who are considered divinities of no mean rank. The God of Riches is reverently and devoutly worshipped by burning incense before his shrine, lighting a candle in front of the sign-board and placing a cup of wine at the feet of the image. The God of Riches is one of the chief among the gods, and it is in his worship that the streams of covetousness and idolatry, flow into the great lake of worldliness.

13:—LU-TSU is a Taoist god, and there is a temple dedicated to him in the city. He exercises wonderful powers of deciding destiny, and arranging auspicious days for ceremonies. His decision and advice is made known by securing a dish of sand, and a thin stick, the end of which is held by the worshipper. In some wonderful way the pencil-like stick writes in the sand the destiny and fortune of the individual, and sends communications to any who consult him. His temple is in the west suburb of the city.

14:—YEN-KUANG or the (Goddess of Eyes) is worshipped at the Niang Niang Kung Temple. This shrine is visited by all those afflicted with blindness or eye disease. It is supposed that this goddess was the daughter of an emperor. When a young girl she devoted herself to religious studies and practices so that according to the Taoist theory she became a genii. Dwelling alone in the mountains she spent most of her time in meditation. At this time her imperial father was seized with some terrible disease and his physicians informed him that his only chance of recovery was in taking a medicine made by boiling the eyes and arms of his daughter. After a while

the emperor proposed the matter to the princess who, we are told, cheerfully consented to sacrifice her life to her father's good. The gods were so pleased with her filial devotion, that they gave her a thousand arms and a thousand eyes. This idea of the boiling of arms and eyes is doubtless the foundation of many of the vile tales told for so many years against foreigners, but which happily now are almost dead. This goddess has many worshippers in Tientsin and is very popular.

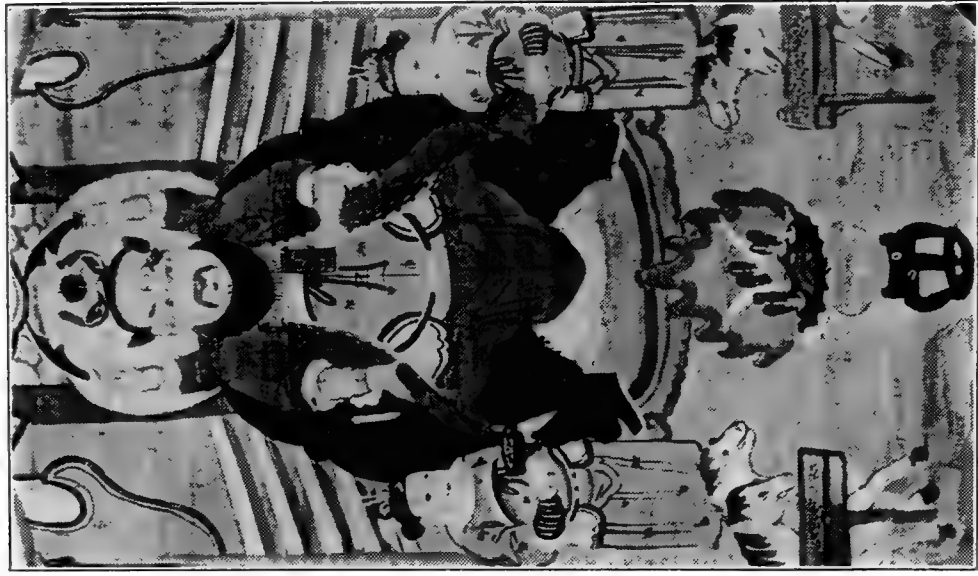
15 :—THE GOD OF HORSES or (Ma Shin). An annual festival is given to this god in Tientsin. It is usually celebrated by a theatrical performance which is paid for by the owners of the stock or the stables. It might surprise many foreigners if they knew how zealously this idol is worshipped before the races by the ma-fu's. This idol is under official patronage. Grooms attached to the yamens are very regular worshippers of this idol, the main object being to secure health and mettle to their horses.

16 :—LOH-YIN-SHAN or the (Barbers' God). He taught men the art of shaving and hair cutting and is now worshipped by all barbers who shave heads, scrape faces, plait the queues, clean the ears, wipe the eye-lids, and thump the backs of the Chinese men.

17 :—HSIEN-YUAN or the (Tailors' God). It is said that before he lived men wore either nothing in the shape of clothes or raiment of fig-leaves and grass, and he taught them to wear pants. He was deified and is worshipped in most tailor shops.



LUNG-WANG, GOD OF RAIN.



MA-SHEN, HORSE GOD



GOD OF THEATRES.

18 :—TU-KANG or the (God of Wine), was one of the early distillers of wine from rice, and is worshipped in the wine-shops in the city three times a year, when he is requested to give it a good flavour and preserve it from injury. At worship his picture is burned in the courtyard, his face always being turned toward the west to allow him to go to the Western Paradise. His worshippers in China as in some other lands are apt to carry "red apples" on their nose, and "peach blossoms" on their cheeks.

19 :—KER-SHENN-HUNG or the (Jugglers' God). It is said he could blow a grain of rice out of his mouth and it would turn into a thousand bees. He would call them back and eat them like rice.

20 :—LAMP GOD is much worshipped in Tientsin as its power consists in protection given during the watches of the night when all is dark. It shall be light if the Lamp God is worshipped.

21 :—GOD OF THEATRES, all who take the stage up as a profession must worship this idol constantly. He can give good memory to repeat his lines.

22 :—LUNG-WANG or the (God of Rain). We doubtless have all heard of the high officials going to the temple to pray for rain in times of drought. This is the divinity said to have the power to give the needed showers.

23 :—DOOR GODS are those pasted or painted on the doors. They are used by all classes of society, but they are more noticeable on the doors of yamens and public buildings. Those in general use are made of

paper but on the larger yamens they are painted. There are in reality only two door gods but they are represented in various forms according to the taste or ability of the artist. These door gods are pasted on the doors some days before the New Year. In families where they are in mourning, the four characters, shen-tu-yü-lay (the names of the original gods) take the place of the figures usually pasted up. On public buildings the Door God is often life size. Any one wishing to see what I mean will be accommodated at the Imperial Medical School, Taku Road. The origin of this custom is as follows: The founder of the Tang dynasty A.D. 618-905 had two famous generals who helped to gain the empire for the new house. The name of one was Chin-Chang and the other Ching-Tê. After the death of these two generals the emperor was taken seriously ill and they both appeared to him in a dream and were the means of his recovery. As a mark of imperial favour the emperor deified them as door gods for his palace to keep watch and hinder evil spirits from entering. In course of time these two became door gods for the common people and are now used in almost every province and by all the people.

It will be noticed that most of the idols are worshipped for the purpose of destroying demons or for relief in sickness. If there was no sickness there would be little idol worship. In sickness the people have recourse to some god or goddess whom they suppose has the control of the particular disease with which they are taken. They burn incense and

implore a speedy recovery. The credit is given to the divinity worshipped and an offering made. If the person dies the idol worshipped is not regarded as to blame, but the thank-offering which would have been rendered in case of recovery is withheld. The death is simply accounted for by saying it is in accordance with the reckoning of Heaven. If one dies it is simply because Heaven wills it. When the members of a family are sick one after the other, the sickness is very often attributed to the evil agency of a god called "*the destroying*" god, who is believed to cause disease in families. Some families employ the Taoist priests. The ceremony of driving out the destroying god lasts according to the option of the family employing them; it may be from one day to three according to the amount of money they determine to spend on this occasion. . . . A temporary altar is erected and on this are arranged various portable images, candlesticks, censers, and other things used in the ceremony. The priests chant their Liturgy, ring their bells, and march in concert round the altar. The merit of their performance is all supposed to go to the benefit of the sick, and it is hoped the destroying spirit will take his departure.

Sometimes the priest produces three paper charms, one of which is to be stuck up over the door of the sick room, another is to be worn on the person of the sick, and the third to be burnt and its ashes mingled with hot water are to be drunk by the sick person.

If the patient is married the sickness is attributed to the spirit of his former wife or her former husband,

which after long search has succeeded in finding its partner. A very prevalent belief among the people is that those who insult the idols will be seized with colic, or other painful disease, as the positive punishment for such conduct.

Some years ago our mission came into possession of a temple in the city of Peking including the idols. While repairing the building and transforming it into a chapel we removed the idols to the attic of the old Wiley Institute. One day we decided to take the head of the largest one and send it home as a curio. Being life size and heavy I called a coolie to help hold while I took the saw. I only succeeded in giving it a scratch when the coolie ran and could not be induced to return to help finish the work. He was afraid of colic. Needless to say since then there has come years and we trust wisdom which would hinder me making any attempt of the kind again.

SUPERSTITIONS

The Chinese are firm believers in Ghosts, and haunted houses with their blood curdling stories are a constant topic of conversation in the tea-houses. These stories are told with great zest by the gossips who attend these places. If a person has been killed, or died under suspicious circumstances, their ghosts are seen reflected on the walls or tiles of the house on a moon light night, and no one will stay in such a house for that night. If the people are able to move they do so, thus a desirable house is often sold cheap. I know of several mission houses in the interior which we first secured in this way.

In Tientsin Government offices and public buildings and temples, have a high wall built across the entrance some distance from the door, for the purpose of preventing evil spirits from entering these places. Many private houses if they face an open space, or are overlooked by some unlucky building, also have these "Ying-Peis" or walls. These walls are built in a zig-zag manner to prevent demons who are said to go in a straight line from getting into the house. The Ying-Pei in front of Government buildings have a monster somewhat after the shape of a lion painted in gaudy colours, to remind the official he must not covet. The animal is represented as trying to grasp the sun whilst trampling the eight treasures under his feet as being beneath his notice.

The belief that the unseen world is very similar to the present one is very common among the Chinese. And a great deal of the worship of ancestors is based upon this belief. Very often you will see on the streets, being carried to the burial ground, paper imitations of houses, furniture, food, servants, money, and every other thing needed in the unseen world. These are burned for the use of the departed.

In most countries superstitions are largely confined to the ignorant people, and are not found among the educated. But in China among the old officials there are those who are quite as superstitious as the common people, in fact they are the leaders in many of the superstitions such as *Feng-shui*, and reverence for written characters. Every district city has one or more pagodas built by the subscriptions of the gentry, to control the literary influences of the district. No mining operations may take place in certain districts for fear of disturbing the literary influences so precious to the gentry.

It is no uncommon sight to see a small *mirror* hung over the door of houses or the words "*I Shan*" written on a board. The belief is that demons who would enter the house, looking into the mirror are frightened at their own faces, or as the proverb has it "One good deed will cancel a thousand evil," and demons are afraid to enter a house supposed to be fond of doing good. These *mirrors* are usually placed where the sharp angles of a house point directly towards a doorway, as the demons in their flight may strike against these angles, and are driven straight into the house opposite.

I am sure we feel grateful that

“ We were not born as millions are
Where God was never known
And taught to say a useless prayer
To blocks of wood and stone.”

The Psalmist in 115 says :—

“ Their idols are silver and gold, the work of men's hands. They have mouths but they speak not, eyes have they but they see not. They have ears but they hear not, noses have they but they smell not, they have hands but they handle not, feet have they but they walk not, neither speak they through their throat.”

A Visit to an Idol Maker's Shop must of necessity be of great interest to those who would understand how the idols become so fascinating to the worshippers. There are hundreds of people in Tientsin who make a living by making idols and who cater to heathen worship. Idol and incense making is quite a trade. And I have been informed that the Japanese are helping to supply the market.

The manner of bringing the spirit into contact with the mud, wood, or brass idol, is of deep interest. Standing in the shop we see many images in different stages of progress. The rough block of wood, or piece of mud, to the finished article with human features. If you inquire you will be informed that these are not yet living gods but are only the forms that are to be possessed later by some deity who will make it a part of himself as the body is a part of the soul.

It is a common practice to place a piece of cloth over the face of the idol and a piece of paper over each eye, so that he can not see the process of manufacture or beautifying. When finished he is painted or washed with gold. A chicken is killed and a little of its blood rubbed on his eyelids when the paper is removed. With burning incense, and prostrations the spirit enters and from that moment the image is a god, and has power according to his kind.

In the case of necessary repairs on the idol such as the addition of new arms, legs, ears, or nose, this can only be done after the spirit has left his material home with any degree of safety. The idol is covered with a cloth, his eyes are pasted up and with the usual prostrations and the burning of incense the spirit leaves its abode. The all important thing is to keep him from seeing what is going on. In answer to my query as to reasons I was informed that if the idol could see what was going on he would get angry and spite the workmen, and that the spirit or "ling" would leave his abode in disgust never to return if he could see the process of mending. After necessary repairs the same process as before is gone through and the spirit returns. The idol is then ready to take its place in the temple or shrine where its "services" may be required.

Feng-shui plays a great part in idol worship and it will be well for us to look at the subject for a moment. The meaning of *feng-shui* is really wind and water. This is the most prominent of superstitions

ingrained in the constitution of the Chinese people. The first point to be noted is that it regulates the connection between the living and the dead. The quietness of the one insuring the peace and prosperity of the other. And the unrest of the dead will cause them to wander back and avenge themselves by withholding from the living prosperity and happiness. It is therefore a matter of prime importance in selecting a place for the family graveyard that it should be done with reference to conserving the interests of both parties, the living and the dead. Another important point in *feng-shui* is the relation between the five planets and the five elements. The course of Jupiter, Mars, Venus, Mercury, and Saturn have their counterparts in wood, fire, metal, water and earth, by which names these planets are called.

The supposed position of the dragon and tiger all enter into the discussion of *feng-shui* and consequently the religion of the people. In the year 1893 it was my duty to take over a new site which had been given us in exchange for one we had relinquished. The deputy sent by Li Hung-chang for this purpose took me round the old buildings and pointed out a small tree with an incense pot at its roots and several sticks of incense burning.

The deputy informed me that this tree managed the *feng-shui* of this plot, and that there would surely be trouble if we attempted to move that small tree. I replied that it would be necessary to remove that tree as it stood about the middle of where we expected

to build a chapel. Ah ! he said " you foreigners have great nerve ; no Chinaman would dare to move it." Needless to say we did remove the tree and so far as I know no harm befell the workmen, though five years later the place fell a prey to the Boxer rage. Everything must be decided according to *feng-shui*, though in Tientsin *feng-shui* has had a terrible shock. City walls gone, double story houses on every street, and *feng-shui* calculations knocked to pieces.

CHANGING RESIDENCE

in Tientsin, for many of the people, is no easy matter, not so much for the amount of furniture to be removed, as the fear of evil spirits causing calamity. A lucky day having been ascertained from the fortune-teller some one must first enter the house to say "let there be good luck and happiness," and after this the furniture may be moved in. Great caution must however be taken that nothing is carried out. The former tenants always take up a few bricks from the "K'ang" before leaving that the good may accompany them and the bad be left. The moving of the kitchen range is a very delicate matter for as we have seen "Tsao-Wang" or the kitchen god is one of the most important of the gods worshipped.

The night before moving, incense and candles are placed in the hall and no person entering the house must go empty handed. The senior male member of the family carries in a vessel in which there is a little

of each of the five grains then the mother carrying a mirror in front of her, followed by some person carrying the family idols. The ancestral tablets, with bell, incense, jar, all follow in their proper order. The father then repeats a few sentences which have been put into verse as follows:—

Peace at home, and goodly treasure
Festive joys increase our pleasure.

Ten-thousand fold from fertile field
Happiness, long life, their blessing yield.

Descendants in abundance rise
Men of talent, carry off the prize.

All things prosper to our liking
Good luck, great good, our pathway striking.

TEMPLES

There are at least two traditions recorded relating to the origin of Ancestral Temples and their accompanying tablets. According to one account it originated during the Chau dynasty, B. C. 350. An attendant on the Prince of Tsin, cut a piece of flesh from his thigh and had it cooked for his master, who was perishing from hunger. He was unable to continue to travel on account of the pain, and was afterwards burnt to death in a wood that was set on fire. The prince found his corpse, and erected a temple and tablet to his memory, and offered incense before it daily.

The other account is derived from one of the popular stories relating to filial piety. According to this story some time during the Han dynasty which ended about A. D. 25, *Ting San* lost his father and mother when he was young, and never was able to obey and support them. While thinking of their toils and troubles on his account he carved images of them, and served them as though they were alive. His wife however would not reverence them. One day she took a needle and in sport pricked their fingers, when blood ran out. "*Ting San*" afterwards looking at the wooden images observed their eyes filled with tears. According to another tradition, when a little boy "*Ting San*" was disobedient to his parents but finally became very filial. One day his mother was taking some refreshment to him, while at work

in the fields. She tripped her foot against the root of a fir tree and fell to the ground. From the effects of this fall she died, whereupon "*Ting San*" took the root of this tree and made some images of his parents. If what "*Ting San*" did was the origin of the ancestral tablets he doubtless did what he had no intention of doing. He easily effected what few are able to achieve though myriads spend their lives in the attempt—he made his name immortal in history, he inaugurated a custom which has been imitated by untold millions—that of worshipping deceased parents and ancestors under some visible and tangible symbol.

Before giving a description of the temples of Tientsin, it is necessary to state that there are none of great importance compared with many in Peking and other places. Take the "Temple of Heaven" as it is called by foreigners, or more properly "*The Temple for Praying for a Propitious Year*." This temple is not built on the ground, but upon the top of the north altar, which consists of three marble terraces, 27 feet in height, with marble rails, the marble top of the altar forming the floor of the temple, which rises to the height of 94 feet. The building is circular with a spacious dome made by a triple roof of tiles, the highest section only covering the center of the temple, and is ornamented with rich carving and painting. As the round windows are shaded by venetians of blue glass rods strung together, the light of the sun within becomes an ethereal blue. This edifice resting on the marble is the most imposing and remarkable structure in the capital. Its

dome, the colour of the heavens, which the architecture as the earthly temple is intended to represent, as the heavens above are here worshipped on the earth beneath, the earthly being a symbol of the heavenly.

The most famous temple in the empire however, is that of Confucius in his native city of Chu-Fu-Hsien, Shantung. Though while he lived no sovereign received him as a counsellor, accepted him as a legislator, or placed him in permanent office, yet no sooner did he rest in his tomb than the name *Confucius* was sounded through the six kingdoms. Many titles were conferred by emperors in after ages: "*Confucius the ancient teacher, accomplished and illustrious, all complete, the perfect sage.*" Afterwards it was abbreviated *Confucius the ancient teacher, the perfect sage.*" Just after his death one of the kings caused a temple to be erected, and ordered that sacrifices should be offered at the four seasons of the year.

I have visited the great temple. Within the sacred enclosure is the stump of an old tree planted with his own hand, the well from which he drank, and the pavilion on the spot where his school-house stood, where were educated the philosophers of China. In front is the library building and a number of monumental slabs. By the side is the palace of the duke of the Confucian clan, and within are buildings, one of which contains a statue of Confucius' father, and a tablet to his mother, a pavilion of the dragon throne on which the emperor sat when he visited Chu-Fu-Hsieh. The main building has a large gilded image of Confucius, and near him the images of twelve of his most

celebrated disciples (Mencius being one of the twelve) and a little distance away are the images of the 72 disciples. The founder of the Han dynasty, B. C. 194 visited this tomb and offered an ox in sacrifice, and his clothes and hat being still preserved, were placed before the altar. The beauty of this temple cannot be described adequately, and all other temples are in some measure a copy. In the empire there are said to be 1560 Confucian temples, one for each province, department, and county. Tientsin can boast of both a provincial (Fu), and a county (Hsien) temple ; both are just inside the east gate of the old city. Then there is a City Temple to Confucius in the north-west corner. On the day preceding the sacrifice in the temple worshippers go in and bow before the tablet of the sage. The great sacrifice is in the fifth watch of the night. There is no information as to the age of these temples, but we are safe in supposing that they go back for over 1000 years. All officials must go to these temples and prostrate themselves at regular intervals.

1.—*Tai-wang-miao* is at *Ho-Pei* and is a famous temple for sailors to worship at. Boatmen's idols are very numerous and this temple is a favourite shrine for their worship. There are very many "lucky" and unlucky days. Every captain and sailor about to start on a journey ascertains which is a lucky day for casting anchor ; and though they may only move a few hundred yards on that day, they are at rest as to the success of the journey. In connection with the casting of the anchor there is also

sacrifice to the river gods, the firing of crackers and the beating of the gongs. Another boatman's superstition is in connection with whistling and howling for the wind. Boatmen are very superstitious about fixing the place of anchoring at night. If you ask such a question you rarely get a direct answer, as he supposes to name the place is unlucky, and some accident may happen in consequence. No one is allowed to stand on the extreme end of the boat, as this place is reserved for the *River God*. With all this in mind it will be seen how important this temple is to all sailors and boatmen.

In the T'ai-Wang-Miao and the Feng-Shen-Miao there is a goddess worshiped by most families having business connected with the navigation of rivers or the ocean. Her temples are numerous and sometimes large and expensive. This goddess it is said was the daughter of a man who with his sons was engaged as a sailor. He was born during the year 700, Sung dynasty. One day while she was engaged in the employment of *weaving* in her mother's house, she fell asleep through excessive weariness, her head resting upon her loom. She dreamed that she saw her father and her two brothers on their separate junks in a terrific storm. She exerted herself to rescue them from danger. She immediately seized with her mouth, upon the junk which contained her father, while with her hands she caught a firm hold upon the two junks which contained her brothers. She was dragging them all to shore when alas, she heard the voice of her mother calling her, and as she was

an obedient girl, forgetting that she held her father's junk by her mouth she hastily opened it to answer her mother. She awoke in great distress and lo! it was a dream, but not all a dream, for in a few days news arrived that the fleet in which the family junks were, had encountered a dreadful storm and that the one in which her father was, had been wrecked and he had perished while those in which her brothers were were saved. The girl knew that she had been the means of the salvation of her brothers. This girl became as the result of her dream, one of the most popular objects of worship in the empire. The emperors of China have at various times conferred various high-sounding titles upon her, some of which seem blasphemous.

She is called "*Queen of Heaven*," *Her ladyship the Heavenly Queen*," etc. We may well be reminded of the titles given her, and the worship and honors paid her of the titles which are given to the mother of Jesus, by the authority of the Pope of Rome. Sailors belonging to junks which go to sea and those who work on rivers often take with them incense dust from the censer. These ashes they carry about their person in a small red bag. Several of these I have come across on the beach at Pei-tai-ho. When there is a violent storm at sea and there seems but little hope that the junk will outride it, the sailors all kneel down and with the bag in hand implore the goddess to send deliverance. The sailors' goddess has two principal assistants whose images stand one on each side of her in the temples.

Several temples in Tientsin are occupied for other purposes than worship, such as the Tai-Sz-Miao in the Austrian Concession ; nobody goes there to worship. The Yao-Wang-Miao is used as a middle school. The Swang-Chung-Miao at the West City is also used as a school. The Lü-Tzü-Sz at the West City is a deserted place just now as it is used as a police station. The Lung-Wang-Miao is used as offices and in many of these places worshippers are only admitted on the payment of 5 cents, and needless to say the result is to decrease the number of worshippers. The Tai-Fü-Sz is at the Ho-Tung and occupied by Austrian soldiers. There are not many people who go there to worship.

2 :—SUNG-WANG TEMPLE was dedicated to a Mongol. This temple is just outside the west gate of the city. Sung-Wang was a Mongol prince who led soldiers and fought at the time of the Tai-ping rebellion. He came down from Mongolia with a camel corps, and did great execution among the rebels it is said. In the year 1860 when the French and British marched to Peking, Sung Wang's troops opposed them at Pah-Li-Chiao, 8 *li* from Tung-Chou. His force was cut up and scattered and he died in Peking in 1864. This temple was erected to commemorate all the wonderful deeds done in helping to preserve China.

3 :—HAI-KUANG-SZ or (Bright Sea Temple) stood where the Japanese barracks are now. Years ago it was a famous temple and old residents well remember the sound of the big bell as it floated across the plain calling the priests to worship. Needless to

say the same bell calls our gallant firemen to duty at this date. The feng-shui of the temple has been destroyed, and few worshippers go there now. Attached to this temple was an arsenal which was a strong Boxer position in 1900. In and around this temple many a brave soldier laid down his life on the 13 of July, 1900. The only land-mark left however, is the little wooden bridge across the canal and over which the foreign soldiers had to cross and while doing so became a target for Chinese guns. The country between this temple and the south gate of the city was indeed sprinkled with the blood of many a brave soldier.

The commanding officer of the U. S. troops, Col. Liscum, was killed not far away. The land secured for the new Methodist Episcopal Mission is about the centre of the battle-field where there were 775 casualties among the foreign troops on one day. The Chinese General Nieh was killed close to Hai-kuang-sz temple. So that while the temple is practically deserted it remains as a place of great historic interest.

4:—TSU-CHU-LIN Temple is no longer in existence. Till 1900 it stood about where the present French market stands. It took its name from a few sprigs of bamboo which were cultivated in the temple yard. All evidences of the temple and bamboo have long since been, swept away.

5:—TSENG-KUO-FAN Temple was erected to the memory of the viceroy appointed after the Tientsin Massacre in 1870. This temple stands at Hopei and is interesting as the place given to Dr. McKenzie for

use as a Dispensary by Li-Hung-chang. It was here the first medical work was commenced in the city.

6:—NIEH TEMPLE stands at Ho-pei. Many will remember the man in whose memory this temple was erected. He was the Chinese General in command at Lu-tai till the Boxer upheaval in 1900, and was killed while fighting the foreign troops near the Hai-kuang-sz. At the beginning of the Boxer war he honestly tried to put them down, and was rebuked by the Empress Dowager as was General Mei. He was then obliged to turn against many of his friends, the foreigners, though reluctantly. He died fighting, and the temple was erected to his memory.

7:—LI-HUNG-CHANG TEMPLE is probably the most beautiful of all and is capable of seating about 2,000 people it is said. It is used mostly by the students of Government Schools for worship.

8:—T'ING TEMPLE stands in memory of the late admiral T'ing who commanded the Chinese Fleet at Wei-hai-wei while fighting the Japanese. It will be remembered that he committed suicide by drowning himself.

There are many other temples dedicated to famous men, but not of any particular interest to our subject. In and around the city there are about one hundred temples dedicated to the several deities mentioned. At these temples there are annual festivals which are attended by thousands of the people, some for worship, others for business. But the greater number for what they can get. I will only mention three of these :

1:—KUEI-HUI OR DEVIL FESTIVAL is held on the 15th of the 7th Moon. It is supposed that the demons held in the lower regions, are released at this time for a longer or shorter period according to the amount their friends are able to pay. For a good consideration they may secure their permanent freedom. On the evening of the above date there is a great procession along the streets, of men carrying masks representing the hideous personalities of the lower regions. This performance is carried on all night and many of the people spend considerable sums over it.

2:—C'HENG-WANG TEMPLE Festival is celebrated at the Cheng Wang Temple on the 4th day of the 8th moon. Perhaps some who reside in the settlements have seen cart loads of women being driven towards the city with one of them sitting on the front beating a small gong. These people are pilgrims bound for the Festival to burn incense.

3:—HUANG-OR-IMPERIAL-HUI or Festival is held at the famous Niang-Kung Temple. This is held on the 18th day of the 3rd moon. All these festivals are a great harvest time for the priests, and are looked forward to by business men.

Besides these there is the "dragon festival," "feast of lanterns," "anniversary of the death of Confucius," "dragon boat festival," "feast of heavenly gifts," "spirits festival," all these and many more are observed on the proper dates.

CHRISTIANITY

Christianity came less than fifty years ago and attacked this heavy mass of stereotyped superstition, and idolatry, and some measure of success has followed yet not what we could wish. The first Protestant convert was baptised two years after the arrival of the first Protestant missionary in 1860. In Canton the first baptism did not take place for seven years, and the organization of the first Christian church occupied twenty-eight years after the arrival of Morrison.

At Foochow it was nine years before the first convert was baptised, so that Tientsin showed fruit earlier than most of the open ports of China.

We turn first to the Catholic Missions because they were the first in the field. An out-station was opened here in the year 1847. The foreign priests resided in Peking till the year 1861.

The Lazarist Mission takes charge of all Catholic Mission work in Tientsin. As to the early history little can be gleaned from available sources. When the H'o-peï Cathedral was destroyed at the Massacre in 1870, most of the records went to the flames. But the Lazarist Fathers have kindly placed such information as they possess at my disposal. From this information we find the Mission was established in Tientsin in the year 1847. But for the 14 years following, *i.e.*, from 1847-61, the Tientsin station was

in charge of Chinese priests. In the year 1861 the first foreign priest came to reside here. The Sisters of Charity of St Vincent-de-Paul came to Tientsin in 1862, and carried on their work among women and children till the Massacre in 1870. At that time ten of them became the victims of the cruel mob. Several were killed in the compound of the old cathedral on the Yang-Huo-chieh street and monuments to their memory remain to this day. The church at this place was built in the year 1868-9 and the ruins have but recently been pulled down after having gone through the flames of mob riot twice. First during the Massacre and secondly, during the Boxer upheaval. This Church was peculiar from the fact that on entering it was necessary to descend about twelve steps before you reached the floor . . . The reason for this being by going down it was unnecessary to build the church so high as to interfere with the Chinese ideas on *feng-shui*. The large Cathedral now standing on the river bank at H'o-peï was first built in 1869 and went to the flames the following year at the time of the Massacre. A brief account of the terrible experiences of the Catholic missionaries at that time will not, I am sure, be out of place here.

It might be as well to state that the whole life of a missionary could not fail to be shrouded in mystery, to a people whose entire range of ideas were to a marked degree of a secular and materialistic type. . . . And perhaps it may be said that in the case of the Catholic missions especially, this mystery is

intensified by the air of solemnity and secrecy which the impressive style of worship, and such religious exercises as the confessional, throw over their whole life. For weeks before the actual outbreak an attack on the Cathedral was contemplated. In the first instance it did not involve the lives of missionaries or other foreigners. And the only motive assigned for the destruction of property was that the beneficial courses of the *feng-shui* were considered to be obstructed by such high buildings.

It was only a few days before the outbreak that there was any intention to kill foreigners or take life. But the talk about *feng-shui* gave way to wild stories respecting the alleged abduction of Chinese children and even adults. These were said to have been put to death and to have been used for various medical compositions and applications. These absurd stories were diligently, and rapidly circulated so that at length it was the topic of conversation ; the cry then became " Death to all foreigners and destruction to all foreign property. "

On the outbreak all the property of the Sisters, and Catholic Mission was destroyed and several of the missionaries were killed under circumstances of brutal atrocity. Women whose only fault was that they had devoted their lives to do good were put to death. Many of the scholars were saved but thirty or forty were suffocated in a cave where they had taken refuge. Twenty foreigners were killed of whom twelve were ladies. The Protestant chapels were looted and destroyed. In all sixteen churches and

chapels suffered in the city and surrounding country. Thus the first chapter of mob violence ended and will go into history as the *Tientsin Massacre, June 21, 1870.*

The Tientsin Missionary Association of that date sent letters of sympathy to the Catholic Mission. Many other places such as Shanghai also joined, testifying that in the presence of such deep sorrow there is a touch of nature which makes the world akin. The Catholic churches were re-erected at least as far as necessary, for the Ho-Pei Cathedral tower proved too much for the mob in 1870, as it did for the Boxers in 1900. All that was needed on both occasions was that the body of the church be added to the tower which remained.

Looking at that piece of masonry we may remember the fact that it defied the fury of the riot twice in succession, and in so far it is an example of how the Gospel is uninjured by heathen rage.

The present St Louis' Cathedral was erected in the years 1871-2. In the year 1900 the Catholics had eight fathers killed by the Boxers in the province, and two in the prefecture of Tientsin.

At present there are five foreign Fathers, and five Chinese in the district of Tientsin There are about 10,000 members in the prefecture, and 2,900 in the district or county. In Tientsin city there are four churches.

2 :—THE JESUIT MISSION is represented in Tientsin by a Business Agency only with two foreign priests in charge.

Protestant Mission work was commenced in the year 1860 and more than a passing note should be made of the men who dug the foundations and were the pioneers of Protestant mission work in Tientsin.

Dr. Blodget, Dr. Edkins, the Rev. J. Innocent, the Rev. J. Lees, the Rev. W. N. Hall, and Dr. C. A. Stanley, who is with us still. In literary and evangelistic work they were remarkable men. It was a privilege not to lightly esteem to know and be associated with them in service. About 15 years ago there was a meeting of this association held in the old Temperance Hall when Messrs. Innocent, Lees, and Stanley gave reminiscences of their pioneer days. Since then the two former have joined "The great majority." But we have a vivid recollection of the hard experiences of the early days as recited by them. We have in some measure *entered into their labours*. Twelve years later the Methodist Episcopal Mission opened work in Tientsin. The first missionary was the Rev. G. R. Davis, D.D. of Peking. I will now give a short sketch of each Protestant mission working here as I have been able to secure the information.

3 : —AMERICAN BOARD MISSION was the first Protestant Mission to be established in Tientsin. Dr. Blodget was the first missionary ; he arrived Sept. 25, 1860. He first took up his abode in a temple, the Tien-Hou-Kung and later he resided in the British Barracks near the east gate where he acted as chaplain for some time. It is interesting to note that General Gordon was here at the time, and there is no doubt Dr. Blodget and he were acquainted. In

the year 1861 Dr. Blodget moved to a place near the present Tsang Men Kou Chapel, and there opened the first public building for (Protestant) worship in North China.

In the same year the Rev. J. Doolittle joined Dr. Blodget, but one year later left for the south. The first Chinese convert baptised was a blind man named Chang-You-Li; this was on June 9, 1852. He died in the faith some years later. Dr. and Mrs. Stanley arrived on March 13, 1863. In August of the same year Mrs. Stanley opened the first Girls' School in Tientsin, the feeble beginnings of Female education. Dr. Blodget left for Peking Feb. 24, 1864. Dr. Stanley took his first missionary trip in the autumn of 1864.

In the year 1865 the missionaries of the New Connection, London Mission, and American Board formed a Union for the purpose of doing mission work in one of the suburbs of the city. Each mission had charge one month. The place selected was near Hsi-Ku and was known as the "Hsi-Ku Chapel." This union work continued for about two years when other calls became too urgent for its regular performance and the Union was dropped. In 1865 the mission rented another building near the Fu yamen where work was carried on for some time.

In the winter of 1866 at the request of seven men Dr. Stanley with others took a long country tour, preached, sold books in towns and villages, and the result of this trip was the opening of the important outstation of Pang Chuang in Shantung.

In the summer of 1867 Dr. Stanley built the first mission house near the French Concession and resided there till he removed to Hsi-Ku in 1906. Tung-Chou station was opened from Tientsin in 1867. At this time about 70 members were handed over to the London Mission from an out-station at Ning-Ching-Hsien.

During the Massacre the Mission had two chapels destroyed in the city. The Christians met many hardships but none were killed.

In 1886 P'ang Chuang was made a separate station and about 300 members were transferred. The first Day-school for boys in North China was opened by Dr. Blodget in 1863. In Tientsin there are three centres. One in the French Concession—a business agency. Another in the centre of the city on the main street East of the Drum Tower. This chapel was destroyed in 1900 and rebuilt later. Preaching to the heathen is carried on every day and regular services on Sundays. At this centre there is a Day-school for girls. Two miles north of the city at Hsi-Ku is where the missionaries now reside. There is a chapel, boys' and girls' boarding schools besides work for women and children. Attached to this there is an extensive country work under the supervision of Mr. Ewing.

The present staff of the Mission consists of :—

Dr. and Mrs. Stanley, (1863).

Rev. and Mrs. G. E. Ewing, (1895).

Miss Ellis, (1906).

Mr. Grimes. Treasurer and Business Agent, (1902).

4 :—THE UNITED METHODIST MISSION was the second Protestant Mission to be established in Tientsin, the name at that time being the Methodist New Connection. The Tientsin Mission was opened in 1861. Its founders were the Rev. W. N. Hall and the Rev. J. Innocent, both of whom came to China in 1859 Both missionaries were held in high esteem among the first residents in the port, and it was largely by their exertions that the first church for English worship in Tientsin (old Union Church) was built in 1864. English services were held in this building till the year 1895, when the new Union Church was built. Since that time the old Union Church has been used for the Chinese work. In the records of the Massacre it is stated that a man was caught on the Tower with two bombs in his possession ready to fire the building. It stood, however, through the times of the Massacre and the Boxer outbreak with very little damage. During the stormy days of 1890 and 91 and again in 1898-9 it was decided that the alarm signal should be the ringing of the church bell, and the writer has a vivid recollection of a very large "gong" hanging on a tree at the other end of the Bund for the same purpose, the church bell at one end of the settlement and the gong at the other.

The mission has three churches in Tientsin, the chief of which is the Tung-Ma-lu or the East Boulavard Church, where the city wall once stood. The largest congregation meets in this church. Then there is a chapel at Shui-Ti-Tzu closely adjoining the Austrian Concession.

This was the first mission to open up interior stations. The work has been very prosperous but especially so in the country.

In Tientsin there is a Theological College where converts are trained as preachers. This college is situated on Taku Road and was founded in 1867, and is probably the oldest college in North China. The college has an English and Chinese Principal, and for the past year the students numbered 19. This Mission was the first to adopt the electric light in its chapels. All the chapels in the city were destroyed by the Boxers, but larger and better buildings have taken their places. The old chapel at Kung-Pei has not been rebuilt. The latest statistics for city and country work is given at 4600. The work in Tientsin city is terribly undermanned and this may be said of all the missions.

Daily preaching is kept up in the various centres in the city, and evening meetings at stated times when the people can meet the missionary and discuss topics of common interest but especially religion. The present foreign staff consists of :—The Rev. and Mrs. Candlin. (1880)

5 :—THE LONDON MISSION was opened closely after the two missions already mentioned. The work of this mission was commenced by the late Dr. J. Edkins in May of 1861. The first chapel used by the mission was situated in the Nan-Hsieh-Chieh where Dr. Edkins resided for some time; then a place was rented between the double gates of the old east gate of the city. This was afterwards

given up and was used as the first chapel by the Methodist Episcopal Mission. Dr. Edkins went to Peking in the year 1863 to open work there. The Rev. Jonathan Lees arrived in 1862 and was joined by Mr. James Williamson in 1854...Mr. Williamson was drowned in the Grand Canal as the L. M. S. records state "perhaps with violence."

The Rev. J. Smith Barradale arrived in 1873 and died in 1878 of famine fever while on Famine Relief Work. He was buried in the Tientsin Cemetery and from the inscription on his tombstone we find that "He introduced Good Templarism into Tientsin." From this time on there is a list of honoured names: Dr. Mackenzie who opened the first Government Medical College in 1881, and who died in 1888. Many of his old students hold very responsible positions at the present time. Dr. Fred Roberts succeeded Dr. Mackenzie but died a few years later. The Hospital on Taku Road is adorned with many tablets from grateful patients as well as an Imperial tablet.

The first chapel at Ku-Lou-Shi was built in the year 1871 and has been rebuilt or altered four times since. It was destroyed by the Boxers but a useful chapel has been erected on the site, and is open daily.

Perhaps the most beautiful chapel in North China and certainly in Tientsin was situated at Ma-Chia-Kou, which is now included in the Japanese Settlement. The Mitsu Kaisha offices are built on the old site. It is said that Mr. Lees spent a considerable sum of his own money in its erection. It went to the flames in 1900.

Among the Boxer papers found at that time there was a record found giving details and names of those who did the work of destruction. This was a great triumph for the Boxers as the place was so near the settlements. The new chapel on the L. M. S. compound is to supply its place Woman's work for Chinese women was commenced in 1886 by Mrs. Lance, but she died shortly afterwards. Mrs. Morrison, Miss Macey and Miss Winterbotham continued the good work for some time. The Anglo-Chinese College was built in 1897, but was not much used till after the Boxer troubles. There are nearly 400 students at present.

English services are held regularly. There is an interesting Museum in connection with the College. The Present staff of workers consists of :—

The Rev. T. and Mrs. Bryson, (1866).

Rev. A. and Dr. King, (1879).

Dr. and Mrs. Lavington Hart, (1892).

Dr. and Mrs. Kirkwood, (1902).

Mr. J. R. Taylor, (1905).

Mr. Sowerby, (1906).

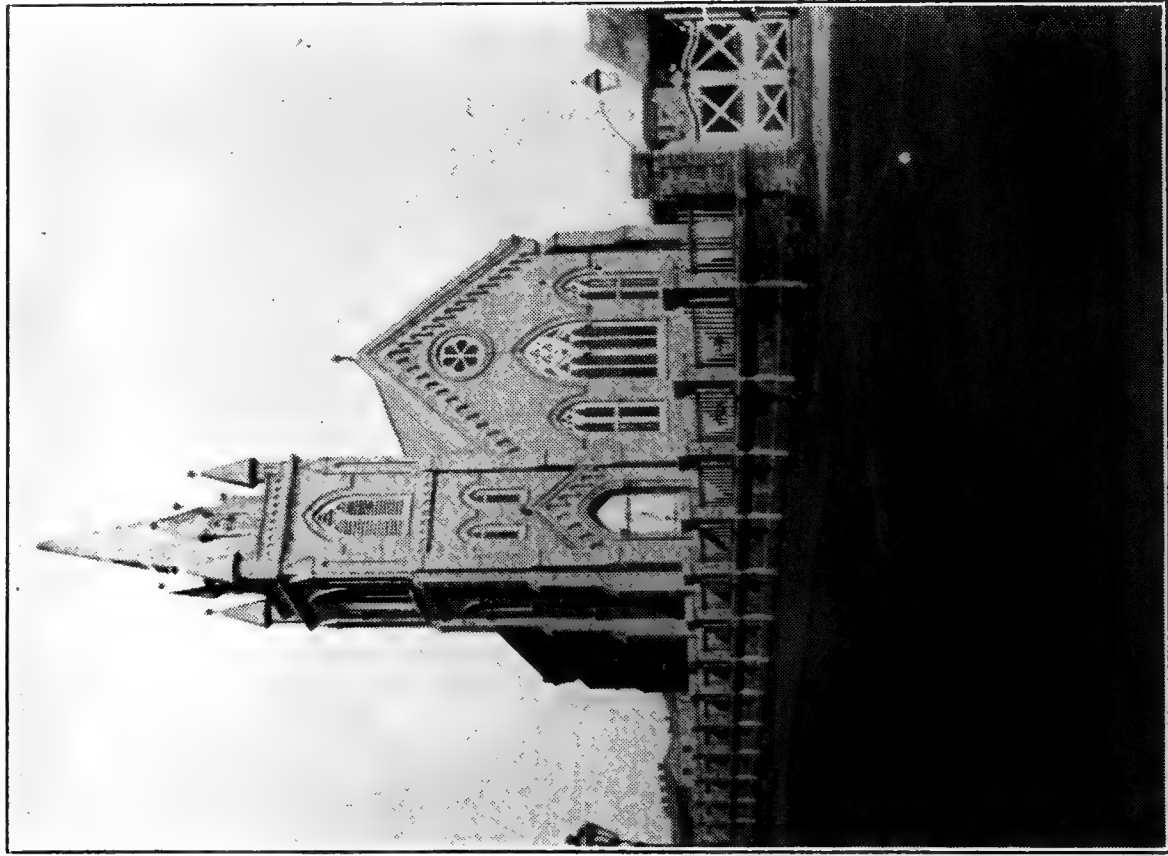
Mr. K. Gordon, (1905).

Mr. M. Gordon, (1905).

6 : —THE METHODIST EPISCOPAL MISSION commenced work in Tientsin in the year 1872 and Rev. G. R. Davis, D.D., was the first missionary appointed. It is by far the youngest mission working here, though it may be counted a fairly vigorous infant.



EAST GATE METHODIST EPISCOPAL CHURCH WHICH
SPOILED THE FENG-SHUI OF THE CONFUCIAN TEMPLE.



THE NEW UNION CHURCH, TIENTSIN.

The first chapel occupied was a building standing between the two gates of the old east gate; previous to that time it had been used by the L. M. S.

On the completion of the new chapel on the opposite side of the street it was given up. The East Gate Chapel was built in 1888, and still stands, probably the only foreign building in the city to weather the storm of 1900. At our Conference of 1888 the writer was appointed by Bishop Fowler to come to Tientsin and take charge of the city work with the Rev. Chen Ta-yung as assistant. Mr. Chen was killed by the Boxer mob north of Peking. On first opening, vast crowds assembled day by day and we estimated that 20,000 people heard the Gospel within its walls during the first year.

Very soon our Chinese neighbours discovered that the ridge of the chapel roof over-topped the Confucian Temple close by, thus spoiling the *feng-shui* of the temple. It was commonly reported that since the building of the chapel very few of the students had been able to take degrees as in the past. . . . Processions would form up in the street, halt in front of the chapel, and cry out for lost children. . . . the inference being that we had them inside, scooping out their eyes and hearts. At last it became absolutely dangerous to visit the city. Under the circumstances Viceroy Li Hung-chang appointed a deputy, the late lamented Mr. Pethick, his Secretary, and the mission appointed Dr. H. H. Lowry to consult on the subject. After several conferences the mission decided to accept another site in another part

of the city and a sum of money to show that we were willing to yield to the prejudices of the people. On the day appointed to hand over the chapel to Li Hung-chang's deputy he remarked "Where do you keep the machinery?" meaning of course that which we kept for the scooping out of hearts and eyes. The Rev. Mr. Chen who was standing by, turned round and handed him a copy of the "Pilgrim's Progress" in Chinese saying, "this is the only kind of machinery we have been using."

In the year 1894 a chapel was erected on the site given us in exchange which went to the flames in the Boxer year. After the siege it was found that the old East Gate Chapel had been but little damaged while all other buildings had been destroyed. The ridge had been lowered about one foot, and thus all the requirements of *feng-shui* had been satisfied. The Provisional Government gave us possession and we turned it over to the Army Y. M. C. A. for work among the foreign soldiers then stationed in the city. About a year later we opened it for preaching in Chinese which continued for three years till we could rebuild our other chapels.

We then handed it back to the rightful owners, the literati of the city who use it as a library where the ancient records are kept.

As showing the friendly feeling existing at the time of handing the place back a procession of thirty leading scholars came to the settlement to present a tablet with the inscription "I Tun Chung-wai" (peace and conciliation between Chinese and foreigners).

In the year 1895 the mission built a chapel just inside the west gate of the city. . . . It was the first church to go to the flames in the year 1900. The neighbour on the east was a Boxer leader and he set fire to the place. Unfortunately there was an east wind blowing at the time and the flames were driven west till all within a very wide area of that portion of the city had been destroyed. About 15 Christians ran to the chapel for refuge but were all killed within its doors. In the year 1904 we rebuilt a larger and better church, boys' school, woman's dispensary, and girls' school, all of which are open daily.

Wesley Chapel, one of the only two chapels left standing by the Boxers because it stood within the "firingline," was built in the year 1881 by the late Dr. L. W. Pilcher, who became the first president of Peking University, and who was the first Secretary of the Tientsin Missionary Association. The chapel was enlarged in 1895. This church is entirely self-supporting. Last year its pastor was called as the first Chinese Pastor of the Chinese Church in Japan. The Isabella Fisher Hospital on Taku Road was one of the first, if not the first woman's hospital in China. It was opened by Dr. Howard who afterwards became Dr. King and who is still with us. It was built in 1881. Dr. Howard reached China in 1879. This Hospital was occupied in 1895 by wounded Chinese soldiers as indeed all the Mission and Government Hospitals were during the Japanese war. In 1900 it was again taken over as a Military Hospital, but this time for wounded American soldiers. . . . The Intermediate

School for Chinese boys was opened in 1890 and may justly claim to be the first mission school to open its doors to all comers for a Western education of a middle class. It was the first school to be endowed by Chinese officials. The Customs Tao-tai of Boxer days was one of our supporters though per force he was obliged to become pay-master to the Boxer Army. Owing to the uncertainty of moving the mission plant, we have not kept pace with the times as regards buildings, but this will be remedied in time. In and around the city there are several day-schools both for boys and girls. Like other missions we are undermanned, but we have an able staff of Chinese helpers who make up in some measure for the lack of foreign workers.

Preaching to the heathen is carried on every day, and in this way we are taking part in bringing the Gospel to this great city. The present staff consists of :—

The Rev. F. and Mrs. Brown, (1883)

Rev. Burton and Mrs. St. John, (1903)

Mr. and Mrs. O. J. Krause, (1903)

Miss E. Martin, M. D., (1900)

Miss E. Knox, (1907)

7:—THE YOUNG MEN'S CHRISTIAN ASSOCIATION is one of the youngest Institutions established in Tientsin, but its vitality and vigour are refreshing to the older Christian missions. It was established in the year 1895. The first few years work was almost entirely confined to students in the various Government and Christian schools . . . Since the year

1900 the work has been wholly reorganized and now among the membership of the Association can be found Chinese literati, officials, clerks, business men, translators and many other occupations represented besides students . . . The work is confined entirely to Chinese young men, and is carried on in two widely separated and different localities. The work was commenced by the Rev. Willard Lyon in the year 1895. Mr. Gailey came out in 1898 and Mr. Lyon left for Shanghai.

The first work was carried on in a small building on the Taku Road and near the old American Board Mission gatehouse. It was put up and presented to the Y. M. C. A. by Dr. Atterbury of the American Presbyterian Mission, Peking, but who years ago retired from the field.

In the year 1896 a large building was erected at the east end of Taku Road. This building was the gift of Mrs. Livingstone Taylor of Cleveland, Ohio, U. S. It was looted in the year 1900 and was sold as being unsuitable for the work in the year 1902. The oldest branch at present in existence is in the French Concession, 46 Rue de Paris, in buildings owned by the Association. These buildings were not erected for Association purposes yet they lend themselves quite well to the present needs of this work.

The latest development of the Tientsin Y.M.C.A. work is to be found within the city walls which of course do not exist. The rented premises for this work are entirely Chinese and the equipment as well

as the work itself is fashioned mainly on oriental lines. Here will be found a many-sided work carried on for the youth of Tientsin.

Day and night schools, lectures in science, industry, commerce, travel, etc. Athletic work on the premises and in the field. Social and religious work, Bible class and lecture work Reading and games room, etc.

There are two high schools and one day-school in connection with the Association. There are at present three teachers who besides teaching in the Y. M. C. A. schools give time to private, middle, and government middle schools. The present staff consists of :—

Mr. R. R. Gailey, (1898)

Mr. and Mrs. C. H. Robertson, (1901)

Mr. and Mrs. G. H. Cole, (1906)

Mr. Hall, (1907)

Mr. Tripp, (1907)

8 :—CHINA INLAND MISSION

is represented by one of its senior missionaries. Tientsin being the port of entry for the whole of North China, the needs for such an agency are self-evident. The able representative of the mission finds much time for evangelistic work among soldiers and others, and is always a willing helper when called upon by any of the established missions.

The staff consists of the Rev. and Mrs. G. W. Clarke, (1875)

9:—THE BRITISH AND FOREIGN BIBLE SOCIETY is represented by a sub-agent, who is kept very busy sending out Bibles not only into the city of Tientsin, but for hundreds of miles in the interior. The circulation of Scriptures from this centre for the year 1907, was a grand total of 268, 613 copies.

The staff consists of:—The Rev. and Mrs. I. Drysdale, (1898).

10:—SCOTTISH BIBLE SOCIETY is represented by an agent with a large corps of native assistants. This is essentially a very important work, and without the Bible agents the missionary would be like a mechanic without tools. All the societies owe a deep debt of gratitude to the Bible Societies. The distribution last year amounted to a total of 448,000 copies.

The staff consists of:—

Mr. A. and Mrs. Annand, (1890).

Mr. Souter, (1907).

11:—THE AMERICAN BIBLE SOCIETY is represented by a Chinese assistant, but its work is meeting a felt need.

* * * * *

We believe that all Christian agencies working in the city of Tientsin have been mentioned.

To sum up we find that there are *five* men whose whole time is given to evangelistic work. And *one* man who gives half his time.

There are *two* ladies in training for work among women.

There are *thirteen* men giving their whole time to educational work.

There are *three* medical missionaries.

There are three Bible agents.

There are three business agents.

The missionary married ladies give great help in many ways and sometimes prove to be "*the better half of us.*" With this small staff of workers spread out "*very thinly,*" with the hardness which naturally comes from work at the ports, we are not discouraged.

Many and varied are the difficulties and the obstacles to be overcome in bringing the Gospel to the Chinese, and the first which meets every new-comer, is

1 :—THE LANGUAGE :—The absence of an alphabet. The peculiar tones and inflections. The aspirated and guttural modulations, necessary to be carefully observed. The peculiarities in regard to number, case, declension, and conjugation when compared with other languages. All help us to sympathise with the man who said he believed that the Chinese language was the work of the devil who by it hinders the spread of Christianity in a land where he has so many zealous and able subjects.

2 :—ANCESTRAL WORSHIP is perhaps the greatest of the peculiar obstacles to the spread of Christianity in Tientsin.

The influence of Confucius and Mencius and other worthies of antiquity make it very difficult for many, to accept the Gospel. Some idea may be gained of the regard with which the people cherish the memory of

the great sage, from the words of the sacrificial ritual as translated by Dr. Williams in his "Middle Kingdom":—

"Confucius, Confucius, how great is Confucius?
Before Confucius, there never was a Confucius,
Since Confucius there never has been a Confucius,
Confucius, Confucius, how great is Confucius."

To refer again to the interesting article by Sir C. Eliot:—"It forms a plea for the adoption of an aggressive policy in China by the Christian Church and the plea is all the more eloquent because the inference must be drawn from the facts stated. In no country is the popular temper so materialistic. Religion is at a low ebb because it is almost a superstition. The destructive effect of education on two out of the three great religions is fully recognized. The whole fabric of Taoism disappears before an elementary scientific education, and so does much of popular Buddhism. Whether China is to be left to follow the teachings of agnostic philosophers or is to be won for Christ is the issue which faces His disciples to-day."

It is possible when more than one half of one's life has been spent in China. surrounded by its people, its idolatries, and its superstitions, to give a disproportionate interest to this city as a field of labour. I cannot avoid feeling that the home churches do not realize the need and are greatly at fault, in not putting forth more interest, sympathy, prayer and effort in behalf of the perishing people of this city. A million souls hastening day by day to the grave. This is a "Gibraltar" of the heathenism of the world.

Against its bigotry, superstitions, and idolatries the most faithful attacks should be made by Christendom, and with the faith inspired by the Scriptures the results are assured.

“The heathen are to be given unto the Son for His inheritance and the uttermost parts of the earth for His possession.”

Behold these shall come from far and lo these from the north and the west and these from the land of Sinim.”

CHURCHES FOR FOREIGNERS

ENGLISH SERVICES

Church of England.—Tientsin was opened as a place of residence for a clergyman of the Church of England, in the year 1890. The first incumbent was the Rev. W. Brereton who came in November 1890 and began services in a rented building behind what is now a godown opposite the store of Messrs. Jaques and Co., Victoria Road. The first building used was a converted stable. After some three or four years Mr. Brereton handed over the work to the Rev. F. L. Norris. A parsonage and a nice little church room was erected in Nov. 1894. A boys' school was started in 1897, and a girls' school in the autumn of the same year. In the following year Mr. Norris handed over the work to the Rev. Iliff (now Bishop) whose first work was to collect funds for a proper church.

The two schools were amalgamated in 1899, and survived the Boxer troubles of the following year, but they were closed in 1905 when the present public schools took their place. The first half of the church was consecrated in the year 1903. The Rev. Benham Brown filled the vacancy till the work was entrusted to the present incumbent, the Rev. J. H. Sedgwick, M.A.

Union Church.—Was built in the year 1896. The old Union Church was built in 1864. Up to the time of a resident clergyman of the Church of England, in 1890, the arrangement was to have the Church of

England service read every Sunday morning by the preacher appointed for the day. The services were invariably conducted by resident missionaries. After the arrival of the Rev. W. Brereton the prayers were discontinued in the Union Church but were read in the room set apart for the Church of England service. Many old residents will remember the happy combination of services when *all* the foreign worshippers of Tientsin met together on Sunday mornings. For some years after the removal to the present Union Church the missionaries continued to conduct the services. In the year 1903 the Rev. Millar Graham was called as pastor and remained for three years.

The present pastor, the Rev. J. S. Griffith, came from England to take up the work, 1907. During the Boxer troubles the church stood in a very exposed position but was not damaged very seriously. The building was used as a military hospital for some time.

It would be difficult to imagine what Tientsin would be like without these two foreign churches. For many years collection has been taken at Xmas for the Chinese poor of Tientsin which has strengthened the bond of union existing between the native and foreign Christians.

Japanese Union Church.—This Church is in a flourishing condition with its own pastor, but we believe partly supported by the Christians in Japan.

Tientsin Temperance Society.—Among the institutions especially for the use of foreigners we cannot forget the Temperance Society which is the oldest in the city. Though its work as its name signifies

is mainly temperance, it has ever had a Christian side. Invariably its meetings have been opened by prayer, and nearly always has there been a Bible class in connection therewith. Many a lonely sailor has been led to the Light through the faithful men and women who have not been ashamed to recognize the power of religion on those who were anxious to turn from drink and its snares.

Missionaries have been the leaders in this work, but there have been many zealous laymen who have given years of labour to the Temperance Society. One name in particular will occur to some, that of John Wilson, who rendered valuable service.

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Fuh-kien

Bishop Graves,
Shanghai



Bishop Cassels,
West China

Bishop Moule,
Mid-China

Bishop Scott,
North China

Bishop Iliff,
Shantung

THE BISHOPS OF THE ANGLICAN COMMUNION IN CHINA

One see, Victoria, is unrepresented. The Bishop of Victoria to succeed the late Bishop Hoare had not been consecrated when this photograph was taken

The American Episcopal Church in China

By **ANNETTE B. RICHMOND**

A member of the staff
of the District of Shanghai

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OF THE PROTESTANT EPISCOPAL CHURCH IN THE
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1907

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127

TO THE REV. E. H. THOMSON,
WHOSE LIFE HAS BEEN SPENT IN THE
SERVICE OF THE CHINA MISSION,
THIS HISTORY IS INSCRIBED

CONTENTS

CHAPTERS	PAGE
Preface.....	ix
I The Beginnings.....	I
II Opening of Permanent Work.....	II
III Early Growth and Progress.....	25
IV A Period of Depression.....	37
V Extension of the Work.....	51
VI The Work Under Bishop Schereschewsky...	67
VII The Work Under the Second Bishop Boone.	81
VIII Growth and Extension.....	97
IX The Division of the Diocese.....	109
X The Mission in 1907.....	123

APPENDICES

A List of Books Prepared by the Members of the American Church Mission.....	137
B List of Chinese Clergy.....	139
C List of Missionaries.....	141
D Chronology of the Mission.....	149

ILLUSTRATIONS

Bishops of the Anglican Communion in China.....	Frontispiece
Rt. Rev. William J. Boone, D. D.....	Page 12
The Rev. Yung Kiung Yen, Mrs. Yen and Miss Yen.....	" 58
Bishop Schereschewsky, with his Chinese and Japanese Secretaries, working at his translation of the Bible.....	" 68
The Operating Room of St. Luke's Hospital, Shanghai, is absolutely up to date and efficient.....	" 78
The Redemption of Chinese Womanhood...	" 86
Some of the Chinese Clergy of the District of Hankow.....	" 98
The Waiting Room and Dispensary of St. Peter's Hospital, Wuchang.....	" 102
The Rt. Rev. James Addison Ingle, M. A...	" 117
A General View of St. John's University Buildings.....	" 126
Students at Boone College, Wuchang, in the Library.....	" 128
Miss Porter of Tsing-poo speaking to a group of Chinese outside the city wall..	" 132

PREFACE.

THE circumstances which have led to the publication of this History of the work of the Mission of the American Church in China are these: It seemed that that work had been carried on for so long a time, and was of such importance in itself, and an object of such interest to the many men and women in the home land who are aiding it with their gifts and following it with their thoughts and prayers, that it required a record of its beginnings and progress which would furnish needed information to all who desired to know about the work of the Church in China.

A short historical sketch had been published more than twenty-five years ago, and an excellent little pamphlet giving an outline of the work of the Mission was prepared by Mrs. J. H. Barbour and Miss M. C. Huntington in 1898 (revised 1900), but there existed no book which would give a student of missions a full account of the history of this Mission from its beginnings in 1835.

The need of writing such a book at the present time was brought home to some of us by the thought that there was still one of our missionaries remaining who is a link with the old days,

and that we could call upon Archdeacon Thomson's recollections of the past to supplement or explain the records which are contained in the old volumes of *The Spirit of Missions*.

And, lastly, the fact that the China Mission now consists of two dioceses, each of which will in time develop its own history, made it desirable that the history of the years before the present period of expansion should be carefully and fully written.

As it appeared that such a book would be of service not only to Church people who are students of missions and to all the members of the China Mission, present and future, but also to the Secretaries and the Board of Missions, as a work to which they could refer with confidence, and, further, that it might serve in time to come as a contribution to the general history of our American Church, it was decided that it should be written.

At my request, Miss A. B. Richmond, who has been a member of the Mission for nine years, undertook the task, in addition to her regular mission duties. The work has not been an easy one, and much time and attention have been devoted to it, including many days of her furlough at home; but by diligent exertion it has been successfully accomplished, and the readers of the book will recognize how well it has been done.

The facts have been carefully verified, and the

references to the volumes of *The Spirit of Missions* in the footnotes, as well as the historical and chronological summaries appended, will enable those who care to do so to find in the original records whatever they may wish to know about in greater detail.

The aim of the author has been to furnish a reliable record—a history in a real sense. The scattered notices of the old letters and reports have been collected and combined in a clear and orderly narrative, and the book now goes forth to the Church with the hope that it may serve to quicken the interest and sustain the faith of those who read it in the work that has been done and is being done in China.

F. R. GRAVES.

St. John's College, Shanghai, May 15th, 1907.

b

THE BEGINNINGS

I

THE BEGINNINGS

1834-1845.

THE mission of the American Church in China owes its initial impulse to a man who never saw the field, who died at the early age of twenty-one, whose name is now little known and seldom appears in accounts of the work—Augustus Foster Lyde, of North Carolina. It was the hope of his short life to bear the Gospel to China, and to him the Church in America owes the first turn of her thoughts in that direction. He died in 1834, but before his death he had the happiness of knowing that a missionary had been appointed and was preparing to go to China.

**The Man
Who Saw the
Vision**

At the annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society, May 13th, 1834, Mr. E. A. Newton offered a resolution to the effect that the Board should establish a mission in China, Cochin-China, Siam, or Burmah. Next day an amendment to this resolution provided for the omission of all the names except China, and the resolution, as amended, was adopted. The Executive Com-

The Pioneers

mittee was instructed to carry it into effect. The committee acted promptly, and on July 14th, 1834, the Rev. Henry Lockwood, a graduate of the General Theological Seminary, was appointed missionary to China. At the request of the committee, he immediately entered upon a course of medical study preparatory to his departure. It was the wish of the committee to send two men, and in March, 1835, the Rev. Francis R. Hanson, of Maryland, was appointed. After farewell services in Philadelphia and New York, the two young men sailed for Canton June 2d, 1835, the owners of the bark *Morrison* giving them free passage. Enough money was in hand to meet all the expenses of the mission for at least a year. The American Bible Society gave three hundred English Bibles for distribution and \$1,000 for the purchase of the Scriptures in the Chinese language, while the Female Bible Society of Philadelphia gave \$100 for the purchase of Bibles to be distributed by the missionaries.

Canton Messrs. Lockwood and Hanson reached Canton October 4th, 1835. There they were warmly welcomed by the few resident foreigners; but it was not long before it became evident that it would be exceedingly difficult to establish a mission there. Edicts had recently been issued forbidding the Chinese, on pain of death, to embrace "the doctrine of Jesus," and no Chinese dared to cultivate the acquaintance of the foreigners, who were

regarded with jealousy and suspicion by the officials. The foreign residents were restricted to Canton and Macao, and the missionaries could get no opportunity among the people. Even the study of the language was almost impossible, since teachers could not be procured. The expense of living was great and constantly increasing.

After much discussion and consultation with the members of the London Missionary Society, Messrs. Lockwood and Hanson decided to go to Singapore. Chinese were settled there in large numbers under English control, and therefore it was preferable to the nearer Dutch and Spanish settlements, whose system of seclusion was hardly less severe than that of the Chinese. The expense of living in Singapore was less than half that in Canton, and the facilities for studying the language would apparently be far greater. Further investigation, however, seemed to show that Batavia, on the Island of Java, offered still greater advantages. Accordingly the missionaries sailed from Singapore December 12th, reaching Batavia December 22d.

Mails were slow and infrequent in those days, but in the first number of *The Spirit of Missions*, published in January, 1836, appears a notice of the missionaries' arrival at Canton; and the March number of the same year contains a joint letter from the two young men, describing their voyage

Work Among
Chinese in
Batavia, Java

4 American Episcopal Church in China

and arrival at Canton and giving their reasons for removing to Singapore. In June appeared another letter, written from Batavia. In this all the advantages of the new location were set forth. There were large opportunities for missionary labor among both Chinese and Malays; no hindrance to free intercourse with all classes; every facility for the study of the Chinese and Malay languages. The young men intended to open schools for Chinese and Malays, and to conduct public worship among the foreign residents. They considered Batavia an excellent place in which to prepare for the work they hoped to do in China when at last they should be able to establish themselves in that country.

Mr. Hanson wrote: "He who would preach the Gospel successfully in China must qualify himself for it in the same way in which he would prepare himself to preach the Gospel among civilized nations. He must not only acquire a knowledge of the language, but he must become acquainted with Chinese philosophy, modes of thought, civil, religious, social and domestic customs. While knowledge continues to be acquired only by slow and painful steps, this will consume time. If in two or three years we acquire a sufficient knowledge of the languages and customs of the Chinese to justify our return to China, it will be quite as much as can reasonably be expected, and more, I fear, than will be realized."

The committee approved of the missionaries' plans, but it is not surprising that at the October meeting, 1836, they should vote that for the present it seemed inexpedient to increase the number of missionaries to China. Nevertheless, in January of the next year they appointed the Rev. William Jones Boone, M. D., of South Carolina, saying: "The qualifications of Mr. Boone are so peculiarly adapted for this field that the committee, after long and prayerful consideration, have acceded to his ardent wish to labor among the Chinese." Mr. Boone was a graduate of South Carolina College and of the Virginia Theological Seminary. He studied law and was admitted to the Bar in 1833. His medical studies were undertaken with a view to labors in China. His interest in the work was no impulse, but an earnest feeling of long and steady growth. When a student in the Theological Seminary he was one evening walking back and forth in his rooms, with his hands behind him, as was his custom, and talking most earnestly about going to work in China, when his roommate said to him: "But you can't go. China isn't open. It isn't possible." He turned and stood still. "Pinckney," he said, "if by going to China and staying there the whole term of my natural life I could but oil the hinges of the door so that the next man who comes would be able to go in, I would be glad to go!"

Such was the spirit of the man whom the committee had appointed, and who was indeed to spend his life in and for China. He sailed with his wife from Boston July 8th, 1837, reaching Batavia October 22d. Shortly after their arrival Mr. Hanson, whose health had been failing, returned to America, and soon after reaching New York resigned from the mission.

In a letter dated May 8th, 1838, Dr. Boone expresses his opinion concerning the acquisition of the Chinese language: "I believe that an individual with something more than an ordinary talent for acquiring languages, with a good ear for distinguishing sounds, provided he had been accustomed to study from early youth and knew how to apply his mind, may be actively and usefully employed among the Chinese in two or three years, and that he will from the first make such improvement as will encourage him to persevere, with strong hope, by divine blessing, of finally mastering all opposing difficulties."

A Boys'
School

By September of 1838 Dr. Boone wrote that the school of forty boys was prospering, and that he himself was advancing in the knowledge of both Chinese and Malay. His medical work was increasing, and was proving an aid in reaching all classes of the people.

As yet there seemed no prospect of soon entering China. Mr. Lockwood, who had been on a visit to Canton and Macao, wrote, in November,

1838, "That China is far from being open to the Gospel is, I believe, now generally understood." But he added: "Still, the Church ought not to be discouraged. Some progress has been made, and if success is slow, it is certain in the end, because the work is the Lord's, and He will be faithful to His promises."

In 1839, owing to the difficulty of keeping pupils after they became old enough to work, the school was reorganized on a new plan. Sixteen boys were formally given up to the missionaries by their parents for a term of five years, to be educated in the Chinese and English languages and to be instructed in the Christian doctrine. The missionaries assumed the entire support of the children. In this way they hoped to keep the boys long enough to make a definite impression upon them.

In the same year Mr. Lockwood's failing health compelled his return to the United States. The change did not benefit him as he had hoped, and, with great reluctance, both on his part and on that of the committee, he retired from the mission. Dr. and Mrs. Boone were thus left alone in the field. They continued to report great encouragement in the school, and appealed earnestly for more workers.

In September, 1840, Dr. Boone's health had become so impaired that a change to a cooler climate was necessary, and accompanied by Mrs.

Removal to
Amoy



Boone, he sailed for Singapore and Macao. He expected to be absent about six months, but during this time it became evident that it would be well to remove the mission to Macao, and with the approval of the committee, this was done early in 1841. Later in the same year Dr. Boone wrote that he hoped soon to remove to Amoy, "which," he wrote, "is the post in this whole empire that I should prefer to occupy, as it is the dialect of the place that I study, and, irrespective of that, it is one of the most desirable missionary stations in the empire." This removal was accomplished in 1842.

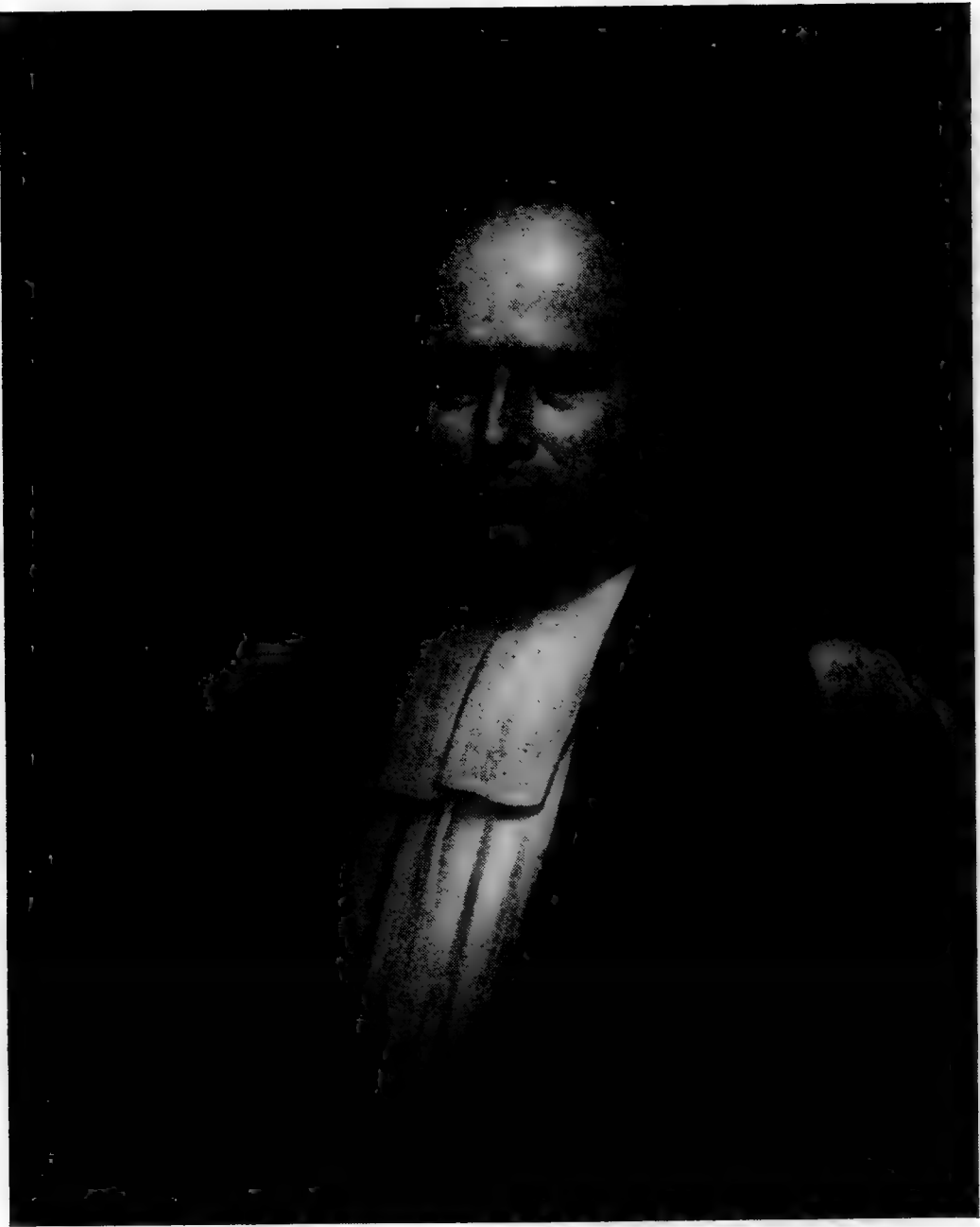
It was a most favorable time for missionary effort. The five ports of Canton, Amoy, Foochow, Ningpo and Shanghai had just been opened as treaty-ports. Intercourse with the people was greatly facilitated. Everything was promising for the work, and the Church had one representative in the empire. But this one did the work of five, and when his appeals for fellow-workers seemed to meet with no response he went on alone, undaunted, studying, teaching, preaching, translating, unchecked by his feeble health or by the grief at his wife's death in 1842. It then became necessary for him to return to America to place his motherless children under proper care. While at home he spared no effort to awaken interest in the China mission, and his appeals were answered by the appointment of six mis-

sionaries and the pledge of a liberal sum for their support. Three of the newly appointed workers were clergymen, three were single women; and to Miss Eliza Gillett, of New York, belongs the honor of being the first single woman worker appointed to China by any mission board.

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China Open (1837), p. 90.
Location of the Mission (1838), p. 209.
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Renewed proposal to abandon Mission (1841), p. 365.
Amoy (1842), pp. 53-310.
Importance of the field (1843), pp. 361-382.
Miss Gillett (1843), p. 484.

THE OPENING OF PERMANENT WORK



RIGHT REV. WILLIAM J. BOONE, D.D.
First Bishop of the American Church in China

II

THE OPENING OF PERMANENT WORK

1845-1853.

THE outlook for mission work in China appeared so promising that the General Convention, held in October, 1844, decided to appoint a bishop for the field. There could be but one choice—the man who had for five years labored there alone, who knew the people and their language—and so, on October 26th, Dr. Boone was consecrated in St. Peter's Church, Philadelphia, by the Right Rev. Philander Chase, Bishop of Ohio, assisted by Bishops Doane, of New Jersey; Otey, of Tennessee, and Henshaw, of Rhode Island, Bishops Elliott, of Georgia, and Meade, of Virginia, acting as presenters.

Dr. Boone
Consecrated
Bishop

During his visit to America Bishop Boone was married to Miss Elliott, a sister of Bishop Elliott. On December 14th Bishop and Mrs. Boone sailed from New York for Hong Kong, accompanied by the new missionaries, the Rev. H. W. and Mrs. Woods, the Rev. R. and Mrs. Graham, Miss Gillett, Miss Morse and Miss Emma Jones. After the long sailing voyage by the way of the Cape of Good Hope, the party reached Hong

Kong April 24th, 1845. It was a most auspicious period. Through the efforts of the French Ambassador, an imperial edict had been issued allowing foreigners to teach Christianity in the five open ports, and the Chinese to profess it in all parts of the empire. This edict, however, was soon followed by another, granting this toleration to Romanists only. Bishop Boone wrote at once to Mr. Everett, the American minister, requesting his intervention. Mr. Everett had not yet arrived at Canton, but the English governor, Sir John Davis, brought the matter to the notice of the Chinese Commissioner, with the result that a third edict was soon issued, granting toleration "to all those who do not make religion a pretext for doing evil." So, outwardly at least, all legal hindrance appeared to be removed.

From Amoy
to Shanghai

During Bishop Boone's stay in America the Foreign Committee, acting on his knowledge of the field, had left to him the selection of the chief seat of the mission. On his arrival in Hong Kong he decided for Shanghai, and accordingly, after a brief stay in Hong Kong, he started north with his party, reaching Shanghai on June 17th, 1845.

Speaking commercially, Shanghai is, at the present day, the most important port in China. It is in the Province of Kiang-su, on the Woo-sung River, about fourteen miles from the Yang-tsz, and eighty miles from the coast. The city is

built on a low, flat plain, in the delta of the Yangtze, rich land, thickly settled and highly cultivated. The native city is small, the wall being only about three miles in circumference, but outside the wall lies the large foreign settlement, divided into the French and English concessions, and beyond these the plain is dotted with small native villages. Shanghai is an important centre of both foreign and domestic commerce, and has an extensive coasting trade. Its climate is generally considered healthy for foreigners, though its extremes of damp depressing heat, and damp penetrating cold are trying.

Most of the missionary bodies working in the empire have their centres in Shanghai. Medical and educational work can be carried on to great advantage; evangelistic work is always harder and less encouraging in the ports than in the interior. In a port the missionary struggles not only against heathenism, but against many evils brought in by the lowest classes of foreigners.

In 1845 the large foreign settlement of to-day was scarcely begun. For the most part the foreigners dwelt inside the city wall. There the newly arrived missionaries took up their residence, and devoted themselves to the study of the language, reciting to the bishop daily. A boys' school was opened under the charge of Miss Jones and Miss Morse, and the pupils entered for a term of ten years. Many applied, but as the

**Boys' School
in Shanghai**

accommodations were very limited only the most promising were accepted. This school flourished from the beginning. The ladies devoted themselves to their young charges, and the improvement they saw from day to day was consolation for many discouragements—for there were discouragements and trials to be met. Life in a Chinese city could not but be trying to the newcomers, and the greatest trial of all, the loss of some of the workers, had already begun. Miss Gillett had terminated her connection with the mission soon after her arrival by her marriage to Dr. Bridgman, of the American Board Mission; and in the fall of 1845 the Rev. Mr. Woods' poor health led him to retire from the field. On the other hand, Rev. E. W. and Mrs. Syle arrived just as the Woods were leaving; the missionaries were making good progress with the language; the people were friendly, and great hope was felt for the future.

**Men and
Women
Needed**

Bishop Boone kept the need of workers constantly in the thought of the Foreign Committee, writing: "Keep steadily before the minds of our younger brethren that we want ten presbyters," and asking for single women of earnest Christian character, broad education and sound health. "We need," he wrote, "the essential aid which such women, and such alone, can render to the mission."

Easter Day, April 12th, 1846, was a memorable

day in the mission, for many reasons. The missionaries reaped the first fruit of their sowing on that day in the baptism of the first convert. When Bishop Boone went to America in 1843 he was accompanied by a Chinese youth named Wong Kong-chai. On the return voyage to China this boy came to the bishop, saying that he wished to become a Christian, but on arriving in China family circumstances separated Kong-chai from the missionaries, and it was not until some months had passed and they had ceased to hope for his return that he joined them again. He applied himself to the study of the doctrine, and gave such proof of his sincerity and true faith, that on Easter Day his friends had the happiness of seeing him receive baptism. On this day also "the bishop for the first time used his knowledge of the Shanghai dialect to make a short address and prayer after the baptism."

Wong Kong
Chai the First
Convert
Baptized

Bishop Boone was an indefatigable worker. His health was poor, but he allowed himself very little rest. During 1846 he was busy in translating and preparing books, assisted by Mr. Graham and Mr. Syle. He gave much time to the work of preparing a revised edition of the New Testament in Chinese; he composed a catechism for the use of the candidates for baptism, and translated from the Prayer-book, Morning Prayer and the services for baptism, confirmation, and the Holy Communion. Services in Chinese were held

Translation
Work

every Sunday, a house having been secured for school and chapel purposes. In an earnest appeal for more workers, the bishop asked for a doctor and for a young layman to take charge of the boys' school, so that Miss Jones and Miss Morse might be set free to labor among the women. He also asked for funds to build a church.

Early in 1847 the Rev. Phineas D. Spalding was appointed, and in August of that year he reached Shanghai. The joy with which the little band of workers welcomed this addition to their number was tempered by their sorrow over Mr. Graham's retirement because of ill-health.

**Need of
Recruits**

Mr. Syle was now able to preach to the Chinese congregations in the chapel, and Mr. Spalding's progress in the language was even more remarkable. There were now seventeen communicants in Shanghai, and the school was prospering with thirty-two boys, to whom Miss Jones devoted herself, living in the school and performing the duties of principal, teacher and matron. The bishop's health was such that his doctor urged him to take a rest, but vainly. No one could well be spared from the work. Then, as now, the lack of workers hindered advance in every direction. Everyone was so fully and entirely occupied that the withdrawal, even temporarily, of one person often necessitated giving up some important part of the work. The appeal for building funds had

met with a liberal response, and enough money was in hand for the erection of a church, school-house and several dwellings. In 1848, commenting on this in a letter to the Foreign Committee, Mr. Syle goes on to say: "And now what we do want? As I said, teachers and preachers. If one of our number fails in health, either his or her duties must devolve upon others already occupied to the extent of their time and powers; and thus our good work has been often given up, and a post of most promising usefulness deserted for a time; and we with sorrow have to retrace our steps. We cannot enlarge our boys' school, because we have no teachers. If we desire to begin a girls' school, for which people here are now prepared, we cannot do it, because we have no teachers; if we desire, in spite of our small numbers, to make a humble beginning with a few little girls (a work Miss Jones's heart has been yearning for for the last three years), we cannot do it, because there is no one to be principal of the boys' school, and Miss Jones cannot retire from the superintendence. We wish to use the old schoolhouse as a hospital and dispensary for the hundreds who would flock to such a place, but we have no physician. The Romanists are sending Sisters of Charity to Ningpo; the Baptists, Presbyterians, and Congregationalists all have physicians, while we find it impossible to persuade our brothers and sisters at home that there is a

call for their services, although we have a bishop who deservedly possesses the confidence of the Church at home."

**More
Baptisms**

In spite of discouragement, 1848 was a year of hopeful progress. An excellent site had been procured for the church in the very heart of the city. Candidates for baptism came forward, among them a boy of eighteen, Yen Yung-kyung, destined to become a most important member of the mission staff; and Wong Kong-chai was a candidate for the diaconate. To the great joy of the mission, the bishop's health improved, although he was still unable to preach.

The year 1849 brought a great loss in the withdrawal of the Rev. Mr. Spalding, who had been suffering for months with consumption. He was very unwilling to leave the work in which he was so valuable and so necessary, but he was at last obliged to return to America, hoping that he might recover sufficiently to again take up the work in China. But the ship on which he sailed was never heard of afterward; it is supposed she was lost during a terrible typhoon in the China Sea. About this time Miss Morse withdrew temporarily because of failing health, after five years of the most devoted and successful service, given without recompense.

In both these workers the mission lost not only faithful and devoted, but also able and successful members. "Mr. Spalding was a man of fervent

piety, sound judgment, steadfastness of purpose and untiring diligence." Of Miss Morse Bishop Boone wrote: "I believe I may truly say that, with the exception of the lamented Spalding, she labored more abundantly than us all."

The next two years, 1850 and 1851, were important ones in the mission. On the Epiphany, 1850, the new church, erected by funds given by Mr. William Appleton, of Boston, was consecrated under the name of Christ Church. It was placed under the care of Mr. Syle. It must have been a great happiness to the missionaries and to the Chinese Christians when they met for service in their own church. The work of the year prospered. A number of converts were baptized, among them several boys from the school. Miss Caroline Tenney joined the mission in August, and it became possible to plan for the opening of a girls' school. Early in the spring of 1851 the mission had the pleasure of welcoming Miss Morse back, her health much improved. With Miss Morse came Miss Lydia Fay. No doubt Miss Fay was cordially welcomed, but it is not likely that any of her fellow-workers dreamed what an acquisition the staff had received in her. In the same year the Rev. Robert Nelson, the Rev. Cleveland Keith and Mr. Nelson's brother-in-law, Mr. John Points, were appointed, the latter to take charge of the boys' school. Thus set free, Miss Jones was able to undertake that work

**A New
Church and
New
Missionaries**

on which her heart had long been set—the girls' school, which was opened the last day of the year with eight girls as boarding pupils. She also had the care of a girls' day school; and five day schools for boys were flourishing in different parts of the city and suburbs.

**The First
Deacon**

In 1851 Wong Kong-chai was ordained deacon, having been thoroughly tested, and having entirely proved his sincerity and fitness for the office.

At the end of the year Miss Morse was compelled to sever finally her connection with the mission, her health having entirely failed, and she withdrew reluctantly from the work.

**The First Girl
Baptized**

In the fall of 1852, yielding to the advice of his physicians, Bishop Boone left Shanghai for America. Before his departure he appointed the Rev. Messrs. Syle, Keith and Nelson a committee to take charge of the work of the mission and to attend to all such matters as would be settled by the bishop if he were present. He reached New York in January, 1853, and in February Mr. Syle's health compelled him also to make a journey to the United States. On the Sunday before he left Shanghai he baptized the first convert among Miss Jones's girls, the betrothed of Wong Kong-chai.

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Description of Shanghai (1846), pp. 21-85.

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"Terms question" (1848), p. 275.

Christ Church (1849), p. 247.

"Terms question" (1851), pp. 40-106.

Girls' School (1851), p. 194.

Re Episcopal Jurisdiction (1851), p. 385.

Ordination of Deacon Wong (1852), p. 30.

EARLY GROWTH AND PROGRESS

III

EARLY GROWTH AND PROGRESS

1853-1860.

WHEN the mission lost temporarily the guidance of its bishop and its senior missionary, China was on the verge of that uprising known as the Tai-ping Rebellion. For some months the interior provinces of Southern China had been overrun by a band of men who were opposed to the Imperial Government. In 1853 this opposition became armed rebellion, spreading quickly over the whole empire, and marked by all the horrors that signalize every uprising in China. The leader, Hung Hsiu-ch'uan, claimed to be the elder son of God, and as such the ruler of the world. Placards that he put forth announced that there was but one country, the Heavenly Kingdom; but one dynasty, that of the Taiping, the Prince of Peace, whose prime minister was the Holy Spirit. The followers of Taiping called themselves Christians and professed to hold direct communication with the Heavenly Father. They possessed portions of the Bible, published tracts setting forth their doctrines, destroyed idols, and declared themselves to be guided by the Ten Command-

**The Tai Ping
Rebellion**

ments. Their doctrines, though full of error, were evidently based upon the teachings of the Bible. Many missionaries sympathized with a movement which seemed to promise the opening of the empire to a free extension of the truth. Bishop Boone, in sending to the Board of Missions some account of the life of the leader, says: "Whether he be sincere or not in his story, he is evidently doing a great work in China to break up the superstitions of ages, and to prepare the soil for the seed to be sown here by Christ's servants." But it is plain from the bishop's letters that he never looked upon the Tai-ping movement with the enthusiasm of some of the members of other missionary bodies, who believed that the victory of the insurgents would mean the establishment of Christianity in the empire. Too soon the cruelties and barbarous excesses of Hung and his followers dispelled hope and alienated sympathy. Nor were the Taipings the only source of trouble. Taking advantage of the times, bands of robbers, in no way connected with the insurgents, roamed the country, and pirates infested the coasts. The peaceable country people, who at such times seldom side with either party, but ask only to be let alone, suffered fearfully, not only from the barbarity of the Taipings and the imperial troops, but from the depredations of the lawless bands who followed in the wake of the armies, and from the famine and pestilence which were the inevita-

ble results of such circumstances. The rebels took Nanking, threatened Peking with a large force, and in September, 1853, captured Shanghai. Directly after the imperial army besieged the city, the siege lasting a year and a half. Great portions of the city were burned.

Early in the year a mission church had been consecrated in Hongkew, a suburb of Shanghai, and the missionaries had gone to live there, outside the city wall, going into the city to conduct services in the church there and to look after the day schools. Though in one of the fires which raged in the city the houses around the church were destroyed, yet the church stood uninjured, and during all those troublous times the services were held without interruption. No fear of personal harm appears in any of the missionaries' letters. If they felt it, they did not speak of it. They were often in great peril, and they certainly suffered from many privations. They saw their Chinese friends suffering around them. Yet their letters were cheerful and hopeful, and reinforcements were asked for. In the summer of 1853 Miss Emma Wray and Miss Jeannette Conover were appointed. They arrived in Shanghai in the spring of 1854, while the trouble there was still at its height. They had been preceded to the field by Miss Catherine Jones, who was associated with Miss Emma Jones in the girls' school.

**A Second
Church
Consecrated**

In the spring of 1855 peace was temporarily

restored, and, as always after such a great upheaval, missions received a new impulse and encouragement. During this year the physician so long desired joined the mission. Dr. Fish at once made arrangements for opening a hospital and dispensary. So much success attended his labors that the disappointment of his fellow-workers must have been great indeed, when, after only five months of service, he resigned to accept the American vice-consulship at Shanghai. The mission also lost temporarily the services of Mr. Syle, who accepted an appointment from the Domestic Committee to work among the Chinese in California. It was with reluctance that the Foreign Committee relinquished his services, but they recognized the importance of the proposed mission and his eminent qualifications for the work.

**Losses and
Gains**

There were two appointments to Shanghai—the Rev. John Liggins and the Rev. Channing M. Williams, who reached the field in 1856, and the same year, to the great joy of his fellow-workers, Mr. Syle returned to China. But these additions were counterbalanced by losses. Miss Emma Jones's twelve years of incessant labor made a vacation necessary. She hoped to rejoin the mission in the course of a year or two, and this desire was gratified. She returned to Shanghai in 1858, withdrawing finally in 1861. She was one of the first women to go to the field, and she was a most

faithful and successful worker. She was beloved alike by her fellow-workers and by the Chinese. "In any trouble, our first thought is to send for Miss Emma Jones," wrote one of the missionaries, and no woman need wish for a higher commendation. As a teacher her work made deep and lasting impressions on her pupils, and the present St. Mary's Hall is the development of her girls' school.

Mr. Points also retired in this year, being unable to bear the climate. His teaching work had been very valuable, and his return was considered a great loss to the mission.

Eighteen hundred and fifty-seven was a year of grave fears. China was engaged in war with England, and though Shanghai was not the scene of conflict, there was quite enough in the disturbed state of the country at large to awaken apprehension. Yet a good result of the disturbances was the enlargement of the mission field. In June Mr. Nelson and Mr. Williams visited Soochow, preached unopposed in the principal temples and distributed books and tracts. Outstations were established at Sinza and Tsang-ka-bang, suburbs of Shanghai. The schools, both for boys and girls, were flourishing. Mr. Syle established an industrial school for the blind, which met with much favor among the wealthy Chinese. The bishop, in his annual report, laid emphasis on the need of means and, above all, of

New Stations

men, to enlarge the work; for then, as now, the staff was always too small to meet the opportunities which opened before it.

In 1858 Mr. Williams and Mr. Liggins visited Zang-zok, a large city some ninety miles from Shanghai. They had been less than two years in China, but were already able to preach in the Chinese tongue. They were not very cordially welcomed in Zang-zok, but after considerable difficulty they succeeded in obtaining quarters in a suburban house, where they soon gathered good congregations. They also ventured on street preaching in the city and the surrounding villages, and distributed books and tracts.

In June of this year treaties of peace were signed between China and England, France, Russia and America. "Their terms secured the complete toleration of Christianity everywhere throughout the empire; liberty for foreigners to go anywhere with passports; the right of foreign ambassadors to have direct access to the government at Peking; and the opening of additional treaty ports." In regard to these treaties, the English Bishop of Victoria wrote to the Archbishop of Canterbury: "It is right that the friends of Christian missions on both sides of the Atlantic should know how preeminently they are indebted for the Christian element in the wording of the treaties, to the hearty zeal, energy and

co-operation of the United States minister, the Hon. W. B. Reed."

In 1859 the Foreign Committee had decided to begin work in Japan, and, selecting Nagasaki as the station, appointed the Rev. C. M. Williams and the Rev. John Liggins to open the work. At this time Mr. Liggins and Wong Kong-chai were mobbed in Zang-zok. Mr. Liggins had for some time been in bad health, and the effect of the rough treatment he had received from the hands of the mob was such that he went to Shanghai, where his physician advised a trip to Nagasaki. He was already in that city when the letter appointing him to Japan reached Shanghai. Later Mr. Williams joined him. They were the first Protestant missionaries to Japan. Zang-zok station was abandoned for the time.

**The Mission
Furnishes
Pioneers for
Japan**

Special efforts were now made by the Foreign Committee to increase the staff of the China mission, and Bishop Boone exerted himself to obtain funds for the support and extension of the work. Many applications were received, and late in 1859 eight young men arrived in China, one of them being the present senior member of the mission, the Rev. Elliott H. Thomson, and a second the late Bishop Schereschewsky, who did so much by his work in the translation of the Scriptures, and who, when his ill-health compelled him to resign as bishop, wished it to be distinctly understood that he did not resign as a missionary.

War and Riot

In August of 1859 the English and French allied forces were repulsed at the mouth of the Peiho by the Chinese. In turbulent Canton the ever-present hatred of the foreigner became very manifest, and the spirit of unrest spread all over the empire. There was a serious riot in Shanghai. The local excuse was a rumor that foreigners were kidnapping Chinese coolies and putting them on board a French ship lying at Woosung, the port of Shanghai. Some Malay sailors who were wandering about the native city were attacked and two of them killed. In the English settlement outside the wall, the Inspector of Customs and British chaplain were set upon by a mob. Stray foreigners here and there were beaten, and a general attack on the settlement was feared. Men were landed from the ships of war in the harbor and every precaution taken. A mob attacked the churches inside the city wall, and Christ Church was badly damaged. Threatening placards were put up, and the Chinese Christians were insulted and reviled by their neighbors. The foreign authorities preserved a firm attitude, and brought pressure to bear upon the Taotai at Shanghai which caused that official to exert himself. By September all was quiet again.

Summary

The mission had now been established in Shanghai for about fifteen years. During that time there had been thirty-six workers on the

field, of whom, at the close of 1859, twenty-two remained.

REFERENCES TO THE SPIRIT OF MISSIONS

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Episcopal Jurisdiction (1853), p. 469.

Siege of Shanghai (1854), pp. 22-92-132.

Taipings (1854), pp. 181-382-396.

The Insurgent Leader (1855), pp. 27-60.

The Results of the Insurrection (1855), p. 453.

Miss Emma Jones (1856), p. 375.

Soochow (1857), p. 583.

Sinza (1857), p. 617.

Zang-zok (1858), p. 587.

Treaties relating to Christianity (1859), p. 46.

Hon. W. B. Reed on Missions (1859), p. 339.

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Arrangement with the English Church (1860), p. 383.

THE PERIOD OF DEPRESSION

IV

THE PERIOD OF DEPRESSION

1860-1865

WITH the year 1860 began a period of depression and discouragement in the China mission. The missionaries were living literally in the midst of wars and rumors of wars. The hostile attitude which England and France maintained toward China threatened serious consequences. Rebellion had been renewed in the north, and, with all its attendant horrors, was rapidly spreading over the empire. In May the insurgents attacked Soochow, burned its suburbs and advanced toward Shanghai, laying waste the country on their way. Before them fled the country people to take refuge in Shanghai, and from Shanghai fled the merchants to hide themselves in the country beyond. Again the missionaries saw their compound crowded with destitute and terror-stricken refugees. Again Shanghai was attacked by the rebels who, as before, professed a form of Christianity, but practised most barbarous excesses. Again bands of robbers roamed the country side, and famine and disease completed the desolation. The rebels were at length driven

Hard Times

back toward the north by the allies, and in the fall a temporary peace was patched up.

But their immediate surroundings were not the missionaries' only reason for sorrow and apprehension. The United States was on the verge of the Civil War. The mission was composed of representatives of both sections of the country. The horrors which they saw around them must have seemed more awful as they thought of their own country rent asunder, in danger of similar devastation and suffering.

Yet, in spite of the turmoil around them and their anxiety, they kept steadily at their work—the new-comers busy with the language, the school work and church services going on without interruption. Among their converts many were destitute and suffering, for whom the missionaries must care, and so far as lay in their power no one who came to ask their aid was denied. Mr. Syle was busy with his blind asylum, which was flourishing, and he had established a printing office and opened a shop for the sale of Christian books.

**A Year of
Trial**

The political situation in the United States could not but affect the mission. Bishop Boone, in his report for 1860-1861, calls it "a year of trial from beginning to close." The mission was \$15,000 in debt, because it had received no remittance from home for months; and at the breaking out of the war the Foreign Committee re-

requested that every possible retrenchment should be made. The boys' school was disbanded and the premises were sold. This led to the retirement of three members of the mission, who had been connected with the school. Another resigned by the bishop's advice, owing to his inability to endure the climate. Miss Emma Jones, because of her constantly poor health, was compelled to retire permanently, and Mr. Syle was obliged to return to America on account of his motherless children, who needed his care. When the boys' school was disbanded, Miss Fay, at the earnest request of the English Church Missionary Society, was temporarily transferred to their schools. Miss Conover was ordered home by the doctor. Thus the mission staff was in a short time reduced from twenty-one to eleven, Mr. Nelson being retained in the United States, where he supported himself by parish work. The Chinese staff consisted of the two deacons, Wong Kong-chai and Tong Tsu-kyung, but early in 1861 the latter was deposed at his own request. "His object," wrote the bishop, "appears to be more gain." After this man's death his family dropped back into a state not much above heathenism. Many years afterward the wife of Arch-deacon Thomson was invited to go with a missionary doctor to visit a sick Chinese woman. This woman proved to be the widow of the deposed deacon. Through Mrs. Thomson's influ-

ence, she later made a public confession in the Church of Our Saviour, Hongkew, and has ever since been a faithful member of that congregation.

A Station Not
in a Treaty
Port

The Shanghai mission began the year 1861-1862 reduced in numbers and burdened with debts. In spite of the disturbed state of the country, the long-desired and planned-for interior station was opened in Chefoo in April, 1861. Chefoo is a seaport in the northern province of Shantung, and it was hoped to make it a centre from which to extend the work in the north. Rev. H. M. and Mrs. Parker and Rev. D. D. and Mrs. Smith were sent to open the station. They found Mr. and Mrs. Holmes, of the Southern Baptist mission, already at work there, Mrs. Holmes having been the first foreign woman to enter Chefoo. The foreigners were not very cordially welcomed. The people showed themselves unfriendly, and there was great difficulty in getting a house. Still, a beginning was made, and the missionaries spent the summer in trying to learn the language, so entirely different from the dialect of Shanghai, and in trying to establish friendly relations with their Chinese neighbors, whose insatiable curiosity sometimes brought them to the mission house to see and handle the belongings of the foreigners and to ask innumerable questions.

It was far from easy to open an interior station. Some of the difficulties were the inconvenient and

uncomfortable Chinese house, surrounded by other houses full of neighbors whose only interest was curiosity, whose kindest feeling was cold indifference; the hot summer, with nothing to mitigate its discomforts; the undrinkable water; the disgusting filth and sickening odors of a Chinese city; the constant rumors of approaching bands of rebels; and, by no means least, the struggle with a language so totally different from that of Shanghai as to be practically a new tongue. Yet the letters written from Chefoo were cheerful and hopeful, and did not dwell on the discomforts of the situation. Meanwhile Shanghai was once more surrounded by rebels. The bishop writes: "They have robbed and plundered the inhabitants up to our very doors." Smallpox was raging among the Chinese. The expense of living greatly increased. No help could be looked for from America, in that first summer of the Civil War. The work was hindered by the condition of the country. Only six of the staff remained in Shanghai, keeping up such of the various forms of work as they could. They were in more or less personal danger, and they suffered greatly from privation; there was very little outward encouragement, and very much to make them anxious. One is constantly impressed, in reading their letters, by the spirit of cheerful faith manifested.

In October came horrible news from Chefoo.

Martyrdom A band of rebels had threatened the city. The ladies were removed to a village where it was thought they would be safe, and Mr. Smith remained with them, while Mr. Parker, accompanied by Mr. Holmes, the Baptist missionary, set out to meet the rebels and try to persuade them to spare Chefoo. As the insurgents professed the greatest friendship for missionaries, there appeared to be little, if any, danger in this course, and the two young men set out hopefully on their errand. But on reaching the rebel band they appear to have been dragged before the leader and instantly hacked to pieces. Mrs. Parker, prostrated by this awful blow, returned to America. Mr. and Mrs. Smith remained in a village near Chefoo, refusing to abandon the new work. There the next summer Mrs. Smith died of cholera, after an illness of only a few hours. Her death deprived the mission of one of its most devoted and useful members. Mr. Smith worked on alone for another year, but in 1863 he retired that he might devote himself to the care of his motherless children. The work in Chefoo was never reopened, though the place was visited in later years with that intention. Other cities, so situated as to make them more desirable as centres of work, received the preference.

Heroism Early in 1862 Mrs. Keith's health caused her doctors to advise a change and rest, and, with her husband, she left Shanghai for Japan. Two

such efficient workers could ill be spared, and it was hoped that a few months in Japan would restore Mrs. Keith's health and enable her to return, but after a few months, as she was growing steadily worse, it was thought best that she should go to America, and passage was accordingly taken. On the voyage Mrs. Keith was unable to leave her cabin, and shortly after reaching San Francisco she died. Mr. Keith took passage for Panama on the steamer *Golden Gate*. Ten days out from San Francisco the steamer was burned, and Mr. Keith was among those that perished. According to the accounts of survivors, he was calm and composed in the midst of the peril and excitement. He was a man of a singularly gentle and unselfish nature; his whole life had been one of self-forgetful service. His last acts were to fasten his own life preserver about one of the ladies, and to tie her child upon the back of a sailor who thought he might be able to swim to safety, meanwhile calming the terrified mother by words of hope and trust. He had preached that morning—it being Sunday—a sermon full of thoughts of the goodness of God, and he spoke in the same strain to those who stood around him on the deck of the doomed ship.

The loss of the Keiths was a very great blow to the mission. Mrs. Keith, as Miss Tenney, had been a very successful teacher, and her marriage in no way lessened her interest or her usefulness.

She had rendered especially valuable service as a translator. Mr. Keith had shown a remarkable aptitude for the language. He was on the Translation Committee, and had himself translated various portions of both the Old and New Testaments into the Shanghai dialect. He had also compiled a dictionary of the same dialect, the manuscript of which was lost with him. Before leaving Shanghai he had made a will bequeathing most of his property to the China mission.

In July, 1862, the bishop requested Mr. Scherschewsky to make arrangements to spend three or four years in Peking, that he might perfect himself in the Mandarin tongue, in which he had already made remarkable progress. It was also hoped that he might be able to establish mission work in the capital, but his chief efforts were to be on the language.

Civil War
in the United
States
Cripples the
Mission

Shanghai was still tormented by bands of insurgents and robbers, and when these were dispersed a train of diseases followed. The Chinese, in their destitute and starving condition, died in great numbers. So the gloomy year passed, and Bishop Boone, in his report for 1862-1863, wrote: "In July, 1859, I reported twelve clergymen, four candidates for Orders, and twelve female missionaries. Our staff is now reduced to a bishop, two presbyters, one deacon, one native candidate, and two female missionaries." Before the report was sent the Chinese candidate for

Orders died of cholera. Mr. Smith retired from the mission, and the work in Shantung was broken up. Miss Fay, though counted one of the staff, was working in the English Church Missionary Society school. Besides Bishop and Mrs. Boone, only Mr. Thomson, Mr. Wong and Miss Catherine Jones were working in Shanghai, and little as the active work was, it was feared that more property must be sold in order to keep up that work. The state of affairs in America had practically ended all help from the Church at home.

In November Bishop Boone advanced Mr. Wong to the priesthood, and put him in charge of Christ Church. Mr. Wong had been a deacon for thirteen years, and during the dark days since 1860 he had proved himself more than ever faithful and valuable. The little mission family rejoiced over his advancement. Two weeks later it was cast into gloom and mourning by the death of Miss Catherine Jones. Her disease was smallpox, which she contracted while nursing some of her schoolgirls. At this time she was the only woman worker at the station, Mrs. Boone's health having compelled her departure. In the ten years of Miss Jones's connection with the mission she had never spent even one night away from her work. She literally gave her life to her girls, and died for them because she would not

Ordination
to the
Priesthood

desert them in their sickness. After her death the school had to be closed.

**The Lowest
Ebb**

Now, one might indeed have felt that the mission was at its lowest ebb. The educational work, which had been so promising, was practically broken up. Mr. Thomson and Mr. Wong alone remained upon the field. Mr. Schereschewsky at Peking was doing wonderful work in the language, and was translating the Bible and Prayer Book into Mandarin. He preached as he had opportunity, and taught any who came to enquire into "the doctrine," but his main efforts were directed toward the language work which he had been sent to Peking to do.

In Shanghai Mr. Thomson and Mr. Wong kept up the services in the churches and visited the few day schools which were all that remained of their once flourishing educational system. They must often have been deeply discouraged, but a worse blow by far than any previous one was about to fall upon them.

**Death of
Bishop and
Mrs. Boone**

In the early fall of 1863 Mrs. Boone had made a visit to Japan, in the hope of benefiting her greatly impaired health. As this trip did not have the desired effect, her doctors advised a sea voyage. Accordingly, she sailed with the bishop for Singapore, and, this producing no favorable result, it was decided to go on to Egypt. They reached Suez on the 16th of January, 1864, and four days later Mrs. Boone died. She was buried

in the foreign cemetery at Suez, borne to her grave, in accordance with her own wish, by four Chinese, to whose nation she had devoted nineteen years of service. Mrs. Boone was a woman of great ability and strength of character, and she was beloved and mourned by all her associates in the mission.

The bishop would have returned immediately to Shanghai but for the necessity of making some proper arrangements for his youngest son, who was with him. "In time of trouble," a member of the mission had once written, "our first thought is to send for Miss Emma Jones." Miss Jones was at Wiesbaden, and to her the bishop took his son, and, leaving him in her care, set out for Shanghai. His voyage was rough and dangerous. In the Indian Ocean the ship encountered a terrific typhoon and narrowly escaped foundering. In the feeble state of the bishop's health, his suffering was very great, and when he reached Shanghai, June 13th, he was dangerously ill. He grew rapidly worse, and died July 17th, 1864.

The feeling of the mission is expressed in the words used by Mr. Thomson in his letter to the Board: "We are bereft." Nor were the mission staff and the Chinese Christians his only mourners. Bishop Boone was a man of great influence in Shanghai, not only among missionaries, but among the foreign residents generally. His broadness of mind enabled him to work in the ut-

most harmony with other missionaries, while always preserving his own position as a Churchman. To members of his staff he was truly an ideal leader and the kindest of friends. By the Chinese he was loved and deeply respected. In losing such a bishop the Board at home and the workers on the field alike must have felt that the work was indeed "bereft."

**A Day of
Small Things**

For two years Mr. Thomson continued in charge of the work, assisted by Mr. Wong. Mrs. Thomson (Miss Conover) conducted a day school for girls, and with her energetic, practical hard work accomplished a great deal among the Chinese women. Mr. Schereschewsky remained in Peking, engaged in translation work. His remarkable facility in the language and the quality of the work he was doing won the praise of men who were veterans in China.

REFERENCES TO THE SPIRIT OF MISSIONS

Boy's School Disbanded (1861), p. 222.

Murder of Mr. Parker (1862), p. 49.

Mr. and Mrs. Keith (1862), pp. 265-282.

Death of Bishop Boone (1864), pp. 290-312-314-386.

EXTENSION OF THE WORK



V

EXTENSION OF THE WORK

1865-1876

IN October, 1865, the Rev. Channing Moore Williams was elected missionary bishop for China and Japan. About this time the outlook in China began to be a little more encouraging. The American war was over. China was at peace once more. The first result of the long-continued trouble in the empire was, as usual, a great manifestation of interest in western customs and education. Boys came flocking to the mission schools; the guest rooms and churches were crowded with men enquiring into "the doctrine"; the evangelistic work in the out-station began to flourish. Miss Fay returned from her temporary work in the English Church Mission and reopened the boys' school. The few members of the mission staff availed themselves of every new opportunity. Mr. Thomson went itinerating through the country round about Shanghai, accompanied by a young man named Woo Hoongnyok, who had charge of the day schools. On this journey, though he had forgotten his passport, Mr. Thomson reported that he met with no

One Bishop
for China and
Japan

hindrance, but was always well received. He had also begun services in the Cantonese dialect for the benefit of the many Cantonese who were in business in Shanghai. In this he was assisted by Mr. Fryer, a young foreigner, who spoke Cantonese well.

It was hoped that the number of workers might now be increased, and in 1866 those already on the field welcomed the Rev. Augustus Höhing and Mrs. Höhing, the first new members since 1859. They were sent to join Mr. Schereschewsky in Peking. There Mrs. Höhing died the next year, but Mr. Höhing remained in the mission, an efficient worker, until 1876.

In 1867 Mr. Thomson wrote to the Foreign Committee: "Our new bishop has a glorious field before him. China is open now in a fuller manner than it has ever been. There is no place where we cannot go, unless it be a few remote points where the remains of the rebellion still linger. China may be said to be a field ready for workers—I do not say 'reapers.' There must first be the ploughing up of the hard fallow ground; hard work, tiresome work, work to try men's patience; then will come the harvest."

There seems to have been some feeling in the home Church that the China mission was still in evil case, for later Mr. Thomson wrote: "I do not like the phrase I have seen in the papers about the China mission being 'disintegrated.' What

does it mean? We have more stations than even when Bishop Boone was alive; we have as many or more scholars; we have more members who attend church; we have more native preachers and other helpers; we have two schools supported entirely by the Chinese. I believe we have a stronger church to-day than we have ever had. It is the fruit of the labors of Bishop Boone, Miss Emma Jones, Miss Fay, and others."

Among those "others" Mr. Thomson himself may be counted chief, since his whole life from his youth has been spent in devoted and most efficient service, and as the senior member of the Shanghai staff he still bears the burden and heat of the day. Many of the most important branches of the work were begun by him; little of the work but owes much to his assistance; none of his fellow-workers but have received his encouragement and help. A Veteran

Early in 1867 the mission gladly welcomed back to the field Mr. and Mrs. Nelson, and in the fall of the same year the teaching staff was joined by Miss Susan Waring. And on January 14th Bishop Williams arrived in Shanghai. Once more the mission had a leader, and the time seemed very propitious. The Emperor of China had issued an edict forbidding the rebuilding of temples that had been destroyed and the repair of such as had fallen into decay, making an exception, however, in the case of the Confucian tem-

ples. The Chancellor of Soochow, the capital of Kiangsu Province, put out a proclamation forbidding the people to worship in the temples, or to burn candles, incense, or paper money before the idols. A proclamation issued by the chief mandarin of Kahsing, a large city in Chekiang Province, forbade anyone to interfere with or in any way hinder the teaching of Christianity. All this was, of course, most encouraging to the missionaries, and Bishop Williams considered that the time had come to attempt an extension of the work.

**Wuchang
Becomes a
New Centre of
Work**

Accordingly, almost as soon as he reached Shanghai, he set off, in company with Mr. Nelson, on a tour of inspection in search of the best place for an interior station. They went up the Yang-tsz River, visiting Kiukiang, a large city in Kiangsi Province, some four hundred miles from Shanghai; and then going on to Wuchang and Hankow, cities of Hupeh Province, facing each other across the Yang-tsz, about six hundred miles from Shanghai. Returning from this trip, he started again, this time to inspect the northern provinces of Shantung and Chihli, visiting Peking, Tientsin, Tungchow, and the abandoned station of Chefoo. In May, with Mr. Wong, he went on a third tour, this time visiting, near Shanghai, the cities of Ta-tsong, Soochow, and his own former station at Zang-zok. As a result of these visits it was decided to locate the new

centre' of work at Wuchang. "This place," wrote Bishop Williams, "is in the very heart of the empire, the capital of Hupeh Province, a great literary centre, with Hankow and Hanyang on the opposite bank of the river, forms almost one city, and is the most important commercial centre in China. Mr. Höhing, Mr. Yen (lately ordained deacon), and I are now living in Wuchang, but we need more missionaries to do with any degree of efficiency the work before us."

It was the bishop's intention to make Wuchang a central station, to establish schools where young men could be trained as preachers, catechists and teachers, and to open out-stations in the country round about.

Under the circumstances, Bishop Williams's annual report was naturally in every way encouraging. During eighteen months thirty-two Chinese had been confirmed, among them children of some of the converts of the mission. In the day schools great interest was shown, and several of the boys had come forward for baptism. Under Miss Fay's supervision the boys' boarding school was making great progress. A hospital, opened in a small way the year before by Mr. Thomson, with Mr. Woo's assistance, was a very hopeful feature of the work, more than 15,000 persons having received treatment during the year. All the patients were daily instructed in the Christian doctrine, and men were reached in this way who

Schools and a
Hospital

could not be reached in any other. Two English doctors kindly gave gratuitous assistance, and Mr. Woo was proving himself a valuable helper, both in the medical and in the religious part of the work. The bishop asked for a doctor to come out to take charge. All the out-stations were promising, and a new one had been opened at Kiangwan, a large country town about four miles from Shanghai.

**Opposition in
Wuchang**

But the great interest centred about the new interior station of Wuchang, which was considered to be of the first importance. The usual difficulties had attended its opening. The only house that could be obtained was neither comfortable nor desirable. After the missionaries were fairly settled in it, the literati brought pressure to bear upon the landlord and he requested his tenants to leave. As they refused to do this, he represented that the house needed repairing, removed all the tiles from the roof, and left the missionaries to endure this state of things or to leave the house, as they chose. Not long after the station was opened Mr. Höhing and Mr. Yen were set upon by a band of students, of whom hundreds were assembled from the different parts of the province to take examinations. The missionaries took refuge in the house of a Chinese gentleman, and the mob finally dispersed. This attack was not considered to be any indication of the general feeling of the Wuchang people, and



THE REV. YUNG KIUNG YEN, MRS. YEN, AND MISS YEN

in spite of all hindrances the outlook was felt to be hopeful and encouraging.

Early in the year of 1869 the first convert, Mr. Höhing's teacher, was baptized. In the spring work was begun in Hankow by opening a chapel on one of the principal streets. In Peking Mr. Schereschewsky was going on with his work, translating the Bible into the Mandarin language, and he had purchased a heathen temple and turned it into a church. Mrs. Schereschewsky (Miss Waring) was carrying on a very successful day school. The chief officials of Kiangsu and Kiangsi provinces had issued a proclamation warning the people to respect the Emperor's edicts favoring Christianity, and reminding them that they "must not annoy religious establishments, nor raise pretexts; nor must they treat foreigners with wanton disrespect."

**A Chapel in
Hankow**

Bishop Williams reported that he had decided to make his permanent residence in Osaka, Japan, from which place he would visit China from time to time.

During 1870 there were two appointments to the mission—the Rev. S. R. J. Hoyt and the Rev. William Jones Boone, a son of the late Bishop Boone. They were stationed at Hankow and Wuchang. In the fall, during Bishop Williams' visit to Hankow, he advanced Mr. Boone and Mr. Yen to the priesthood. This increased the up-river staff to four clergymen. On Christmas

**Chinese
Offerings
Build a
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Day services were held for the first time in the Chapel of the Nativity, a small church on the mission compound in Wuchang, built entirely from contributions received in Wuchang and from some of the Chinese Christians in Shanghai.

**The
Beginnings of
Boone College**

In September of the next year the Bishop Boone Memorial School, a boarding school for boys, was opened on the Wuchang compound. It began with three pupils, but the number steadily increased, and on Christmas Day eleven of the boys were baptized, to the great joy of the missionaries. It was intended to open a school for girls, to be called the Jane Bohlen Memorial School, as soon as a proper building site could be obtained.

**Progress and
Reaction**

In 1872 about thirty Chinese boys, averaging twelve years of age, were sent by the imperial government to be educated in the United States. They were to be placed with families in Massachusetts and Connecticut, and were to be followed later by one hundred more. Three of these boys had been pupils in the Shanghai mission, and had been baptized. The government had ordered that the boys be instructed in Confucianism, but they were to be permitted to attend church with the families in which they lived, and two of the officials in charge were Christians. This imperial commission, while it had no direct connection with missionary work, was encouraging, as seeming to show a desire for progress,

and it was considered very promising for the future. Perhaps one of the most disheartening conditions of the work in China has been these gleams of apparent hope and promise, an opening for an instant of the heavy gates closed against progress and enlightenment, to be followed invariably by a firmer closing than ever before. Favorable edicts have a double meaning, friendly acts on the part of the government have ulterior motives, and China, standing on the very threshold of progress, ready for a step, takes that step backward. To be, in spite of all this, ever hopeful, ever ready to seize quickly the next fleeting opportunity, is a necessity; and this was Bishop Williams's character, as his annual report proved.

In his report for 1872-1873 he names in the Shanghai district three boarding schools and fourteen day schools, six of the latter being entirely supported by the Chinese. Mrs. Thomson had charge of the Bridgman Memorial School for Girls, founded by Mrs. Bridgman, who, as Miss Gillett, was the first single woman worker ever appointed to China. She married Dr. Bridgman, of the American Board Mission in Canton, but after her husband's death she came to Shanghai and worked in connection with her old friends, though never reappointed. At her death her school of twenty-seven girls was taken over by the mission. Mr. Thomson's hospital was flour-

**Dr. Scheres-
chewsky
Finishes
Translating
the Old
Testament
Into
Mandarin**

ishing. During the year over 20,000 patients had been treated, and the bishop urged the speedy appointment of a doctor to take charge of this important and increasing work. In Peking Dr. Schereschewsky, after fourteen years of labor, had translated the entire Old Testament into Mandarin, and he had also opened a station in a town south of Peking, where he had already baptized forty-three converts.

The great need, as always, was more workers, and the bishop made strong appeals. He was particularly anxious to open work in Soochow. "This," he writes, "is an opportunity which we ought by all means to embrace. The city contains over a million of people, and there are four other walled cities within a radius of twenty miles, and in all that section of the country there is not a single clergyman of the Church, nor indeed a minister of any denomination."

**The First
Physician in
Wuchang**

In December, 1874, a physician who had been appointed, but to Wuchang, not to Shanghai, reached the field. At that time there was no foreign physician in Wuchang, and Dr. Bunn was accosted by would-be patients as soon as he landed, before he had even reached the mission compound. His services were eagerly sought by the Chinese from far and near. He began at once to hold clinic three times a week in the chapel on Fu Street, only recently erected. There, on "preaching days," after the service, with one

of the clergymen to interpret for him, Dr. Bunn had more patients than he could well care for. An enthusiastic Chinese friend put up before the door of the chapel a notice, which, literally translated, read: "At this hall the great American Episcopal Church feels pulses and gives medicines."

In spite of the enthusiasm, the work had its trials and difficulties. Dr. Bunn's first in-patient was a man with a fearful ulcer of the leg, which had eaten so near the arteries that the man was in danger of bleeding to death. He was brought by his family to the chapel on Fu Street, and there he was lodged in a mat shed, hastily erected behind the chapel. For some months Dr. Bunn was likely to be sent for at any moment, night or day, to prevent the man from bleeding to death; and, as there were other patients who needed constant attention, such as could not possibly be given them in their homes, it became evident that some accommodation for in-patients must be provided. A small building for temporary use was erected on the compound, and so began the medical work in Wuchang.

Occasionally the stories circulated in regard to the foreign doctors' reprehensible habit of kidnapping the children and taking out their eyes to use as medicines led to visits from mothers whose children had disappeared from the vicinity of their homes. On such occasions the bereaved

parents were allowed to inspect the dispensary freely, even opening all the bottles in hope of discovering either the children or their eyes. But whenever this happened the child would be found at play somewhere later, and there was never any serious trouble. Women of the lower classes came willingly to consult "the great American Episcopal Church," and Dr. Bunn was sometimes called to the homes of ladies of a higher class, who, concealed behind screens, timidly held out a hand, that the doctor might feel the pulse without violating propriety by seeing the owner of the trembling hand.

The Wuchang compound now contained the Boone School, the Chapel of the Nativity, and a residence called the clergy-house. Near by a piece of land had been bought, on which it was proposed to build the girls' school, a church and a hospital, and a residence for Dr. Bunn. Across the river, in Hankow, St. Paul's Chapel had been built.

**The Work of
Chinese
Deacons and
Catechists**

In Shanghai the fall of 1875 was marked by much success in evangelistic work in the villages. In San-ting-keu, a village about ten miles from Shanghai, thirty-three persons were baptized in one day. They had all become interested under the teaching of Chinese deacons and catechists. Mr. Boone, who was present, was greatly impressed, and wrote: "I am more and more convinced that our chief effort should be to gather

and train such a native ministry. They work to great advantage among a people whose every peculiarity of thought and prejudice they understand, and to a great extent share."

In 1876 the first railroad in China was built between Shanghai and the port of Woosung. It was built by foreign enterprise, and the missionaries considered it "a great convenience." They could visit the stations of Kiangwan and Santing-keu so easily, and it would help to open other places. It was a long step in the cause of progress—too long for conservative China. A mob of country people, instigated by officials and literati, soon tore up the track and destroyed the trains.

**A Railroad
Built and
Destroyed**

REFERENCES TO THE SPIRIT OF MISSIONS

- Bishop Boone (1865), p. 9.
Soochow (1865), p. 71.
Character of Bishop Boone (1866), p. 381.
Favorable Edicts (1866), p. 380.
Hankow-Wuchang (1868), p. 697.
The Wuchang Riot (1869), p. 44.
Difficulties (1869), p. 353.
Mr. Woo (1871), p. 532.
Land on Fu Street, Wuchang (1873), p. 256.
Peking (1873), p. 467.
Placards in Hankow (1874), p. 42.
Everyday Life in China (1874), p. 189.
The Ningpo Riot (1874), p. 496.
Girl's School, Wuchang (1875), p. 40.
Kiangwan (1875), p. 40.
Letter from Dr. Bunn (1875), p. 173.

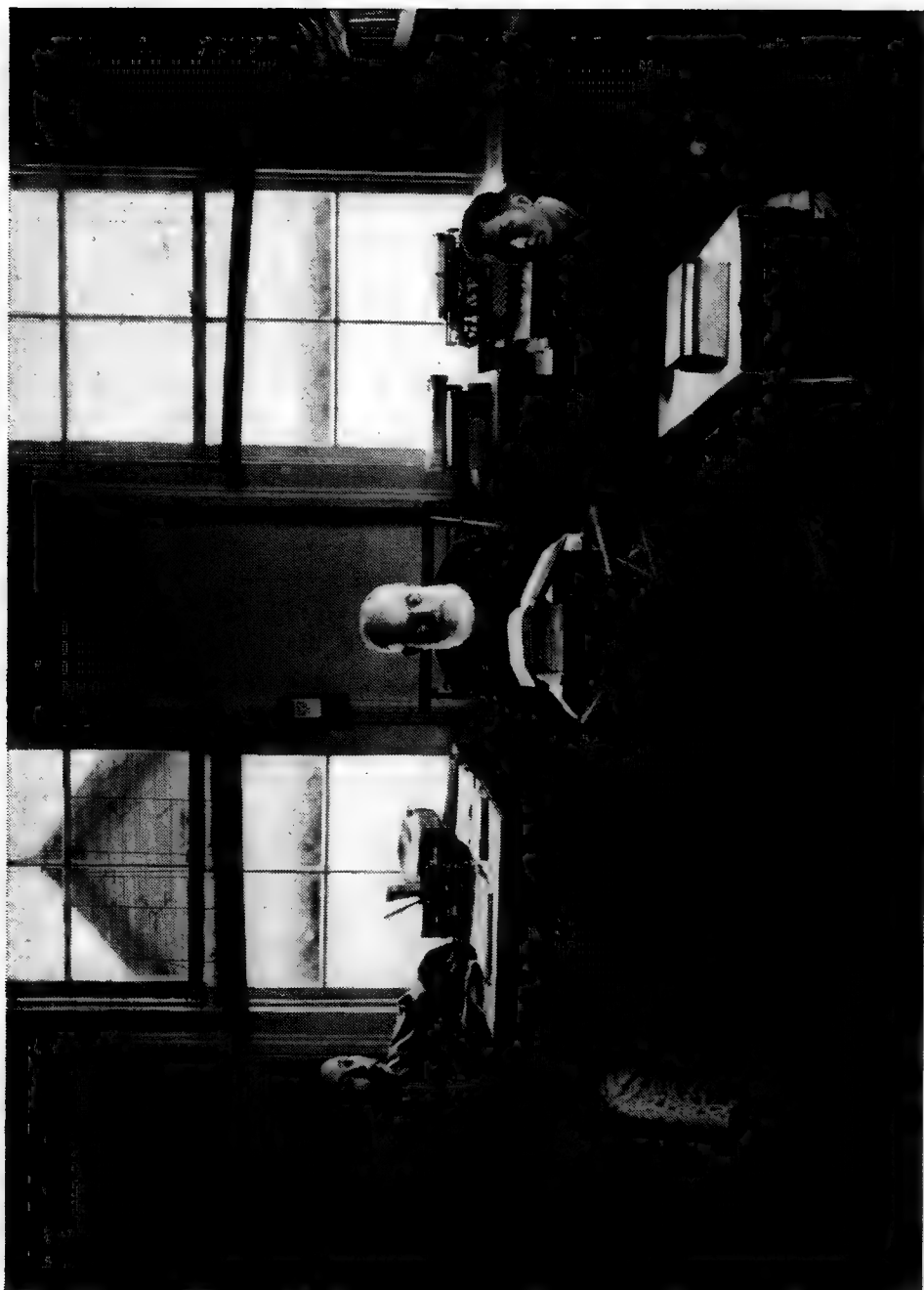
66 American Episcopal Church in China

Baptism at San-ting-keŭ (1876), p. 95.

Dr. Bunn's work (1876), p. 419.

Railroad in China (1876), p. 507.

**THE WORK UNDER BISHOP
SCHERESCHEWSKY**



**BISHOP SCHERESCHEWSKY WITH CHINESE AND JAPANESE SECRETARIES
WORKING AT HIS TRANSLATION OF THE BIBLE**

VI

THE WORK UNDER BISHOP SCHERESCHEWSKY

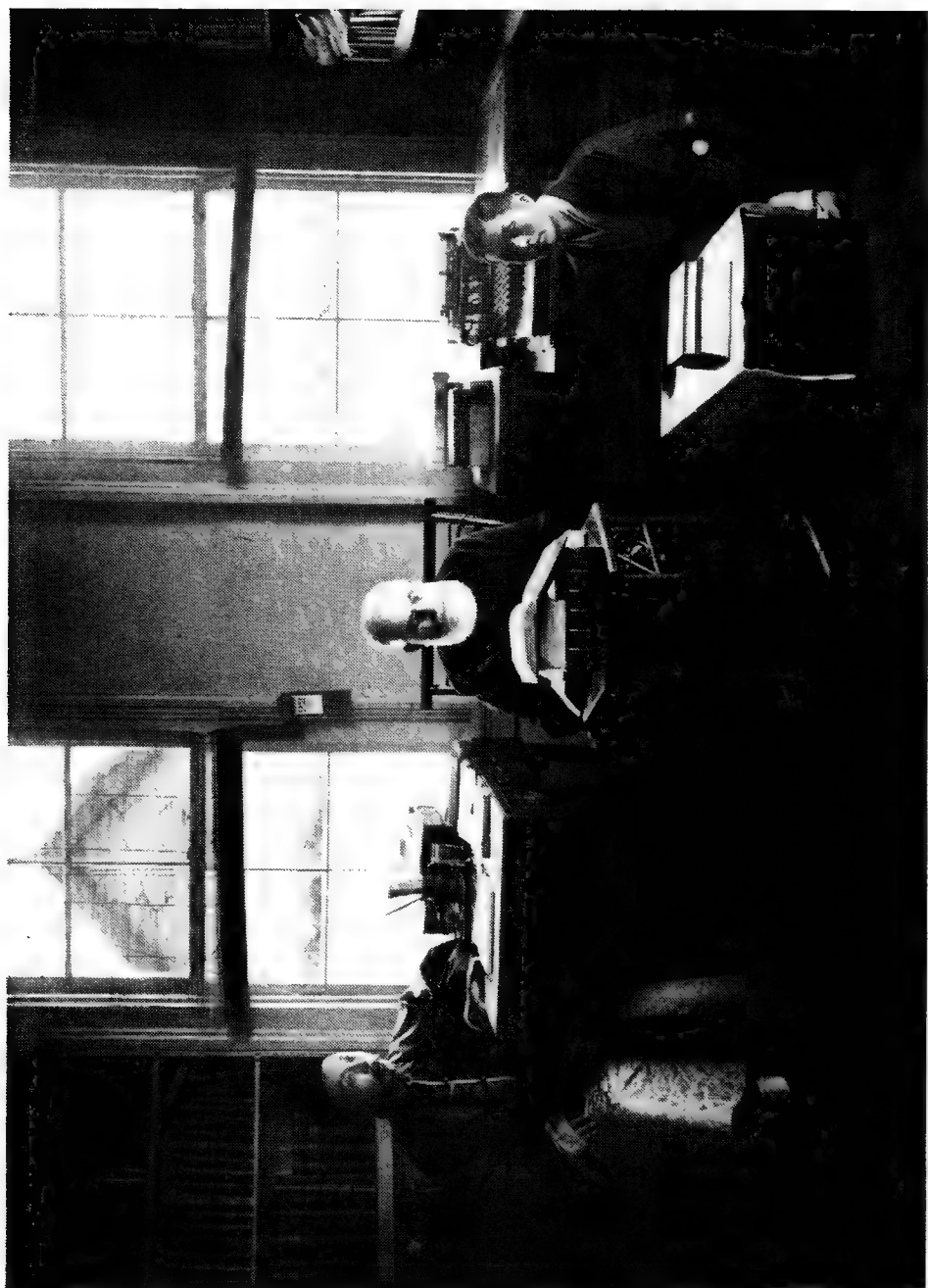
1876-1883

IN 1874, at the request of Bishop Williams, his immense diocese was divided, the bishop retaining Japan. The Rev. William P. Orrick, of Pennsylvania, was elected Bishop of China, but declined. The next year Dr. Schereschewsky was elected, but he also declined. Bishop Williams continued his oversight of the mission until 1877, when Dr. Schereschewsky, being again elected, accepted, and was consecrated in the United States in October of that year.

**Dr. Schereschewsky
Becomes the
Third Bishop
of China**

At this time the work in Shanghai comprised the native city and the suburb known as Hongkew, with nine out-stations. There were three boarding schools and several day schools. There was a large hospital work, which demanded a physician, and the evangelistic work was promising as it had never been before. Bishop Schereschewsky proceeded at once to systematize the work and to enlarge it as far as he could with his small staff of workers. Miss Fay's boys' school had already been enlarged and a theological de-

**Miss Fay's
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**Miss Fay's
School**

partment added. On November 6th, 1876, the twenty-sixth anniversary of Miss Fay's departure from New York for China, the school was formally opened, under the name of Duane Hall and Divinity School, in memory of Dr. Duane, the late foreign secretary of the Board. The school opened with sixty pupils in the boarding and day department and ten candidates in the divinity school.

In the same month the Emma Jones Girls' School, which had been disbanded at the time of Miss Catherine Jones's death, was reorganized, and Miss Nelson, daughter of Dr. Nelson, was placed in charge.

What a
Woman Did

Bishop Schereschewsky reached Shanghai in October, 1878. Just before his arrival the mission met with an irreparable loss in the death of Miss Fay. During her twenty-seven years of service, broken only by one short vacation at the end of twenty years, Miss Fay had been untiringly devoted to her work. To her eminence as a Chinese scholar the most flattering testimony was borne, not only by Chinese of the highest literary attainments, but also by the most accomplished students of the language among missionaries of all bodies. She was a very faithful and successful teacher. Her zeal was equalled by her judgment and practical good sense. She was a woman of deep spirituality, unselfish and sincere. "I went to China," she herself once said, "pray-

ing continually that God would make me instrumental in leading one native youth to the ministry of reconciliation." Before her death she saw four of her pupils laboring as clergymen among their own people. Since then six others have been ordained.

One of Bishop Schereschewsky's first undertakings was to select a suitable site for the missionary college which he wished to establish in Shanghai. Toward the close of 1878 he purchased the Jessfield estate, a tract of thirteen acres, in the form of a peninsula, bounded on two sides by the Soochow Creek. It is about five miles from the Bund, or water front, of Shanghai, and is connected with the foreign settlement by a good carriage road. At the time of the purchase it was considered to be far out in the country, but the road is now bordered by many fine foreign houses. There was a very good house on the place, which Bishop Schereschewsky proposed to occupy.

St. John's
College

On Easter Monday, April 14th, 1879, the cornerstone of St. John's College was laid, and in the fall the building was so far completed that the school was opened. The bishop was president of the faculty, which included the Rev. W. J. Boone, who had been transferred from Wuchang to take part in the work of the college; the Rev. Y. K. Yen, and the Rev. D. M. Bates, who had arrived in the spring of 1878.

It was Bishop Schereschewsky's intention that the college, with its grounds, should be the headquarters of the mission in Shanghai. It has grown to be (1907) one of the finest mission centres in China, and no institution in the empire surpasses St. John's University. The compound is covered with substantial buildings, well suited to their purpose. Besides the three large college buildings, with houses for the foreign professors and the Chinese clergy and teachers, there are also the beautiful church known as St. John's Pro-cathedral; the bishop's residence; St. Mary's Hall for Girls; St. Mary's Orphanage; a training school for Chinese Bible women; a house for the single women workers, and a large dispensary building. The growth of the work may be judged somewhat from the fact that the church had to be enlarged twice within three years, and that the large college building will not accommodate the students from all over the empire who apply for admission.

Henry W.
Boone, M.D.,
and His
Hospital

In 1880 the medical work in Shanghai welcomed the long-hoped-for physician. In August Dr. Henry W. Boone, eldest son of Bishop Boone, came to Shanghai, where he was greatly needed, both in the hospital and in the medical department which Bishop Schereschewsky wished to establish at St. John's College. One of Dr. Boone's first acts was to open a dispensary at the college, which soon drew many patients from the

surrounding villages. He began a medical class. This might have seemed enough for any one man to undertake, but he also took charge of the hospital work in Hongkew, and so great was his success that in December, only four months after his arrival, he had the satisfaction of seeing a new building opened there, under the name of St. Luke's Hospital. The work done for so long under the care of Mr. Thomson, and with the constant help of Mr. Woo, had prepared the way for the new physician, and his own skill commended him from the first to his Chinese patients. A wealthy Chinese, Mr. Li, gave the land for the new hospital, and a little later Mr. Li helped to raise money to build two wards, with an office and an operating room.

The story of Mr. Li may be told in the words of the Rev. H. N. Woo, so long Mr. Thomson's assistant in the hospital work and now the senior Chinese priest of the Shanghai staff. "Mr. Li was a charitable young man, comradore to a well-known business firm, and just become famous and popular among the business people. He made friends with Mr. Woo, because one snowy winter day Mr. Woo went with the Chinese subscription book to ask his subscription. That very minute he received me with kindest manner, as if I was one of his old sincere friends. Why? Because I called on him for his subscription for the St. Luke's Hospital on such a very

Chinese
Contributions

cold day. Then he invited me to his business parlor, and talked particularly about himself having collected taels 3,000 from friends for the repair of the Bubbling Well temple. I immediately invited him to join with me to collect funds to assist the hospital. The good building of a hospital can do a thousand times more good than the good building of a temple, because the poor sick people need most help, especially the houseless, friendless people. Poor and rich, if sick, can go to the hospital, get drugs, and be attended by the physicians or surgeons. When one party gets well another party can come in, and so on continually, year after year. But a comfortable building for idols and Buddhist priests only comforts a certain number of priests. Mr. Li was a clever, quick and reasonable man. He answered me right away: 'Well, Mr. Woo, I will help you hereafter. Your remarks are quite true.' "

So the medical work in Shanghai was placed upon a firm foundation, and Mr. Thomson saw one of his great desires realized. In addition to all his other labors, Dr. Boone became attending physician to his fellow-workers, and had medical oversight of the boarding schools.

Bishop Schereschewsky was deeply interested in educational work, and it was his plan to transfer the two girls' schools—the Emma Jones and the Bridgman Memorial—to Jessfield, and to consolidate them under the name of St. Mary's Hall,

with Miss Mary Nelson in charge. But in the fall of 1880 Mrs. Nelson's failing health compelled her to leave Shanghai, and in January, 1881, Dr. Nelson, after thirty years of service, felt it necessary to withdraw from the mission. His daughter resigned at the same time, and the new school was placed temporarily in the care of Mrs. William J. Boone. In the fall, however, a party of new workers arrived, and one of them, Miss Anna Stevens, took charge of the school.

Besides the Nelsons, the mission lost during the year the services of Mr. and Mrs. Bates. They withdrew on account of Mr. Bates' health, reluctantly, and to the deep regret of all the mission staff.

During the years from 1876 to 1881 the new stations, as Wuchang and Hankow were still called, had been growing and prospering. The schools for both boys and girls were full, and Mr. Boone had four candidates for orders under his instruction in the fall of 1876. Dr. Bunn was literally overwhelmed with work, and he had two young men studying medicine under his direction. Realizing the great amount of suffering among Chinese women and children, and how very little could be done for them by a man, he urged upon the Board the necessity for appointing a woman physician. In the fall of 1878 he opened in a hired house a small hospital for women and children, and, with the cordial approval of the Board,

Hospital for
Women,
Wuchang

he named it the Elizabeth Bunn Hospital, in memory of his wife, whose death had occurred early in the year. Mrs. Bunn was a woman much beloved by her associates in the mission, and her gentle interest and sympathy had endeared her to the Chinese.

In the fall of 1880 Dr. Bunn felt obliged to resign. He had given six years of most effective service; he had built up a strong medical work for men, and had begun a work for women. The committee accepted his resignation with the greatest regret.

Dr. William A. Deas was appointed to succeed Dr. Bunn. Before his arrival, in the early spring of 1881, the fund for the building of the Elizabeth Bunn Memorial Hospital was completed. Dr. Deas entered upon his medical duties immediately upon his arrival. During his first four months on the field he treated over one thousand cases, and the work continued to grow. He, like Dr. Bunn before him, constantly urged the appointment of a woman physician to work among the Chinese women, for whom a man could do so little.

**Bishop
Scheres-
chewsky
Paralysed**

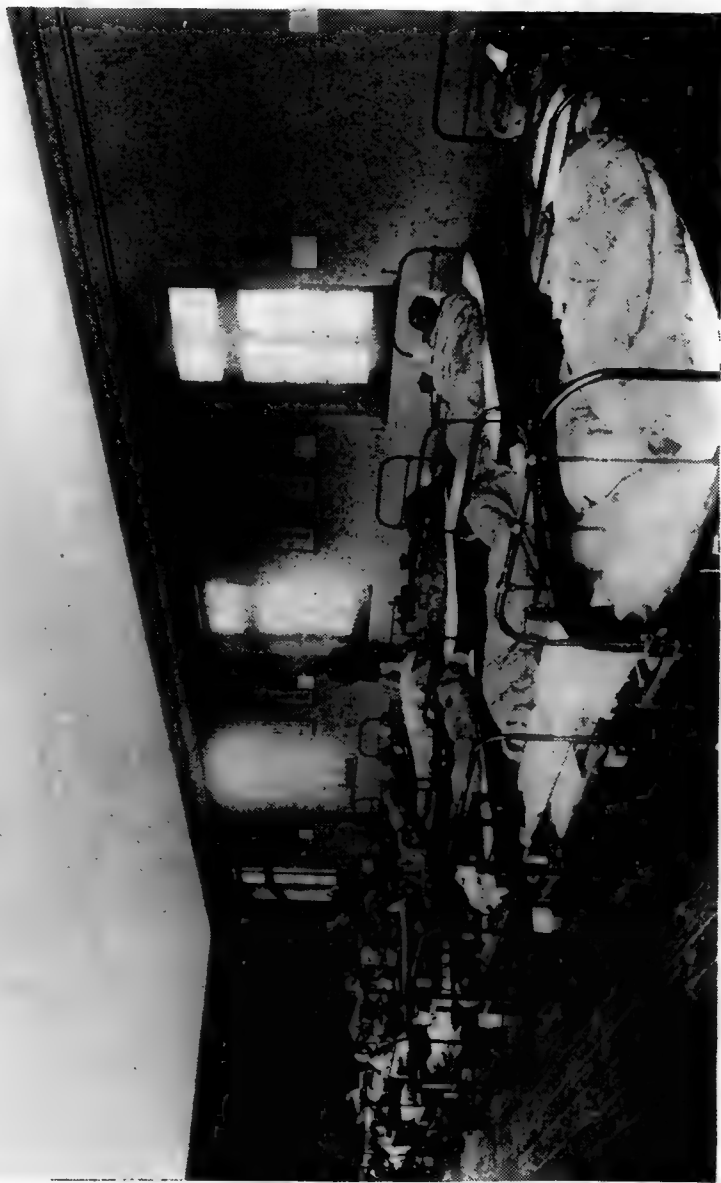
Meanwhile the staff had been strengthened in 1878 by the appointment of the Rev. and Mrs. W. S. Sayres. Upon Mr. Boone's transfer to Shanghai, in 1879, Mr. Sayres took charge of the Wuchang station, and Mrs. Sayres took the oversight of the Jane Bohlen School. This school had

been placed in the care of Miss Harris in 1877, and after her marriage to Mr. Boone she had still kept charge until she went with her husband to Shanghai. In 1880 Mrs. Sayres died. At this time, by Mr. Hoyt's resignation and Mr. Boone's transfer, the station had been left with Mr. Sayres as the only foreign clergyman, and Mrs. Sayres's mother, Mrs. Hopkins, who had made her home with her daughter, was the only foreign lady on the compound. In June Miss Roberts arrived, and at once took charge of the girls' school. During 1881 Bishop Schereschewsky took up his residence in Wuchang, where he wished to superintend personally the building of the new church. A man of great energy, he overworked in the heat of the Wuchang summer, and on August 13th, 1881, he was prostrated by sunstroke, which brought on partial paralysis and completed the overthrow of his already much-impaired health. He was removed to Shanghai, where, under the constant care of Dr. Boone and Dr. Deas, he improved somewhat during the fall and winter; but in the following spring the doctors deemed it advisable for him to try a change of climate, and in March he sailed for Europe with his family. Before his departure he appointed the standing committee to take charge of the affairs of the mission.

In the fall of 1881 the work, both in Shanghai and in Wuchang, had received reinforcements. In Shanghai two teachers joined the staff, Mr.

Buttles, as teacher of natural science in St. John's College, and Miss Stevens, as principal of St. Mary's Hall; while the Rev. F. R. Graves went to Wuchang, and Miss Boyd to Hankow. On Christmas Day of 1881 the new Church of the Nativity in Wuchang was used for the first time, the service concluding with the baptism of twenty-five persons.

During the next year the work in Wuchang met with some changes. Miss Boyd died in Hankow, and Miss Roberts was transferred to Shanghai, where she taught English in St. John's College, taking charge of the first English classes held in the institution. Mr. Sayres was also transferred to Shanghai, to work in the college, and there during the spring he married Miss Stevens, the lady in charge at St. Mary's Hall. Three ladies were appointed to Shanghai during the summer, and two of them, Misses Bruce and Lawson, arrived in the fall. At the beginning of 1883 St. John's College averaged eighty pupils, in five departments. Mr. Boone acted as president, Mr. Yen as headmaster, and Miss Spencer, on her arrival, was placed in charge of the English department, left vacant by Miss Roberts' marriage to Mr. Graves. All the day schools were prospering. The evangelistic work was going on steadily. A new station had been opened at Kiading, a small city about twenty-five miles from Shanghai. The Rev. H. N. Woo, so long Mr.



THE OPERATING ROOM OF ST. LUKE'S HOSPITAL, SHANGHAI, IS ABSOLUTELY
{ UP TO DATE AND EFFICIENT

Thomson's faithful helper, was in charge of this station, and also carried on dispensaries and supervised day schools in many villages around Shanghai. St. Luke's Hospital had so greatly increased in usefulness that a new piece of land was purchased, and a medical school and residence for students were put up. Large contributions towards the new buildings were received from the Chinese.

In 1882 Mr. and Mrs. Herbert Sowerby, formerly of the China Inland Mission, joined the staff in Wuchang, and in 1883 the Rev. and Mrs. A. H. Locke arrived. Later in the same year Mrs. Kate Sayers, a trained nurse, entered upon duty at the Elizabeth Bunn Memorial Hospital.

In October Bishop Schereschewsky tendered his resignation to the House of Bishops. "He deemed it his duty to resign, in view of his long-continued illness and the need for active episcopal oversight of the mission, but he still hoped to return to China as a translator, and he wished it to be distinctly understood that he had not resigned as a missionary." This resignation was accepted of necessity with great regret; and the House of Bishops elected the Rev. George Worthington, of Detroit, but he, after consideration, declined the office. The choice then fell upon the Rev. William Jones Boone, a choice of which the wisdom was apparent from the first, who, as a child, had been brought up on the field, and who,

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as a man, had labored faithfully and successfully for fourteen years among the people.

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- Duane Hall (1877), p. 84.
Miss Fay (1877), p. 165.
Emma Jones School (1877), p. 167.
Missionary College (1877), p. 307.
Missionary Conference (1877), p. 530.
Bishop Schereschewsky's Consecration (1877), p. 665.
Miss Fay (1879), pp. 36-47-120.
Jane Bohlen School (1879), p. 174.
Jessfield (1879), p. 278.
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Wuchang and Hankow (1881), p. 112.
St. John's College (1881), p. 159.
Bishop Schereschewsky's Translations (1881), p. 161.
American and English Church (1881), p. 271.
Work in Wuchang (1881), p. 347.
Bishop Schereschewsky's Illness (1882), pp. 43-147.
Mr. Yen on Education of Chinese boys (1882), p. 222.
Need of Women Workers (1882), p. 313.
Buddhism and Women (1882), p. 384.
Elizabeth Bunn Memorial Hospital (1883), p. 289.

**THE WORK UNDER THE SECOND
BISHOP BOONE**

VII

THE WORK UNDER THE SECOND BISHOP BOONE

1884-1893

WILLIAM JONES BOONE was consecrated bishop on October 28th, 1884, in Holy Trinity Church, in the English settlement of Shanghai. His attending presbyters were the Rev. E. H. Thomson and the Rev. Wong Kong-chai, the latter having been present at the consecration of the first Bishop Boone in Philadelphia forty years before. This was the second consecration in China, a Roman bishop having been consecrated a few years before.

**Dr. Boone
Fourth
Bishop of the
China Mission**

Bishop Boone's first episcopal act was the consecration of the memorial church at St. John's College. This church had long been desired. In 1881 the money for its erection had been given by Miss Lavinia Clarkson, of Potsdam, New York. The illness and absence from the field of Bishop Schereschewsky delayed the work, but it was finally begun in the spring of 1884. The cornerstone was laid on Whitsun Tuesday, and Mr. Boone wrote: "Our prayer was for this stone, laid in the Name of God and the faith, that what

we now begin may in Him be brought to a happy end." The church was consecrated on All Saints' Day, and on the same day two Chinese deacons were advanced to the priesthood, one of them being a former pupil of Miss Fay.

St. Mary's
Orphanage,
Shanghai

Bishop Boone's first report, covering the work of all the stations, was a very hopeful one. He reported 31 stations, with 17 clergymen, 2 foreign physicians, 13 foreign lay workers, and 55 Chinese acting as catechists and teachers. There were now 326 Chinese communicants, and over 700 pupils in boarding and day schools. A new station had been opened by Mr. Sayres at Ching-kiang, on the Yang-tsz, and the clerical force had been strengthened by the coming of the Rev. S. C. Partridge, while Dr. E. M. Griffiths had been appointed to work with Dr. Boone. The bishop had appointed the Rev. E. H. Thomson archdeacon to oversee the many out-stations around Shanghai. An orphanage work had been begun at St. Mary's Hall, where several babies, supported by the Chinese contributors, were cared for. This work was under the charge of Miss Wong, the daughter of the Rev. K. C. Wong, and she and her pupils at St. Mary's Hall had earned nearly a third of the sum needed to build a suitable house. In closing his report, the bishop spoke most earnestly and urgently of the great need of workers in Shanghai, a headmaster for St. John's College, a clergyman to assist Archdeacon Thom-

son, and a woman to train Chinese Bible-women; and in Wuchang, a woman physician for the Elizabeth Bunn Hospital, and a woman to take charge of the Jane Bohlen School.

During the year the money for the orphanage was secured and the building opened. This work was one which appealed to all hearts. The little girls taken in were saved, some of them from death, and others from what in itself is a hard enough fate—the life of the ordinary Chinese girl in a heathen home. Brought very young, some only a few days old, they grew up, knowing no home but the orphanage—a happy home, with tender care and Christian teaching. It would have been easy to have the house crowded, since to turn the unwelcome girl-baby over to the care of the mission was far easier than bestowing upon it even such very perfunctory “bringing up” as falls to the lot of the average Chinese girl.

In 1886 the station at Chingkiang was removed to Wuhu, and a new station was opened at Shasi, beyond Hankow, by Mr. Sowerby. Shasi had a bad name. Captains of river steamers called its people the worst between Hankow and Ichang. But the town was an important one, and was only one day's journey from the border of the conservative province of Hunan, closed against foreigners. Toward Hunan missionaries looked longingly, and it was hoped that a station at Shasi might be a help toward entrance there. One of

Station
Opened at
Shasi

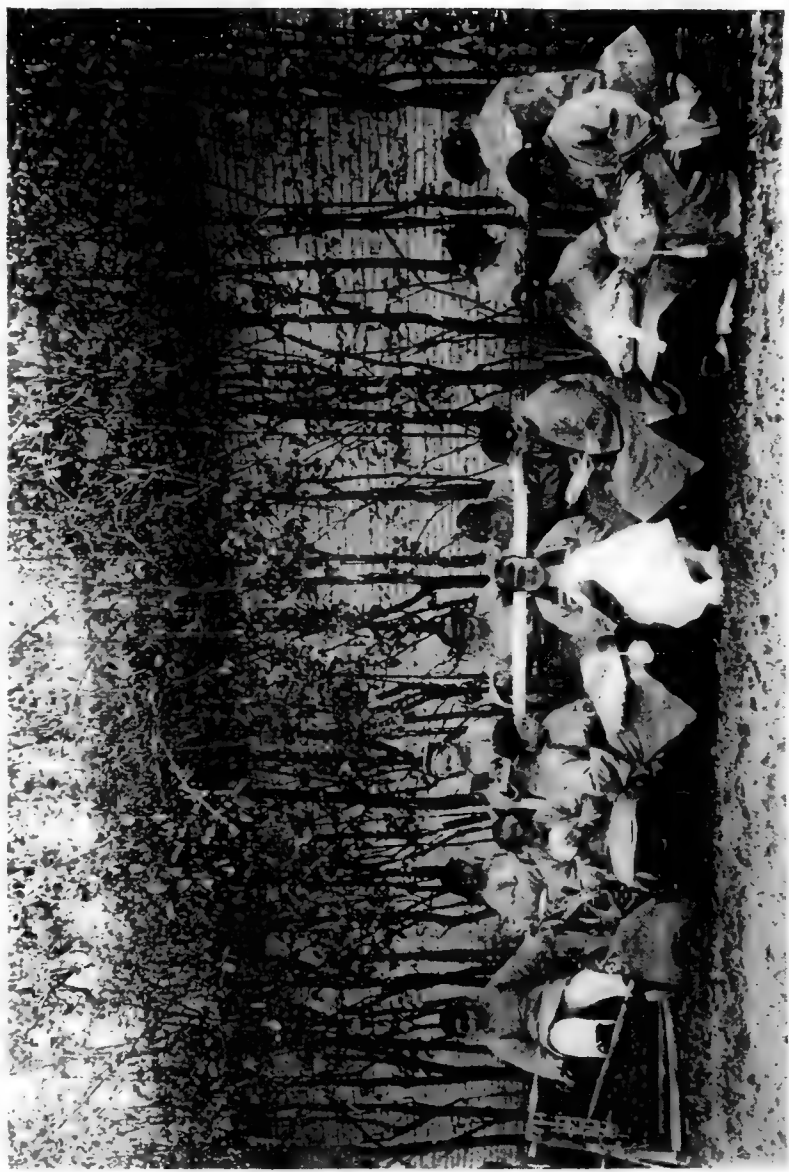
the occasional edicts giving the people permission to embrace Christianity and forbidding them to trouble in any way missionaries or their converts, had just been issued. Mr. Sowerby reported that this order was obeyed to the letter during the time he spent at Shasi. The new station was opened without difficulty of any sort. In Wuchang the Rev. F. R. Graves was in charge, and the Rev. S. C. Partridge was at the head of the Boone School.

**A Woman
Physician**

In 1888 the first ordination was held in Hankow, four young Chinese being admitted to the diaconate. In May of the same year Dr. Marie Haslep reached Wuchang, and, with Miss Wong, one of the Rev. Wong Kong-chai's daughters, as her assistant, began her work in the Elizabeth Bunn Hospital. "She wrote feelingly of the various obstacles in the way of the foreign physician's success. She must be doctor and druggist; train her own nurses and assistants; and, for the sake of cleanliness and exactness, must add to these duties a general overseer's work as well."

**Station at
Ichang**

In his report for 1888-1889 the bishop recorded his removal to Hankow, where he went to take up the work of the Rev. A. H. Locke during the latter's absence on furlough. In December he laid the cornerstone of the new Church of the Nativity in Wuchang, replacing the old one, torn down because it had become unsafe. He also re-



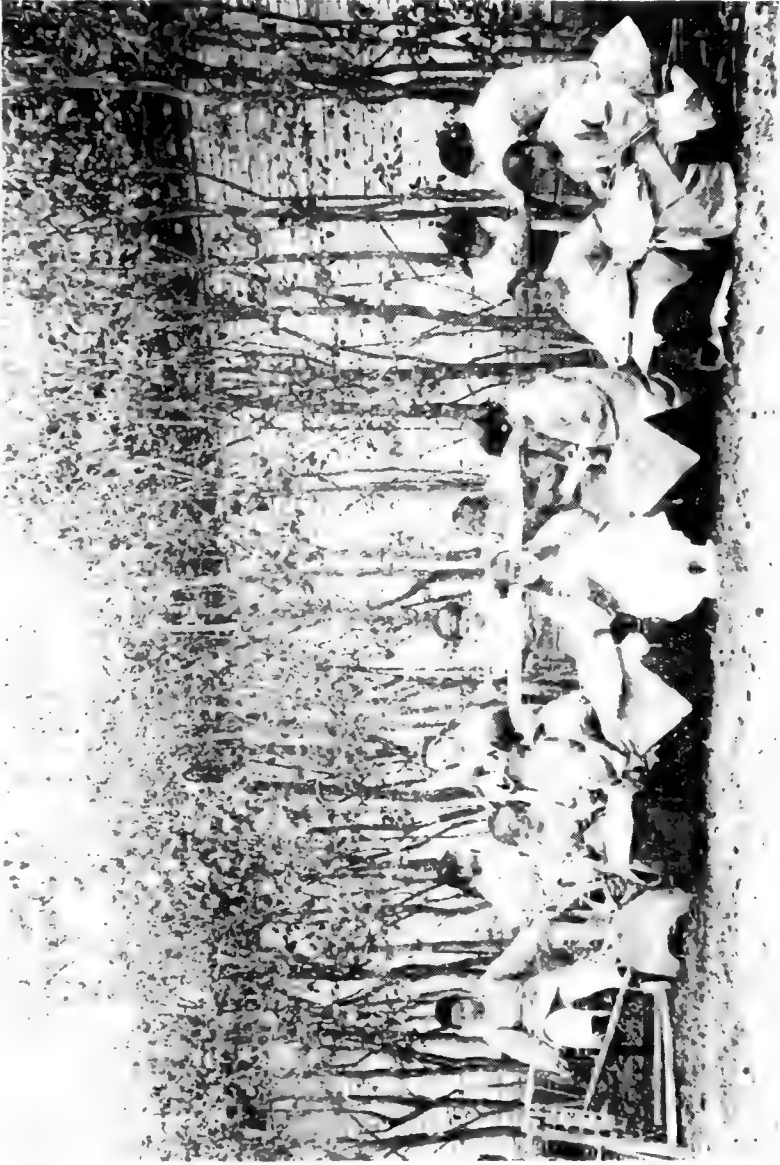
THE REDEMPTION OF CHINESE WOMANHOOD

A group of the girls of St. Mary's Hall, Shanghai, in the school garden

ported the opening of Ichang by Mr. Sowerby. This, the mission's frontier station, opened early in 1889, is a large city, nearly a thousand miles up the Yang-tsz.

During the years from 1886 to 1889 the Shanghai district had been making progress. New workers had joined the staff. In 1886 a young clergyman, the Rev. F. L. Hawks Pott, arrived, and while pursuing the study of the language took classes in the college. In 1888 Miss Dodson joined the mission as a teacher, and Dr. and Mrs. Mathews also arrived; and in 1889 the force was still further increased by the arrival of Mr. and Mrs. Smalley. In the bishop's report particular mention was made of Mr. Pott's fine work in the college, and of his influence over the boys. A new building for St. Mary's Hall was formally opened on Christmas Day, 1888. But, offsetting all the prosperity during these years, the mission lost two of its most esteemed members. On November 12th, 1886, the senior Chinese clergyman, the Rev. Wong Kong-chai, entered into rest. He stands a prominent figure in the story of the mission. As a boy, having been taken to America by the first Bishop Boone, on the return voyage he professed Christianity and asked for baptism. Separated from the missionaries by circumstances, he returned to them as soon as he was free to do so. He was the first convert to be baptized, the first candidate for Holy Orders, the first clergy

The Wong
Family



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A group of the girls of St. Mary's Hall, Shanghai, in the school garden

ported the opening of Ichang by Mr. Sowerby. This, the mission's frontier station, opened early in 1889, is a large city, nearly a thousand miles up the Yang-tsz.

During the years from 1886 to 1889 the Shanghai district had been making progress. New workers had joined the staff. In 1886 a young clergyman, the Rev. F. L. Hawks Pott, arrived, and while pursuing the study of the language took classes in the college. In 1888 Miss Dodson joined the mission as a teacher, and Dr. and Mrs. Mathews also arrived; and in 1889 the force was still further increased by the arrival of Mr. and Mrs. Smalley. In the bishop's report particular mention was made of Mr. Pott's fine work in the college, and of his influence over the boys. A new building for St. Mary's Hall was formally opened on Christmas Day, 1888. But, offsetting all the prosperity during these years, the mission lost two of its most esteemed members. On November 12th, 1886, the senior Chinese clergyman, the Rev. Wong Kong-chai, entered into rest. He stands a prominent figure in the story of the mission. As a boy, having been taken to America by the first Bishop Boone, on the return voyage he professed Christianity and asked for baptism. Separated from the missionaries by circumstances, he returned to them as soon as he was free to do so. He was the first convert to be baptized, the first candidate for Holy Orders, the first clergy-

The Wong
Family

man to be ordained. His chosen wife, coming to study in Miss Emma Jones's girls' school, was the first of its pupils to receive baptism.

It is told of her that on her wedding day, being accused of remissness in etiquette because she did not cry, which is considered the proper thing for a Chinese girl to do at her marriage, she replied, "What have I to cry for? Am I not marrying a young man who is liked and respected by everyone, and a clergyman, too? I shall certainly be very happy; I have nothing to cry about." Mr. Wong was indeed liked and respected by everyone who knew him. His life was devoted to the work of the mission, and he was as efficient as he was devoted and faithful. He lived to see the second Bishop Boone consecrated, to see the work of the mission extending and prospering, and to see his own children following his example in faithfulness to the Church he loved and served. To his daughter belongs the honor of having established St. Mary's Orphanage, and she remains, as Mrs. Pott, a most valuable and untiring worker.

Mrs. Elliott
H. Thomson

In the fall of 1889 came the news of Mrs. Thomson's death at her home in Pennsylvania. This news was not less sad because it was expected. After long and serious illness, her physicians had pronounced her to be suffering from an incurable disease, and in the summer of 1888, with Mr. Thomson, she left Shanghai. Bishop

Boone spoke of their departure as "the chief and saddest event of the year." Mrs. Thomson's term of service in the mission had extended over thirty-four years, and there was no work for girls and women in which she had not borne a part. A woman of strong will, fervent piety, and great practical energy, her house was a home to all her fellow-workers, she herself like a mother to the younger members of the staff, and not only her foreign fellow-workers, but all the Chinese who knew her, felt for her the greatest affection and esteem.

The bishop in 1889 made an urgent appeal for four clergymen, to be sent out as soon as possible, one being particularly needed at Wuhu. There was also great need for women workers. Of the ten single women who had come out since 1880, three had married, two had died, and four had withdrawn, two of these last being married. There were now but three single foreign women in the field. This lack of workers was the one very serious hindrance at the beginning of 1890. The four clergymen Bishop Boone had asked for in his last report had not offered, and Mr. Graves wrote that the mission wanted, "first of all, a true Christian man; next, a man with good health and common sense; and, thirdly, a man with fair ability." The work was divided up as well as possible among the workers. In Shanghai Mr. Pott had charge of St. John's College, and

Men Needed

Miss Dodson of St. Mary's Hall, while the orphanage was Mrs. Pott's especial care. In Wuchang Mr. Graves was in charge, and Mr. Partridge was at the head of Boone School, which had grown so that a new wing was to be built; and Mrs. Graves had resumed charge of the Jane Bohlen School.

**Short-
Handed**

The medical work in Shanghai was prospering, Dr. Boone being assisted by Dr. Mathews. In Wuchang Dr. Haslep was busy among the women. The men's hospital was closed, because Dr. Deas had gone to America on furlough. He hoped to secure funds for the new building so much needed. In 1890, as in 1848, the appeal of Mr. Syle for workers had the same force: "When one of our number is absent, our good work has been often given up, and a post of most promising usefulness deserted for a time." In the evangelistic work there was great need of clergymen and of women to teach the Chinese women. Mr. Graves wrote from Wuchang: "There is no glorious opportunity for enrolling multitudes at a word, but plenty of chances for hard work."

**Anti-Foreign
Sentiment**

Wuchang, like all literary centres in China, was strongly anti-foreign in sentiment. During 1890 an attempt was made to stir up an anti-Christian demonstration. Anonymous placards were put up, and hand-bills, making the most violent accusations and threats against foreigners

and their doctrines, were distributed all over the city and everywhere up and down the Yang-tsz. The members of the various missions joined in a demand that the demonstration should be checked and the ringleaders of the movement punished. The Taotai exerted himself, and the trouble subsided for the time.

In this year a ward for women was opened in connection with St. Luke's Hospital, Shanghai, and Dr. Haslep was transferred from Wuchang and placed in charge. This necessitated the closing of the Elizabeth Bunn Hospital, and, as Dr. Deas resigned from the mission, the medical work in Wuchang came to a standstill. Both in Wuchang and Shanghai the staff was reduced by the necessary absence of several of the missionaries, and Bishop Boone's appeal for workers had so far met with no response. In the spring of 1891 the Shanghai staff was still further reduced by the sudden death of Miss Spencer, just as she was preparing to return to the field after her furlough. This was a very serious loss, especially to St. John's College. Miss Spencer's work in the English department had been most valuable, and her great interest in her pupils had given her remarkable influence with them.

Eighteen hundred and ninety-one is known as the "Riot Year" in China. The motives for carefully organized attacks upon foreigners are not always easy to trace. A general hatred of

The Riot Year

everything foreign, always latent in China, may be brought to a head by a variety of circumstances. Generally speaking, the missionary and his doctrine are obnoxious, not as a missionary and teacher of Christianity, but as a foreigner with a foreign belief. The missionary is the victim of mob violence because he is on the spot. Any foreigner would be just as acceptable to the excited mob. Sometimes the propensity of the Romanists to interfere with politics or with the laws draws upon them particular attention. This was the case in Wuhu in 1891, when the Roman mission was destroyed and other missions escaped. In Shanghai the ladies and children at St. John's were sent into the Settlement, but after a few days they returned home and no trouble occurred. At the request of the American consul-general, the Taotai sent a guard of Chinese soldiers to protect the compound. In Wuchang it was thought best to send the ladies across the river to Hankow. The men remained at their posts and went on with their work.

In September Ichang was rioted. The mission house, only just completed, was burned, and Mr. Sowerby was attacked by the mob, and though he escaped without serious injury, all his belongings were destroyed.

A proclamation from Peking ended the riots. The emperor issued an edict declaring Christianity to be one of the religions of China, and

commanding that the native Christians should be protected by the officials, since their embracing the doctrine did not alter their position as children of their sovereign. So the magistrates bestirred themselves, and the people quieted down.

Death of the
Second
Bishop Boone

Bishop Boone, who was living in Wuchang, to supply the lack of workers there, gave up his own house at Wuchang to Mr. Sowerby and his family. The bishop was preparing to go on a visitation when he was taken sick. The disease proved to be typhoid fever, and he was removed to Hankow, where he died on October 5th. In Bishop Boone the mission lost a leader of whom the Foreign Committee spoke as "the right man in the right place." He was a man of sound judgment, foresight, and business ability, devoted to his work, humble and self-sacrificing, and with a sincere love of the Church and her ways. He died at a time when he was sorely needed. With the work disorganized by the riots, the mission, reduced in numbers, was left without its leader. As always at such a time, the staff rose to meet the emergency, going on steadily with their work. A little later, in 1891, they welcomed three new workers. Dr. Edward Merrins came to reopen the hospital in Wuchang (closed since Dr. Deas' departure), and two clergymen, the Rev. James Addison Ingle and the Rev. Robert K. Massie, came to work in Shanghai. Mr. Ingle, at his

own request, was soon transferred to Hankow, where Mr. Locke needed his help.

The Up-River
Stations
Prosper

Early in 1892 the new St. Paul's Church in Hankow was opened. All the work in the up-river stations was prospering. Dr. Merrins was at work on the language, hoping soon to be able to begin regular medical work. He asked for an appropriation to build the much-needed hospital for men in Wuchang, and urged the great need of a woman doctor or, at any rate, a trained nurse, for the Elizabeth Bunn Hospital, closed since Dr. Haslep had been transferred to Shanghai.

In the spring of this year Bishop Hare, as the representative of the Board of Managers, visited China. In a letter to the Board he spoke in the highest terms of the mission and its work, and mentioned the three needs in Wuchang—a clergyman to help in the schools and in opening new stations; a lady to assist Mrs. Graves in the Jane Bohlen School, and a trained nurse to work in the Elizabeth Bunn Hospital.

In its report on foreign missions for 1891-1892 the Board mentioned the Chinese Exclusion Act, recently enacted by Congress, concerning which the Board had adopted the following resolutions:

"WHEREAS, a law has been enacted by Congress which gravely affects, indirectly, our missionary work in China; therefore, be it

Resolved: That this Board contemplates with

serious apprehension the effect of such legislation upon our missionary work, and trusts that said law shall be so judiciously and leniently enforced that our foreign relations may not be disturbed."

In the same report attention was called to the vacant episcopate in China. "It is often said that the American Church has such a problem before her in her vast field of domestic missions that she may well leave the work of foreign missions to the Mother Church, but the latter has a vast work before her in her own colonies and in the evangelization of India, which is under her own sovereign, and for which she is directly responsible to Almighty God. It is not a question of establishing missions of the Church in countries which the English Church has already to some extent occupied, but it is a question of properly sustaining our own missions, which have a long history, where much work, preparatory and otherwise, has been done during all these years, where we have sent a band of American workers, who have the right to be under the jurisdiction of a bishop of their own nationality."

REFERENCES TO THE SPIRIT OF MISSIONS

Rev. Wong Kong-chai (1884), p. 141.

The Elizabeth Bunn Memorial Hospital (1884), p. 208.

The Church of the Nativity, Wuchang (1884), p. 294.

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Life in Wuchang (1884), p. 361.

- The Corner-stone of St. John's Church, Shanghai (1884), p. 435.
Consecration of Bishop Boone (1885), p. 50.
The Orphanage (1885), pp. 177-478-492.
St. John's Church, Shanghai (1885), p. 267.
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GROWTH AND EXTENSION



SOME OF THE CHINESE CLERGY OF THE DISTRICT OF HANKOW

VIII

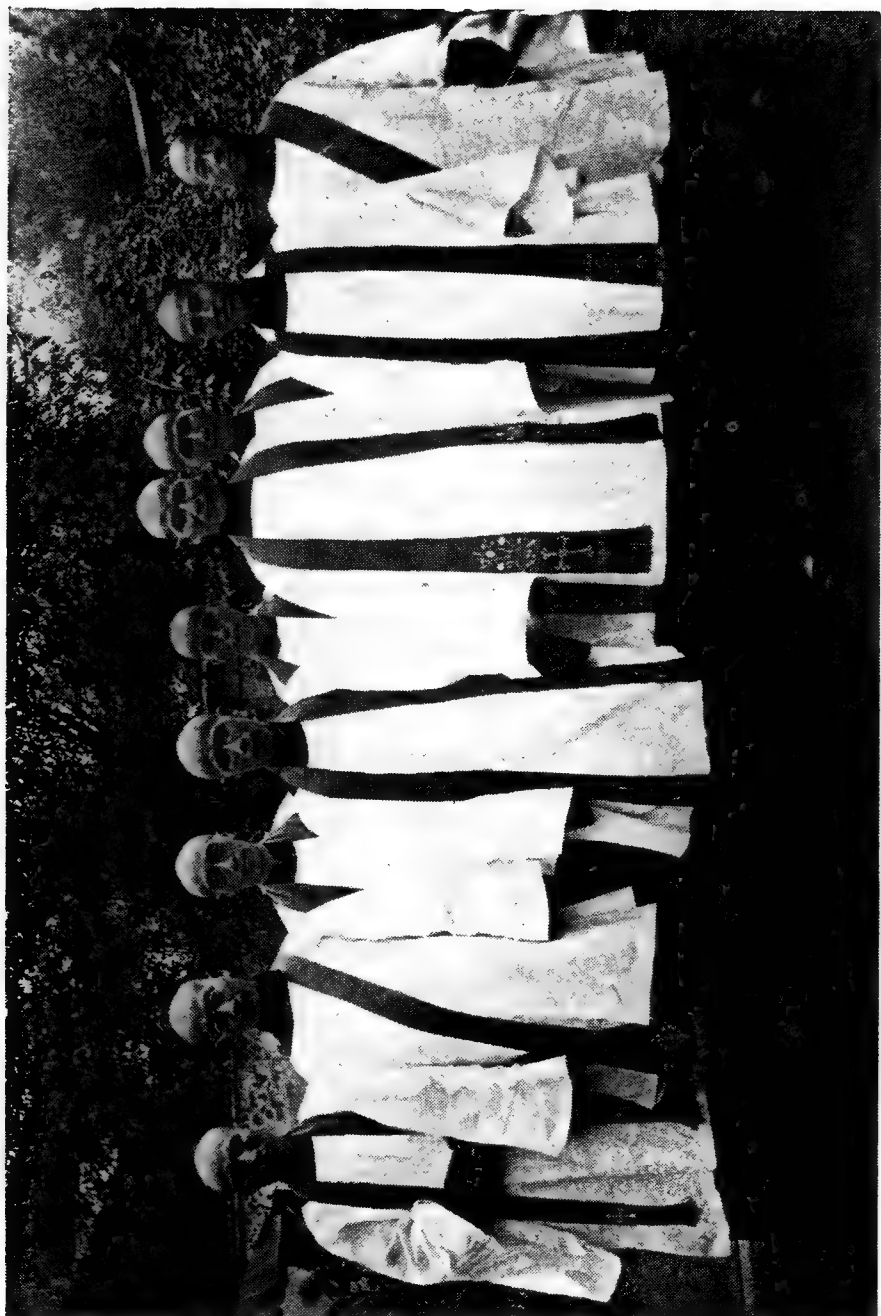
GROWTH AND EXTENSION

1893-1900

THE period from 1893 to 1900 was a time of steady growth in the China mission. Every step was forward, the work constantly extended and enlarged, and no less than thirty-seven new members joined the staff, of whom nearly all still remain on the field.

At a meeting of the House of Bishops in March, 1893, the Rev. F. R. Graves was elected Bishop of the American Church in China. He was consecrated in St. Thomas's Church, New York, on June 14th, 1893, and sailed for Shanghai on August 7th. The report of the mission for 1892-1893 was forwarded to the Board by the standing committee, who had been in charge since the death of Bishop Boone. "We are sure," they wrote, "that Bishop Graves will be the right man in the right place. His acquaintance with the Chinese language and literature will give him prominence and influence, and his knowledge of the sentiments of the Church will incline him to a liberal policy, while his firmness of character and impartiality of judgment qualify him to rule

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well the affairs of the mission, both ecclesiastical and secular."

Plans Bishop Graves laid out the work carefully. In the up-river district the Rev. J. A. Ingle was to be in charge at Hankow, while in Wuchang the Rev. S. C. Partridge had charge of the theological school, the Church of the Nativity, and the services in the hospital and dispensary; the Rev. Herbert Sowerby took Boone School and the day schools, the services in St. Thomas's Chapel and the superintendence of the out-stations of Ichang and Shasi. Mrs. Sowerby took charge of the Jane Bohlen School. A trained nurse, Miss McRae, had begun work for women in the Elizabeth Bunn Hospital, and Dr. Merrins was urging more strongly than ever the need of a building for the men's hospital. The Rev. H. C. Collins, M. D., had joined Mr. Ingle in Hankow, and was studying the language, and the bishop had decided to live in Hankow.

In Shanghai all the work was making very good progress. Dr. Boone reported St. Luke's Hospital as entirely self-supporting, except for the salary of the physician in charge. Dr. Haslep's work among the women was constantly increasing. The schools were in good condition. But ever before the eyes of the workers were the opportunities about them, of which they could not take advantage because the staff was so small. Bishop Graves, ten years later, writes of the be-

ginnings of his episcopate: "Ours was a small mission. We had been doing our best with the means at our disposal, and I think good foundations had been laid; but it was the day of small things. We were few in number, we were scattered widely, and we had a greater work on our hands than we knew how to do. But we were hopeful of the future. We believed that the Church would some day realize her opportunity and come to our aid. So we kept on praying and working, no matter what the odds against us."

In 1893 Mrs. Twing, Honorary Secretary of the Woman's Auxiliary, while on a visit to Shanghai, organized a branch of the Woman's Auxiliary among the Chinese women. One result of Mrs. Twing's visit was the increased interest in the work among the women of China which she aroused in the hearts of the Church women of America by her letters, written from the field, and by personal talks after reaching home.

**The First
Branch of the
Woman's
Auxiliary**

The year 1893-1894 was a building year. In Shanghai the work on the new building for St. John's College was begun in September, 1893; the building was finished the next year. St. Luke's Hospital, which up to this time had been in the hands of trustees, was transferred to the mission. Dr. Boone bought a piece of land adjoining the hospital, adding much to the value of the property. At Kiading a chapel, school and rectory were built.

**A New
Hospital for
Men and a
New Station**

In Wuchang a new wing was added to the Boone School, and a woman's guest room and a library had been put up on the compound. Best of all, a hospital for men, to be known as St. Peter's Hospital, had been erected with funds given by Dr. Seth Low and his brother, Mr. Augustus Low, in memory of their father. In the spring of 1894 a new station was opened at Nganking (now Anking), on the Yang-tsz, a very important city, the capital of the Province of Anhui.

Ichang was once more occupied by a foreign clergyman, Dr. Collins having been stationed there, and the mission house destroyed in 1891 was to be rebuilt.

Landmarks

In February, 1894, the whole mission met in conference at Shanghai. "If we look back upon the work of the year," wrote the bishop to the Board, "we can see that much has been accomplished. There have been 237 baptisms and 147 confirmations; a new station has been opened; two deacons ordained; new buildings have been erected at Kiading; St. Peter's Hospital has been opened in Wuchang; St. John's College has been rebuilt; St. Luke's Hospital has been transferred to the mission by its trustees; a new hymnal is nearly finished; a general meeting of the mission had been held; and the value of the mission property has been increased. These are landmarks which mean that much hard work has been



THE WAITING-ROOM AND DISPENSARY OF ST. PETER'S HOSPITAL, WUCHANG

The foreigner against the wall at the left is the Rev. S. H. Littell, who has been speaking to the patients waiting to see the doctor

done, and that, in spite of an insufficient number of workers, we have made steady and in some places remarkable progress."

In the fall of the year Bishop Graves moved from Hankow to Shanghai, in order to administer the work of the mission more conveniently. Growth

From this time the growth and progress of the work were steady and constant. The Church at home seemed to realize what was being undertaken, and the great need of workers began to be in some measure supplied. Dr. Haslep retired from the mission, but her assistant, Miss Wong, carried on the work under the supervision of Dr. Boone, thus making it possible to keep open the woman's ward at St. Luke's. In the fall of 1894 the work for women was reinforced by the arrival of Miss Ward and Miss Crummer. Miss Ward took charge of the Jane Bohlen School in Wuchang, and Miss Crummer was stationed in Shanghai. The Shanghai staff was further strengthened by the appointment of Mr. and Mrs. F. C. Cooper in 1894, Mr. Cooper becoming a professor in St. John's College, and of the Rev. J. L. Rees and Mrs. Rees, and Dr. William Ludlow, in 1895. In the same year the Rev. D. T. Huntington joined the staff in Wuchang. The next year Dr. Mary Gates took charge of the woman's ward of St. Luke's Hospital, and the Shanghai staff was increased by the coming of the Rev. G. F. Mosher, while the Rev. L. H.



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Roots was stationed in Wuchang. In the fall a training school for Chinese Bible-women was opened on the Jessfield compound in Shanghai, Miss Crummer being placed in charge.

In June, 1897, the mission was saddened by the death of Miss Ward. Though she had been in China less than three years, she had won to a remarkable degree the respect and affection both of the foreigners and the Chinese. A woman of lovely character, sincere and unselfish, devoted to her work, and never thinking of her own ease and pleasure, her loss was a severe one to the mission, and especially to the Jane Bohlen School, of which she had charge.

The bishop, in his annual report, spoke of the quiet and steady progress made in almost every department. The schools were all prospering; the new training school promised well; the medical work was also flourishing. Dr. Gates's coming added much to the medical work in Shanghai. Dr. Merrins had gone from Wuchang to open hospital work in Nganking, and his place in Wuchang had been taken by Dr. Ludlow, transferred from Shanghai. The evangelistic work was looking up. Ichang was reoccupied. Around Shanghai new districts were being opened up. In translation work the entire Prayer-book, both in Mandarin and Wen-li, was ready for the press, and a version in the Shanghai dialect was in course of preparation. Bishop Schereschewsky's

latest translation of the Bible was completed, and he was living in Shanghai to see it through the press. In the spring of 1897 a conference of all the Anglican bishops of China was held at St. John's College, and a strong hope was felt that from this conference great good might result to the Church in China.

On June 20th, 1898, occurred the death of the Rev. Y. K. Yen, the senior Chinese priest. "Mr. Yen," wrote Bishop Graves, "was a most able and intellectual man. He was animated by the truest patriotism, and by a burning desire for his country's good; but, best of all, he was a most earnest Christian, full of love for his Lord, and always busy in His service. He might have been, with his abilities and opportunities, one of the wealthiest and most prominent men in China, but he turned his back upon all worldly honor to devote himself to the service of the Church. He was for many years a teacher in St. John's College and a professor in the theological school, and afterward he was pastor of the Church of Our Saviour in Shanghai. He acted for many years as a member of the standing committee, and his advice was always valuable, by reason of the clear and business-like habit of his mind. No one can fill the place which he has filled, and no one who knew him and recognized how high was his ability, how consecrated and pure and true a Christian he was, and how faithful and loyal a

Rev. Yen
Yung Kiung

priest, can ever lose hope of the Christianizing of a nation that can produce such a man."

New Workers

From 1898 to 1900 sixteen new workers joined the mission, most of them going to Hankow and to Wuchang to reinforce the staff there. The clerical force was strengthened by the addition of the Rev. Messrs. Ridgely, Littell, Wood and Sherman, in Wuchang, and Ancell and McRae in Shanghai. Wuhu and Nganking had each a foreign clergyman at last, the Rev. F. E. Lund being stationed at Wuhu and the Rev. C. F. Lindstrom at Nganking. The medical work welcomed Dr. Lincoln to Shanghai, Dr. Woodward to Nganking and Dr. Borland and Dr. Mary Glenton to Wuchang. The teaching staff was reinforced in Shanghai by Miss Richmond, and in Wuchang by Miss Osgood, and purely evangelistic work among the women was begun by Miss Warnock in Shanghai and Miss McCook in Hankow.

Years of Promise

The year 1899 saw the new St. Hilda's School at Wuchang replace the Jane Bohlen, under the charge of Miss Osgood. In the up-river stations the work was growing rapidly, and a new interest in education for girls and in Christianity for itself, aside from its educational value, was noticeable. Bishop Graves, in closing his report for 1897-1898, said: "I can only solemnly warn the Church that now is her opportunity in China."

During these two years many new buildings

were erected. Science Hall was opened at St. John's, and the bishop's house on the new compound was completed. In Sinza, once a country station, but now a busy section of the Foreign Settlement of Shanghai, St. Peter's Church and rectory had been built, and Mr. Rees was in charge. In Wuchang St. Paul's Divinity-school had been built with funds left by Miss Ward for the purpose; and the girl's school had been re-opened in the new building known as St. Hilda's.

Both up and down the river the schools were crowded, the medical work flourishing, new plans for the extension of the evangelistic work were under consideration. And what was true of the American Church Mission was true of every other mission in China. The year 1900 opened with every promise. If during 1899 there were rumors of unrest in the northern provinces, it seemed no more than the usual state of affairs in the great empire. Certainly no one, even those who know China best, dreamed what another year was to bring.



THE DIVISION OF THE DIOCESE

IX

THE DIVISION OF THE DIOCESE

1900-1906

IN his "Record of Ten Years of Church Progress in China" (1903), Bishop Graves has given a very clear statement concerning the Boxer rising. "The period of change in China began with the China-Japan War, in 1894, which showed the world that China was no longer a strong empire, and pricked the bubble of her military reputation. This was as much a surprise to the Chinese themselves as it was to the world outside, and there followed a spasmodic attempt at reform, ill-conceived and ill-managed, resulting in the *coup d'état* of 1898, which took all power out of the hands of the emperor and placed it in the hands of the empress dowager. This meant, of course, a reactionary party, and the control of the empire by the ultra-conservative party. Naturally, missionary work came in for its share of dislike. 'No progress' was the motto of the men in power, and as missionary work meant new ideas, it was regarded with jealousy and suspicion. Then, too, it was a work which was promoted by foreigners, and the

The Effect of
the China-
Japan War

Chinese Government had its own reason for distrusting foreign nations at this time.

**Effect of the
Boxer
Movement**

“After the war with Japan the policy of western nations toward China became more aggressive. In various parts of the country territory was demanded and secured—Wei-hai-wei went to England, Kiao-chou to Germany, and Port Arthur to Russia. The Chinese were thoroughly irritated and alarmed, and yet they were unable to adopt a strong policy and repel aggression. Among the people there was a mingled sense of dissatisfaction with the government and of hatred towards foreigners, which finally took shape in the Boxer movement. Everybody knows how the empress encouraged this movement, in the hope that it would free China from foreign control and drive out of the country every man of western race. The terrible events of 1900 followed speedily. So thorough was the persecution, that when it ended missionary work in the northern half of the empire seemed to have been annihilated. The Christians had to bear the weight of the Boxer rising, but when it was suppressed by the expedition which foreign nations united to send, China saw that, so far from its having freed her from foreign influence, it had only been the means of forging new and stronger chains to fetter her.”

**Adjustments
to Unusual
Conditions**

The American Church Mission had no stations in any actually disturbed district. Yet so grave

were the possibilities in every part of China that Bishop Graves, in his annual report, dated August 1st, 1900, wrote: "The outlook at the present is sad in the extreme. Within this month we have been obliged to withdraw all our native clergy from Anhui and Hupeh; almost all our missionaries have also been withdrawn, and work has ceased at every out-station. Anking and Wuchang have been abandoned, and at this moment we have missionaries only at Hankow and Wuhu, and they will withdraw as soon as they can secure the safety of those of the workers and Christians who look to them for help. The property of the mission and of the missionaries is at the mercy of the soldiers and mob, and we see no possible means of saving it. It is impossible to forecast what the next few days may bring forth, but it seems as if nothing would save our stations on the Yang-tsz."

At the beginning of July the ladies in the river stations were called in, first to Hankow, and a little later to Shanghai. There the schools closed for the summer not much earlier than usual, though without any of the usual closing exercises; and early in July the children from St. Mary's Orphanage were sent into the foreign settlement, where they were housed in the Woman's Hospital, under the care of Miss Crummer. Most of the foreign ladies and children were sent to Japan, the few ladies that remained

being constantly prepared for seeking refuge in case of riots in Shanghai. Even in that port, dominated by foreigners, riots did not seem by any means improbable. Chinese left the place to seek safety in the country; Chinese from other places poured into Shanghai, relying upon foreign protection even in an anti-foreign movement.

**Friendly
Viceroys**

Viceroy Chang, of Hupeh, and viceroy Liu, of Kiangsu, stood firm in a friendly attitude toward the foreigners, refusing to promulgate the empress's edict to kill the foreigner. To these two men our mission stations owe to a great extent their safety. And after all the unspeakable horrors, the griefs and tears of that dreadful summer, while here and there in isolated places in the north, even while foreign expeditions were on their way, missionaries and Christians were still being hunted down and put to death, the work in Shanghai was beginning again. By the middle of September all work in Shanghai was again in regular running order. It is noteworthy that St. Mary's Hall was the first girls' school to reopen in Shanghai, and that it had its full complement of pupils almost at once. The up-river stations naturally were longer in getting back to their usual routine. But in Hankow Mr. Huntington and Mr. Roots had remained at their posts all summer, and daily services had been held in St. Paul's Church. Before the end of the year the

men were all back at their posts, and regular work was going on everywhere. The women workers remained in Shanghai, giving aid in the work there, until the beginning of 1901, when they returned to Wuchang and Hankow, reopening the girls' schools and the work among the women after the Chinese New Year holidays.

It does not lie within the scope of this account of the China mission to speak at length of the thousands who in the summer of 1900 laid down their lives or suffered the loss of all except life for the faith. But foreign missionaries and Chinese converts alike were our brothers and sisters in one common belief and hope. One of our own Chinese clergymen said: "At least, it can never be said again that the Chinese are only rice Christians." The saying may be old, but is none the less true, that the blood of the martyrs is the seed of the Church; and we who remain in the work owe a debt to those who counted not their own lives dear, but met suffering and death bravely and even joyfully for the truth's sake.

As always after such an upheaval in the empire, there was at once a great interest in everything foreign manifested by the people. Students poured into the schools; the medical work made great advance, and the evangelistic work expanded in many directions.

Bishop Graves, in concluding his report for 1900-1901, says: "It is intended to ask the Gen-

**Need for Two
Missionary
Districts**

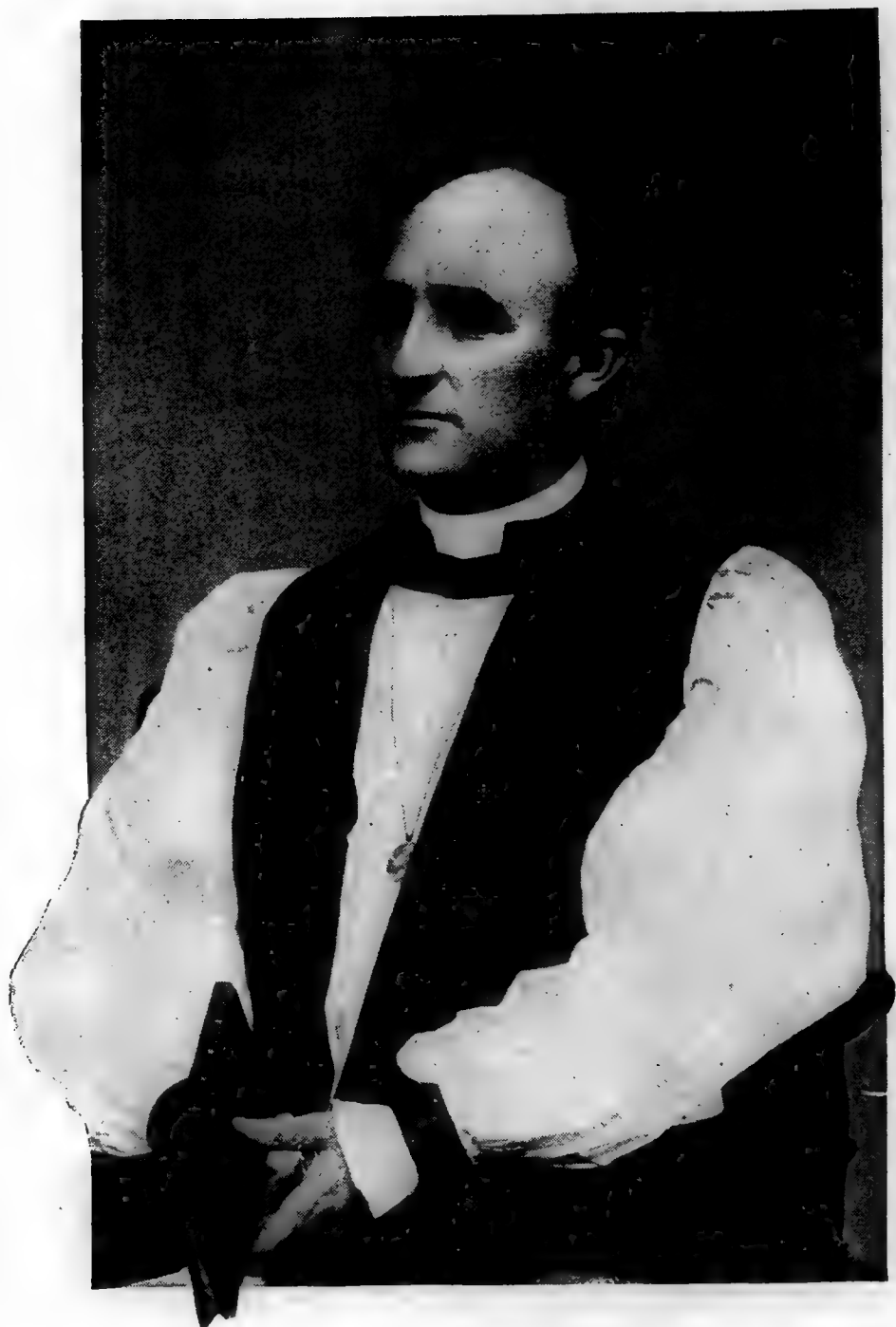
eral Convention to divide the present jurisdiction into two. The principal reasons for the division are: (1) The size of the jurisdiction, 163,411 square miles, with a population of more than 75,000,000; (2) the difference of dialect between Shanghai and the Mandarin-speaking districts, which, in this case, amounts to a practical difference of language; (3) the difficulties of administration which the said differences of language, combined with the distance that separates the centres of the work, entails; (4) the growth of the mission, which has doubled within the last few years."

**The First
Bishop of
Hankow**

By the action of the General Convention of 1901, the jurisdiction was divided, the two provinces of Hupeh and Anhui, with portions of Kiangsi and Hunan, being cut off. Bishop Graves took for his jurisdiction the District of Shanghai, which covers the Province of Kiangsu. For the new missionary district the Rev. James Addison Ingle was chosen bishop. He was consecrated on St. Matthias' Day, 1902, in St. Paul's Church, Hankow, by Bishops Graves, of Shanghai; McKim, of Tokyo; Partridge, of Kyoto, and Corfe, of the English Church in Korea.

**The New
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The work in the new district began with every promise. It included eight centres, each with its out-stations. In five of these centres foreign missionaries were resident. The educational institutions were the Boone School for boys, and



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Died December 7, 1903

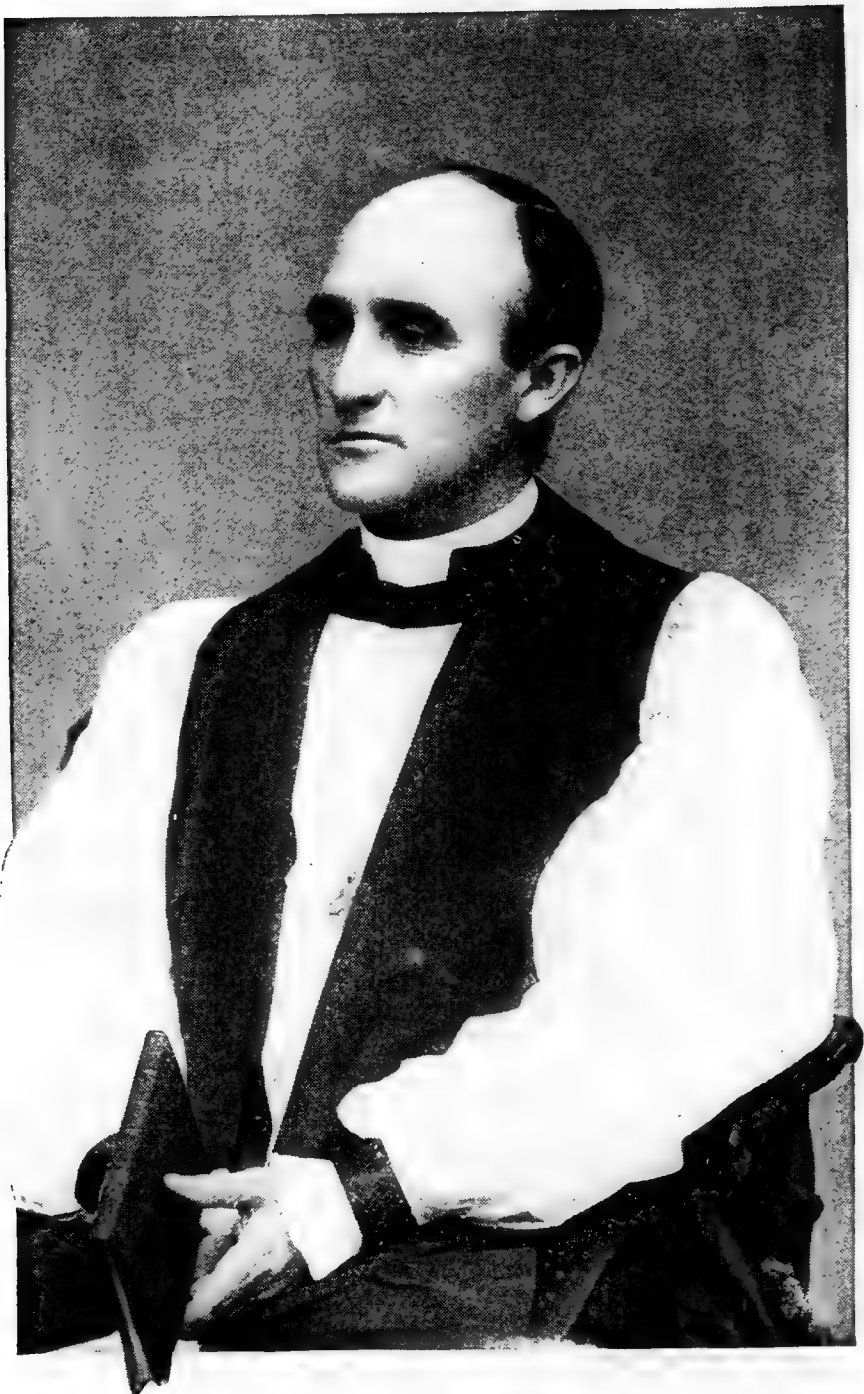
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St. Hilda's School for girls, in Wuchang; a small boarding school for boys in Hankow, and a large number of day schools, both for boys and girls, in the various stations. The medical work included three hospitals—St. Peter's and the Elizabeth Bunn, in Wuchang, and St. James', at Anking, with a number of dispensaries. The evangelistic work had always been a strong and important feature in the district. It was growing in every direction, and there were well-laid plans for the opening of work in Changsha, in the long-closed Province of Hunan. "We are striving," wrote Bishop Ingle, "for the salvation of the whole man, the whole nation."

Meanwhile, in the Shanghai district, Bishop Graves began at once to extend and increase the evangelistic work. The strength of Shanghai had always been in its educational and medical work, second to none in China. It was felt that now the time had come to push the purely evangelistic side. Early in 1902 a conference of the missionaries was held, definite plans for extension were made, and an appeal for workers was sent to the Church at home. In the fall stations were opened in Soochow and Tsing-poo, and in Wusih and Zang-zok, where work had been begun before the troubles of 1900, a new start was made. Soochow had been the desire of Bishop Williams's heart during his episcopate, and Zang-

zok had actually been occupied in the early days of the mission.

In the spring of 1903 a new hospital for women and children, called St. Elizabeth's Hospital, was opened in Sinza, Shanghai, and the old women's wards in Hongkew were transferred to St. Luke's Hospital.

**Summary of
Ten Years
Progress**

In June Bishop Graves had completed ten years of his episcopate. In those ten years much progress had been made. Two missionary districts, instead of one; work in five provinces, instead of three; foreign missionaries in eight cities, instead of three; twenty-one foreign clergymen and twenty-five lay workers, instead of seven clergymen and seven lay workers, were some of the gains. And these were only the outward changes. There was also "a wider and more thorough work, a deeper sense of unity among the workers, and a hopeful outlook for the future."

**Conference of
Anglican
Bishops and
Death of
Bishop Ingle**

In Bishop Ingle's report of the Hankow district for 1902-1903 he spoke of the steady progress which had been made in all departments of the work, appealed again for workers, and mentioned casually his own ill-health. In the fall of 1903 the bishop attended the Conference of Bishops of the Anglican Communion in China, held at Shanghai. Returning to Hankow, he was stricken with fever, and in spite of the skill and devotion of his physician, on December 7th,

1903, he laid down his work on earth, "dying as he had lived—in communion with God, praying for all that all might be blessed." The young diocese was left without the man who had led so hopefully, so bravely, so devotedly, during his short episcopate. It seems almost impossible to speak adequately of Bishop Ingle. He was a man of very beautiful personal character, of whom it may be truly said that everyone who knew him loved him, and he was also a man of brilliant intellect and statesmanlike ability. No duty was too unpleasant for him to undertake, no task seemed impossible if it ought to be done. And he was a Christian of the most earnest, kind, broad-minded and charitable disposition. His influence over all who came in contact with him was wonderful.

The Presiding Bishop placed the administration of the district in the hands of Bishop Graves until action could be taken toward filling the vacancy. At the General Convention of 1904 the Rev. L. H. Roots, of the Hankow staff, was elected. He was consecrated in Boston November 14th, 1904, and returned to the field early in 1905.

The year 1905-1906 was one of hopes and fears in China. It would hardly be possible to overstate the gravity of the political situation at that time. The boycott of American goods, riots in various places, outbreaks against missions in

**Logan H.
Roots Second
Bishop of
Hankow**

**New Recruits
and New
Opportunities**

inland stations, are only bubbles on the surface. The China which has been so long apparently asleep is waking. The reform party, with its crude and ill-advised methods; the conservative party, with its face turned toward the past and its eyes obstinately closed to the signs of the times, are alike a menace to the good of the country which they profess to serve. In the midst of it all, in spite of all hindrances, the work of the Church has gone on with steady progress. Since 1900 no less than fifty-five new missionaries have joined the staffs of the two dioceses, of whom nearly all are now in the field. Every department of the work has prospered; the schools are full of students, in spite of the government schools and private institutions which have been opened in such numbers; the medical work was never more flourishing; the opening for evangelistic work demands more laborers. What the future is to bring, no one can say. We only know that now the Church is having opportunities such as have never been presented before, and she ought to take advantage of them. "Success is certain, because the work is the Lord's," wrote Henry Lockwood in the early days, before the mission had even succeeded in entering China. The conversion of China is in God's hands, not in ours, but we are responsible for its evangelization.

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Nganking (now Anking) (1900), p. 779.
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THE MISSION IN 1907

X

THE MISSION IN 1907

THE portion of China in which the American Church Mission is working lies in the valley of the Yangtse River, extending from Shanghai to Ichang, a distance of about 1,000 miles, and including the provinces of Kiangsu, Anhui, Hupeh and parts of Kiangsi and Hunan. There are two missionary districts—the District of Shanghai, which includes the Province of Kiangsu; and the District of Hankow, which includes the work in the other provinces. The Field

The work of any mission may be divided into educational, medical and evangelistic, each complete in itself, yet all mutually dependent. The work of the school or the hospital proves over and over again the opening wedge to gain entrance for the purely evangelistic work, and while the prevention and cure of disease and pain and the development of the mind are in themselves important, yet they are, above all, means to an end—the bringing of the Gospel to influence and mould the lives of the people; while, on the other hand, to preach continually to the heathen, without attempting to train them in any other The Methods

way, would not be productive of the result we desire to see.

EDUCATIONAL WORK

The Value of Educational Institutions

The educational work of the mission is based on a carefully-organized and graded system of day schools, boarding schools and colleges. The day schools are attended principally by heathen children, who receive a good elementary education in Chinese, with English as an optional study in nearly all the schools of the Shanghai district, and in many of those of the Hankow district. All the pupils attend church, and are taught the truths of Christianity plainly and simply by a carefully arranged course of daily instruction. Through these schools entrance is gained into the homes. In the small boarding schools the work is about the same, but the children are more constantly under Christian influence. All these schools are planned to lead up to the work of the large schools.

Shanghai.—The educational institutions of the District of Shanghai include St. John's College, St. Mary's Hall, St. Mary's Orphanage, and the Church Training School for Women, all situated on the Jessfield compound, in the suburbs of Shanghai; a catechetical school at St. Peter's Church, Sinza, also a suburb of Shanghai; boarding schools for boys at Wusih and Soochow; a



A GENERAL VIEW OF THE ST. JOHN'S UNIVERSITY BUILDINGS

The New Yen Hall is on the Left

boarding school for girls at Soochow, and day schools for boys and girls in all the stations.

St. John's College, incorporated as a university in 1905, is one of the foremost educational institutions in China. Its students come from the best classes in the country, and there are so many applicants that only a small proportion of those who apply can be received. There are preparatory and collegiate departments, the latter including courses in the arts and sciences; and there are schools of theology and medicine. All the students attend church and receive definite and systematic instruction in Christian doctrine. They have a branch of the Young Men's Christian Association, a well-conducted debating society, and issue a bi-monthly magazine, called *St. John's College Echo*. They take great interest in athletics. Many of the graduates occupy important and influential positions. While only about one-third of the students are Christians, the thoroughly well-conducted courses in English, music and science have greatly increased the popularity and usefulness of the school.

St. John's
University

St. Mary's Hall is the outgrowth of the little girls' school begun by Miss Emma Jones in 1851. It has grown to be an important part of the education work of the Shanghai District. About two-thirds of the pupils are Christians, and their influence over the non-Christian girls is such that few leave the school at the end of the full course

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St. Mary's
Hall

without having professed belief in Christianity. The addition to the curriculum of thoroughly well conducted courses in English, music and science has greatly increased the popularity and usefulness of the school.

**Training
School for
Bible Women**

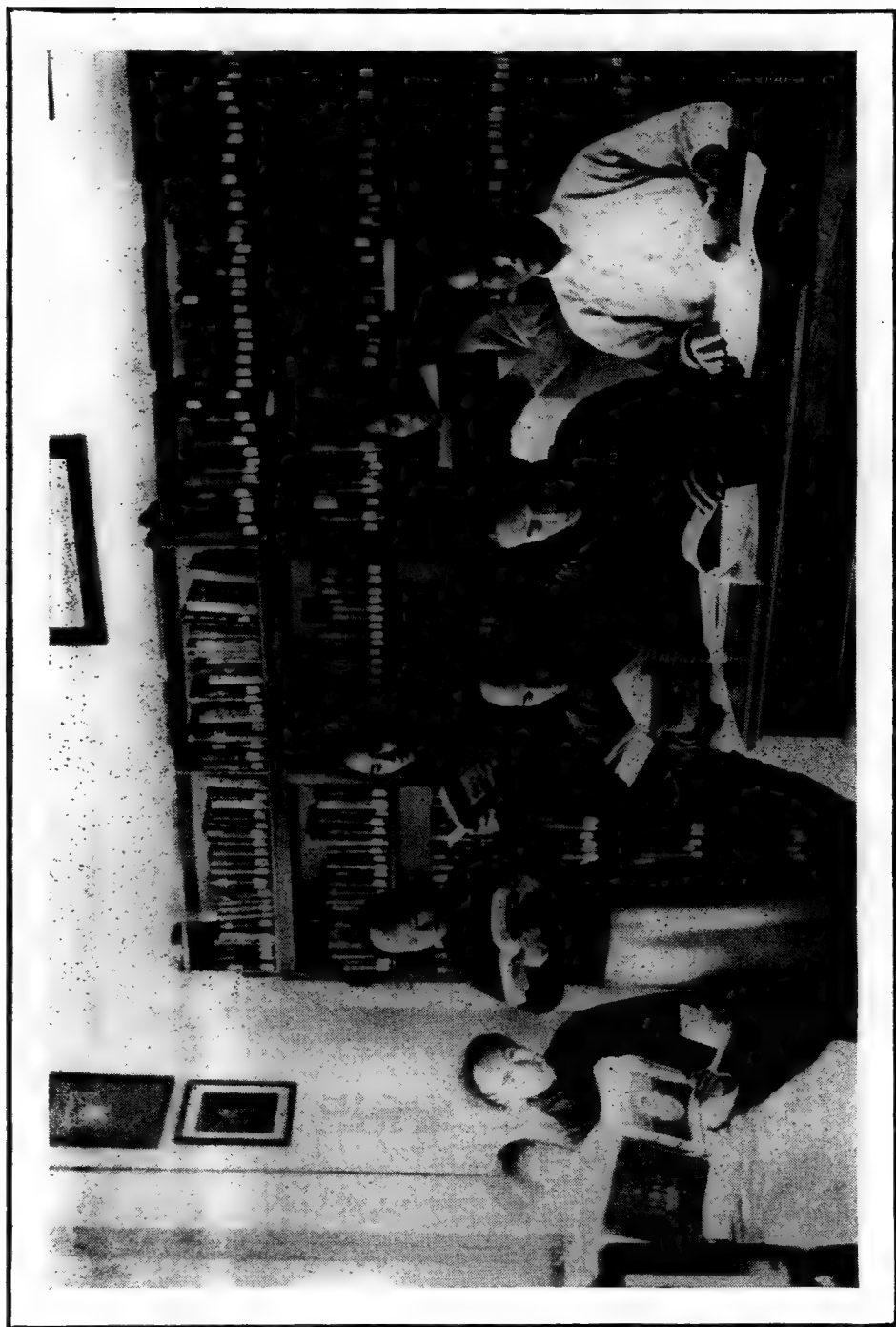
The Church Training School trains Christian women to act as Bible-women, matrons of institutions or teachers, and also receives a few women who wish to spend time in the study of Christian books without intending to become regular mission workers. The course of study is thorough, and the students do practical work in the dispensary or in the villages round about. There is also a department for instruction in plain sewing and embroidery.

**St. Mary's
Orphanage**

St. Mary's Orphanage, which was begun in a trunk-room in St. Mary's Hall, with two or three Chinese babies, now occupies a large and convenient building, and gives a home and teaching to about seventy girls. They are given a good education in Chinese and are taught to sew and embroider and to do the work of a Chinese house, and the older girls help in the care of the little ones. They are usually brought when very young, and they remember no other home but this, in which they are brought up, Christian children in a Christian home, until they go out to homes of their own or to be helpers in some of the institutions of the mission.

**School for
Catechists**

A catechetical school in Sinza trains men to



STUDENTS AT BOONE COLLEGE, WUCHANG, IN THE LIBRARY

act as catechists under the clergy of the different stations.

Hankow.—The educational institutions of the Hankow district are Boone College, Wuchang; St. Hilda's School, normal and catechetical schools, a training school for women, and a number of smaller boarding and day schools.

Boone College, Wuchang, is the outgrowth of Boone School, established 1871. It was raised to the rank of a college in 1905, and graduated its first class in 1906. In addition to the preparatory and collegiate departments, there are theological and medical schools. The growth of the school has been sure and steady from the first, and it is one of the best known institutions in the Yangtse Valley. About one-third of the students are Christians. They publish a monthly magazine, called *The Boone Educational World*.

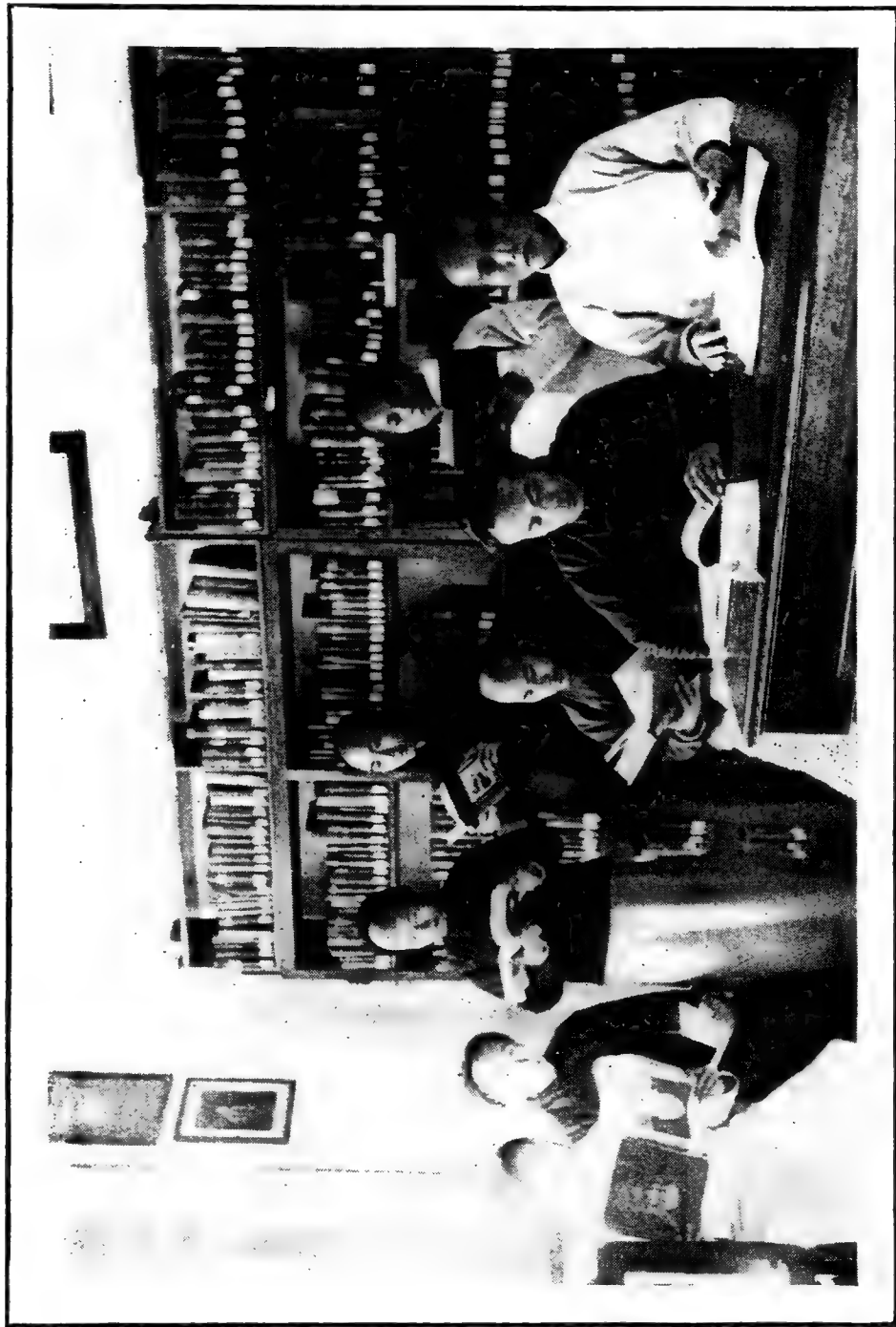
Boone College

St. Hilda's School, Wuchang, is the only boarding school for girls that the Church has in this district. Nearly all the pupils are the daughters of Christians. Since the opening of the present building, in 1899, the school has improved steadily, and has been visited more than once by Chinese officials who wish to open girls' schools on the same plan.

**St. Hilda's
Boarding
School**

The Catechetical School, Hankow, trains men to be catechists and evangelists. The Normal School, opened at Hankow in 1901 and transferred to Ichang in 1903, has a two years' course

**Schools for
Catechists
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**Schools for
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of study, intended to prepare men to teach in the primary schools.

**Training
School for
Women**

The Training School for Women is conducted on much the same lines as the Shanghai school. It was opened at Hankow in 1904, having been tentatively begun the year before, and graduated its first class (six women) in 1906.

**Boarding
Schools for
Boys**

There are small boarding schools for boys at Ichang, Shasi, Changsha, Wuchang, Hankow, Anking and Kiukiang. At Ichang Miss Huntington has recently opened an industrial school for beggar boys.

MEDICAL WORK

The medical work is carried on in hospitals and dispensaries, by visits to the homes of patients, and by trips to the country stations. In the hospitals regular services are conducted and instruction given to the patients, and Bible women and catechists attend at the dispensaries.

**St. Luke's
Hospital for
Men and St.
Elizabeth's
for Women**

Shanghai.—The hospitals in the Shanghai district are St. Luke's, for men, in that part of Shanghai known as Hongkew; and St. Elizabeth's, for women and children, in the suburb of Sinza. The work of St. Luke's Hospital was begun in a small way by Archdeacon Thomson and the Rev. H. N. Woo in 1866. Its buildings have been enlarged several times, a large part of the necessary funds being the gift of Chinese friends. It is estimated that during these years over half a

million cases have been treated. St. Elizabeth's Hospital was begun as a ward for women attached to St. Luke's, and the present building was opened in 1902. In both these hospitals the foreign doctors and nurses are assisted by a staff of Chinese.

Successful dispensaries are carried on at St. John's College, at Grace Church, in the native city of Shanghai, and at Kiangwan.

Hankow.—The hospitals of the Hankow district are St. Peter's and the Elizabeth Bunn Memorial in Wuchang, and St. James's in Anking. St. Peter's Hospital for men is the outgrowth of the work begun by Dr. Bunn in 1875. It was not until 1894 that the work was housed in a suitable building, erected in memory of the late A. A. Low, by two of his sons. In 1906 this building was enlarged to meet the demands of the ever-growing work. The Elizabeth Bunn Memorial Hospital for women and children, was the first woman's hospital of the American Church Mission. In connection with it are three dispensaries, carried on in different parts of Wuchang. St. James' Hospital, Anking, opened its doors in a semi-foreign building in 1901, work having been begun in a small way in 1896. A new hospital building has now been erected, the largest and finest in this part of China.

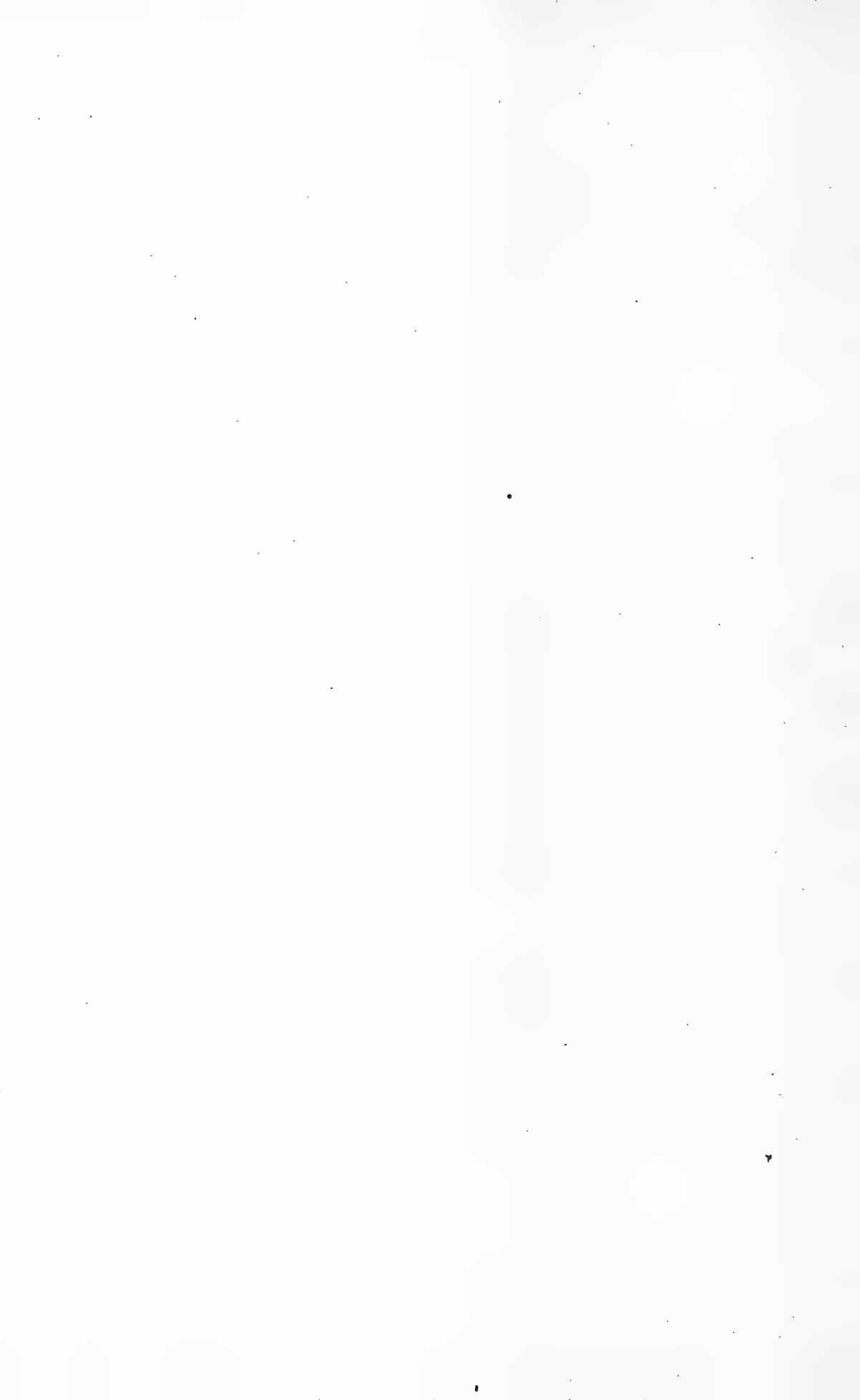
Hospitals in
Wuchang and
Anking

EVANGELISTIC WORK

Shanghai.—Evangelistic work has always been the weakest part of the work in Shanghai, partly on account of the very great difficulties arising from the nature of the field; but largely because the mission has been so under-manned and so many of the workers have been needed to carry on the flourishing medical and educational work. Since 1900 wide opportunities have opened before the mission, and more than 400 people are now under instruction for baptism, while the total number of baptized persons has doubled in the last five years. The hindrances now are mainly from the lack of workers.

**Shanghai
Centres**

The centres of work in the Shanghai district (in 1907) are Shanghai, which includes Jess-field; Hongkew; Sinza, the walled city, and out-stations at Woosung and Ying-ziang-kong; Soochow, with its out-station, Sandaung; Kiading, which includes the four stations of Kiading, Oending, Faung-ta and Tatsong; Kiangwan and San-ting-keü; Wusih, with three out-stations, and twelve villages where there are enquirers; Zang-zok, with three out-stations; Sung-kiang; and Tsingpoo, with five out-stations. In Shanghai, Soochow, Wusih and Tsingpoo foreign missionaries are in residence, and each centre of work is under the charge of a clergyman, with a staff of assistants. At the two stations of Kiangwan and Sung-kiang, Chinese priests are in charge. Each





MISS PORTER, OF TSINGPOO, SPEAKING TO A GROUP OF CHINESE
OUTSIDE THE CITY WALL

station has its church and school. The work is carried on by services in the churches and street chapels, by talks with the men who come to the guest rooms, and by trips through the country villages. Those who express a wish to become Christians are first enrolled as enquirers, and after a time of waiting to test their sincerity, are admitted by a public service as catechumens. They then enter upon a course of instruction, which lasts a year. At the end of this time those who are faithful and sufficiently instructed in Christian doctrine are admitted to baptism. They then enter upon a further course of training for two years before confirmation, and are then admitted to the Holy Communion.

Hankow.—From about the year 1890 the evangelistic work has been strong in the Hankow district. It is carried on by the Chinese clergy under the supervision of the foreign staff, and by catechists and Bible women.

In Hupeh province the four centres, at all of which foreigners are in residence, are Hankow, Wuchang, Ichang and Shasi. Hankow includes four city churches and six out-stations. Wuchang is the educational centre. There are four churches in the city and outside the wall, and eight out-stations. Ichang is the frontier station, and eighty miles below Ichang is Shasi, with four out-stations. A foreigner has been resident in Shasi since 1905.

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**Hankow
Centres**

In Anhui province the centres are Wuhu and Anking, each with foreign clergy in residence, and with a circle of out-stations.

In Kiangsi province the centre is Kiukiang, where work was begun in 1901. A Chinese clergyman, with a catechist, opened work at the capital, Nanchang, in June, 1907.

Work was opened in Changsha, a capital of Hunan province, in 1902. In 1905 land was purchased inside the city, and the work is considered to be very promising.

In Hankow the foreign clergy have for twenty years conducted services for the foreign residents in the English Community Church, and at present about half the time of one clergyman is given to this work.

In February, 1906, one of the Chinese clergy was sent to Tokyo to help in Christian work among the Chinese students resident there. He attended a school where his chief study was the Japanese language, together with some scientific and historical subjects, and out of school hours did what he could for his fellow-countrymen and fellow-students in connection with the work of our own Church in Toyko, and also in connection with the Young Men's Christian Association. He returned in June, 1907, and it is certain that his experience abroad will largely increase his usefulness in China.

WORK FOR WOMEN

Closely connected with the evangelistic work in both districts is the work among the women, carried on by the foreign women workers, with the aid of the Bible-women. Meetings and classes for the Christian women are held; visits are made to the homes of day-school pupils; the women workers talk to the patients in the hospitals and dispensaries, visit the church members and their heathen neighbors, and direct the labors of the Bible-women. The growth and success of the work is only limited by the number of workers. In more than one station one woman does work which would be heavy for two, and in addition oversees day schools or does dispensary work.

Only Women
Can Reach
Chinese
Women

Bishop Roots, in his report for 1905-1906, has voiced the situation in both districts: "With such large endowments in brick and mortar as are necessary in our work, and such large outlay as must be made for purely material equipment, we realize that our greatest need, after all, is more for abundance of life, that we may use to the full the equipment we have. For this, as for our other needs, we must rely upon the constant support of the whole Church, whose prayers must be joined to her other gifts, if our great common enterprise is to succeed."

LITERATURE

In the first years of the mission, when it had been settled at Shanghai, the first Bishop Boone and his clergy were actively engaged in translating, and served on committees for the translation of the Scriptures. Mr. and Mrs. Keith and Miss Fay translated books for the use of the pupils in the schools, and Mr. Keith prepared a dictionary of the Shanghai colloquial, the manuscript of which was lost at sea with him. The mission has had many members who have done good work in the line of translation, but foremost stands the late Bishop Schereschewsky. Between 1862 and 1875 he was engaged in translating the Old Testament into Mandarin; and during this time, in conjunction with Dr. Burdon, afterward Bishop of Victoria, he translated the Prayer-book into Mandarin. Later he made a translation of the Prayer-book into Wen-li. After his paralytic stroke in 1881, he worked on for twenty-five years, overcoming pain and weakness, producing a complete Wen-li translation of the Bible and a set of references for the Old and New Testament. He worked with the aid of a typewriting machine, living to finish the great work he had undertaken, "a remarkable example of perseverance against difficulties and of sublime faith in God."

LIST OF BOOKS PREPARED BY MEMBERS OF
THE AMERICAN CHURCH MISSION

Book of Common Prayer.

(In Wen-li, Mandarin, and Shanghai.)

Church Hymnal.

(354 hymns; Wen-li and Mandarin.)

Epistles and Gospels for the Church Year.

(Mandarin.)

Bishop Graves.

Bingham's Antiquities (8 books).

Commentary on Isaiah.

Commentary on Psalms.

Church Doctrine—Bible Truth (Sadler).

Office for admission of catechumens.

Church Catechism explained.

(Wen-li, Mandarin, and Shanghai.)

Lessons from the Apocrypha.

Rev. S. C. Partridge.

(Now Bishop of Kyoto.)

Transfiguration of Our Lord.

Joseph a Type of Christ.

Tract on the Liturgies.

Rev. Y. K. Yen.

Church History.

Mental Philosophy.

Rev. H. Sowerby.

Teaching of the Christian Year.

Rites and Ceremonies of the Church.

Teaching and Preparation for Baptism.

Rev. F. L. Hawks Pott, D. D.

Life of Christ.

Summary of Chinese History.

Preparation for the Kingdom.

Extension of the Kingdom.

Parables of Christ.

Physical Geography.

Normal Teachings.

Mrs. F. L. H. Pott.

Women of Christendom.

Rev. J. L. Rees.

Universal History.

Education of Mankind.

Manual of Christian Doctrine.

Book of Private Devotions.

Set of Parish Registers.

Bishop Ingle.

Harmony of the Gospels.

Rev. C. S. Huang.

Manual for Confirmation.

Four tracts.

Rev. T. H. Tai.

Four Tracts.

Rev. James Jackson.

Commentaries on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ecclesiastes, Job, Romans, 1st Corinthians, Ephesians, Philippians.

Rev. L. T. Wang.

Commentary on the Lord's Prayer.

Rev. D. T. Huntington.

Chinese Primer.

Practice of the Presence of God.

Bishop Boone, 2d.

The Sacraments.

Commentary on the Psalms.

The Psalter; arranged for Church Services in Wen-li, Mandarin, Shanghai.

LIST OF CHINESE CLERGY

	Deacon	Priest	Deposed	Died
Rev. K. C. Wong	1851	1863		1886
Rev. C. K. Tong	1856		*1861	
Rev. Y. K. Yen	1868	1870		1898
Rev. H. N. Woo	1873	1880		
Rev. T. S. Ting	1873			1877
Rev. Y. T. Yang	1880			1884
Rev. S. L. Chun	1880			1903
Rev. Z. S. Yen	1880	1884		1889
Rev. C. C. Wu §	1882	1903		
Rev. S. C. Hwa	1882	1890		1905
Rev. Y. Y. Sih	1882			1904
Rev. Y. T. Chu	1882	1890		1903
Rev. C. P. Hsia	1883		*1890	
Rev. S. H. Yang †	1883			
Rev. C. J. Chang §	1884			
Rev. K. C. Li §	1884	1907		
Rev. T. M. Chang §	1884			
Rev. C. L. Ku §	1884			
Rev. M. P. Kwei †	1884	1892		
Rev. T. S. Chu	1885			1890
Rev. T. F. Nieh †	1888	1902		
Rev. T. S. Fung	1888			1897
Rev. I. F. Tsun	1888		*1897	
Rev. M. K. Hwang †	1888	1902		
Rev. S. I. Wang †	1888	1898		
Rev. Y. T. Liu †	1890	1897		
Rev. J. Y. Pei	1890		*1898	
Rev. T. L. Wu	1890			1906
Rev. C. Y. Tong §	1890	1904		
Rev. T. S. Yu †	1890	1901		
Rev. C. S. Hu †	1893	1901		
Rev. S. C. Hwang †	1893	1902		
Rev. T. F. Tseng †	1896	1901		

140 American Episcopal Church in China

	Deacon	Priest	Deposed	Died
Rev. T. K. Hu †	1896	1906		
Rev. Y. L. Li †	1896	1901		
Rev. T. H. Tai §	1898	1900		
Rev. T. H. Fu †	1899	1906		
Rev. P. N. Tsu §	1900	1902		
Rev. T. Y. Chu †	1902	1906		
Rev. H. K. Wang §	1904			
Rev. S. S. Dan §	1906			
Rev. N. T. Ng §	1906			
Rev. Y. Y. Tsu §	1907			

* Deposed at his own request.

† Clergy of the District of Hankow 1907.

§ Clergy of the District of Shanghai 1907.

LIST OF MISSIONARIES.

The letter (S.) indicates that the person after whose name it appears is now a member of the staff in the District of Shanghai. The letter (H.) indicates membership in the staff of the District of Hankow.

Arrived	Withdrew
1835 Rev. Henry Lockwood. Died November, 1883.	1839
Rev. Francis R. Hanson.	1838
1837 Rev. William Jones Boone. Consecrated Bishop, 1844. Died July, 1864.	
Mrs. Boone. Died August, 1842.	
1845 Mrs. Boone 2d. Died January, 1864.	
Miss Eliza Gillette.	1845
Rev. Henry W. and Mrs. Wood.	1845
Rev. Richardson and Mrs. Graham.	1847
Rev. Edward W. Syle. Died 1890.	1861
Mrs. Syle. Died 1859.	
Miss Emma G. Jones. Died 1879.	1861
Miss Mary J. Morse. Died 1888.	1852
1847 Rev. Phineas D. Spalding. Lost at sea, 1849.	
1850 Miss Caroline Tenney. (Mrs. Keith.) Died 1862.	
1851 Miss Lydia Mary Fay. Died 1878.	

142 American Episcopal Church in China

Arrived		Withdrew
	Rev. Robert Nelson.	1881
	Died 1886.	
	Mrs. Nelson.	1881
	Died 1885.	
	Rev. Cleveland Keith.	
	Died 1862.	
1851	Mr. John T. Points.	1856
1853	Miss Catherine E. Jones.	
	Died 1863.	
1854	Miss Emma J. Wray.	1855
	Miss Jeannette R. Conover.	
	(Afterward Mrs. Elliot H. Thomson.)	
	Died 1889.	
1855	Dr. M. W. Fish.	1856
	Mrs. Fish.	1856
1856	Rev. John Liggins.	
	Appointed to Japan, 1859.	
	Rev. Channing M. Williams.	
	Appointed to Japan, 1859.	
	Consecrated Bishop, 1866.	
1859	Rev. Henry M. Parker.	
	Killed in Chefoo, 1861.	
	Mrs. Parker.	1861
	Rev. Elliot H. Thomson. (S.)	
	Rev. Dudley D. Smith.	1863
	Mrs. Smith.	
	Died 1862.	
	Rev. Thomas S. Yocum.	1860
	Rev. Samuel I. J. Schereschewsky.	
	Consecrated Bishop, 1877.	
	Resigned as Bishop, 1883.	
	Died 1906.	
	Rev. Henry Purdon.	1860
	Mr. J. T. Doyen.	1861

Arrived	Withdrew
Mrs. Jane Doyen.	1861
Mr. Edward Hubbell.	1861
1866 Rev. Augustus E. Höhing.	1876
Died 1885.	
Mrs. Höhing.	
Died 1867.	
1867 Miss Susan M. Waring.	
(Afterward Mrs. Schereschewsky.)	
1869 Rev. Samuel R. J. Hoyt.	1881
Mrs. Hoyt.	1881
1870 Rev. Wm. Jones Boone, Jr.	
Consecrated Bishop, 1884.	
Died 1891.	
Mrs. Boone.	
Died 1875.	
1874 Rev. Francis H. Stricker.	1875
Dr. Albert C. Bunn.	1879
Mrs. Bunn.	
Died 1878.	
1876 Miss Henrietta F. Harris.	1892
(Afterward Mrs. W. J. Boone.)	
Miss Mary C. Nelson.	1881
1878 Rev. Daniel M. Bates.	1881
Died 1901.	
Mrs. Bates.	1881
Rev. William S. Sayres.	1886
Mrs. Sayres.	
Died 1880.	
1880 Miss Josephine Roberts. (S.)	
(Afterward Mrs. F. R. Graves.)	
Dr. Henry W. Boone. (S.)	
Mrs. Boone.	
Died 1881.	

144 American Episcopal Church in China

Arrived		Withdrew
1881	Dr. Wm. A. Deas.	1890
	Rev. Frederick R. Graves. (S.)	
	Consecrated Bishop, 1893.	
	Mr. Edwin K. Buttles.	1882
	Miss Anna Stevens.	1886
	(Afterward the second Mrs. Sayres.)	
	Miss Elizabeth K. Boyd.	
	Died 1882.	
1882	Rev. Hebert Sowerby.	1894
	Mrs. Sowerby.	1894
	Miss Martha Bruce.	1884
	Miss Sara Lawson.	1887
	(Afterward Mrs. Edgar M. Griffiths.)	
1883	Rev. George H. Appleton.	1884
	Mrs. Appleton.	1884
	Rev. Arthur H. Locke.	1892
	Mrs. Locke.	
	Died 1890.	
	Miss Esther A. Spencer.	
	Died 1891.	
	Mrs. Kate J. Sayers.	1887
1884	Miss Jessie A. Purple.	
	Died 1887.	
	Rev. Sidney C. Partridge.	1900
	Consecrated Bishop of Kyoto, 1900.	
	Mrs. Partridge.	
	Died 1886.	
1885	Dr. Edgar M. Griffiths.	1887
1886	Rev. Francis L. H. Pott. (S.)	
	Mr. Thomas Protheroe.	1888
1888	Dr. Marie Haslep.	1896
	Dr. Percy Mathews.	1895
	Mrs. Mathews.	1895
	Miss Steva L. Dodson. (S.)	

Arrived Withdrew

1889	Mr. Samuel E. Smalley. (S.)	
	Mrs. Smalley. (S.)	
1891	Dr. Edward Merrins.	1898
	Rev. James Addison Ingle.	
	Consecrated Bishop of Hankow, 1902.	
	Died 1903.	
	Rev. Robert K. Massie.	1895
	Mrs. Massie.	1895
1893	Miss Florence McRae.	1899
	Rev. Henry C. Collins, M. D.	1900
	Miss Georgia Starr.	1894
1894	Mr. Frederick C. Cooper. (S.)	
	Mrs. Cooper. (S.)	
	Miss Lily F. Ward.	
	Died 1897.	
	Miss Lillis Crummer. (S.)	
	Mrs. J. A. Ingle.	1904
1895	Rev. D. Trumbull Huntington. (H.)	
	Dr. Wm. L. Ludlow.	1897
1896	Rev. James L. Rees.	1904
	Mrs. Rees.	1904
	Rev. Gouverneur F. Mosher. (S.)	
	Miss Gertrude Mosher, Deaconess.	1900
	Rev. Logan H. Roots. (H.)	
	Consecrated Bishop of Hankow, 1904.	
	Dr. Mary J. Gates.	1900
1897	Mr. George W. Cooper.	1901
1898	Rev. Laurence B. Ridgely. (H.)	
	Mrs. Ridgely. (H.)	
	Mrs. G. F. Mosher. (S.)	
	Rev. Robert E. Wood. (H.)	
	Rev. S. Harrington Littell. (H.)	
	Dr. Robert Borland.	1906
	Mrs. Borland.	1906

146 American Episcopal Church in China

Arrived		Withdrew
	Rev. Franz E. Lund. (H.)	
	Rev. Carl F. Lindstrom. (H.)	
	Dr. Mary V. Glenton. (H.)	
	Miss Annette B. Richmond. (S.)	
1899	Miss Pauline A. Osgood.	1906
	Rev. Cameron F. McRae. (S.)	
	Rev. Benjamin L. Ancell. (S.)	
	Dr. Charles S. F. Lincoln. (S.)	
	Miss Charley Warnock.	1903
	Miss Eliza L. McCook. (H.)	
	(Afterward Mrs. L. H. Roots.)	
	Rev. Arthur M. Sherman. (H.)	
	Dr. Edmund L. Woodward. (H.)	
	Miss Mary E. Wood. (H.)	
1900	Rev. James Jackson. (H.)	
	Mrs. Jackson. (H.)	
	Mr. Wm. McCarthy. (H.)	
	Mrs. McCarthy. (H.)	
1901	Dr. William H. Jeffreys. (S.)	
	Mrs. Jeffreys. (S.)	
	Miss Ann E. Byerly. (H.)	
	Miss Charlotte Mason. (H.)	
	(Afterward Mrs. S. H. Littell.)	
	Mr. Giles B. Palmer.	1907
	Miss Gertrude Carter. (H.)	
	(Afterward Mrs. A. A. Gilman.)	
	Dr. Juliet N. Stevens.	1904
1902	Rev. Edmund J. Lee. (H.)	
	Mr. M. Panderell Walker. (S.)	
	Rev. Alfred A. Gilman. (H.)	
	Rev. Robert C. Wilson. (S.)	
	Mrs. Lillian P. Fredericks. (S.)	
	Miss Williette W. Eastham. (S.)	
	(Afterward Mrs. C. S. F. Lincoln.)	

Arrived		Withdrew
	Rev. John W. Nichols. (S.)	
	Rev. Fleming James. (S.)	1906
	Miss Alice M. Clark. (H.)	
1903	Rev. A. R. Van Meter. (H.)	1907
	Mrs. Van Meter. (H.)	1907
	Miss Ida N. Porter. (S.)	
	Miss Rose M. Elwin. (S.)	
	Mrs. Fleming James. (S.)	1906
	Rev. Amos Goddard. (H.)	
	Rev. Paul Maslin. (H.)	
	Miss M. T. Henderson, Deaconess.	1907
	Miss Marion S. Mitchell. (S.)	
1904	Rev. Arthur S. Mann.	
	Died 1907.	
	Miss Sarah Rhett. (S.)	
	(Afterward Mrs. R. C. Wilson.)	
	Miss Carrie M. Palmer. (S.)	
	Mr. Lewis S. Palen.	1905
1905	Dr. Harry B. Taylor. (H.)	
	Rev. Albert Seth Cooper. (H.)	
	Mr. Howard Richards. (H.)	
	Miss L. E. Willey. (H.)	
	(Afterward Mrs. P. T. Maslin.)	
	Dr. Angie M. Myers. (S.)	
	Mr. James H. George.	1906
	Dr. John MacWillie. (H.)	
	Mrs. MacWillie. (H.)	
	Miss Sarah N. Woodward. (S.)	
	Miss Mary A. Hill. (S.)	
	Miss Theodora L. Paine, Deaconess. (H.)	
	Miss Katherine E. Phelps, Deaconess. (H.)	
	Miss Mary Ogden. (H.)	
	Mr. Richard D. Shipman.	1906
	Rev. William H. Standring. (S.)	

148 American Episcopal Church in China

Arrived

Withdrew

	Miss Margaret E. Bender. (S.)	
	Miss Susan H. Higgins. (H.)	
	Miss Elizabeth P. Barber. (H.)	
1906	Dr. Claude M. Lee. (S.)	
	Mrs. Lee. (S.)	
	Miss Edith Hart, Deaconess. (H.)	
	Miss Gertrude Stewart. (H.)	
	Mr. George N. Steiger. (S.)	
	Mr. Robert A. Kemp. (H.)	
	Mr. Pearson Bannister. (H.)	
	Dr. Augustine W. Tucker. (S.)	
	Rev. George F. Bambach.	1906
	Mrs. Amos Goddard. (H.)	
1907	Rev. Thomas L. Sinclair. (S.)	
	Mr. Montgomery H. Troop. (S.)	
	Mr. Weston O'B. Harding. (S.)	
	Mr. Julian N. Major. (S.)	
	Miss Sada C. Tomlinson. (H.)	

CHRONOLOGY OF THE MISSION

Dates

1834.

May 14. Board of Missions votes to establish a mission in China.

July 14. Rev. Henry Lockwood appointed.

1835.

March. Rev. Francis R. Hanson appointed.

June 2. Departure of missionaries.

Oct. 4. Missionaries reach Canton.

Dec. 22. Arrival in Batavia.

1836.

Feb. 17. Marriage of Mr. Lockwood.

Aug. 9. Death of Mrs. Lockwood. (Miss Sophia Medhurst, daughter of Rev. W. H. Medhurst of London Missionary Society.)

1837.

Jan. 17. Rev. William J. Boone, M. D., appointed.

July 8. Dr. and Mrs. Boone sail.

Oct. 22. The Boones reach Batavia.
Mr. Hanson retires.

1839.

Jan. Boys' School in Batavia reorganized.

April 6. Mr. Lockwood retires.

1841.

Mission removes to Macao.

1842.

Feb. Removal to Amoy. Five treaty-ports opened in China.

Aug. 30. Death of Mrs. Boone.

1843.

Dr. Boone goes to America (spring).

Nov. 14. Miss Eliza Gillette appointed.

150 American Episcopal Church in China

Dates

1844.

Oct. 26. Dr. Boone consecrated Bishop of China.

Dec. 4. Mission party sails: Dr. and Mrs. Boone, Rev. Henry W. and Mrs. Wood, Rev. Richardson and Mrs. Graham, Miss Gillette, Miss Morse, Miss Emma G. Jones.

1845.

April 24. Missionaries reach Hongkong.

June 17. Mission established at Shanghai.

Nov. 19. Rev. E. W. and Mrs. Syle arrive.
The Woods retire.

1846.

Easter Day. First Baptism: Wong Kong-chai.

1847.

Jan. 16. The Grahams retire.

Aug. 28. Rev. P. D. Spalding arrives.

1848.

Oct. 22. Yen Yung-Kiung baptized.

1849.

Sept. Death of Mr. Spalding.

1850.

Jan. 6. Christ Church, Shanghai native city, consecrated.

Aug. 2. Arrival of Miss Tenney.

1851.

March. Arrival of Miss Fay.

Dec. 25. Arrival of Rev. Robert and Mrs. Nelson, Mr. Keith, Mr. Points.
Miss Morse retires.

Sept. 7. Wong Kong-chai ordained deacon.

Dec. 31. Girls' boarding-school opened in Shanghai.

Dates

1853.

Jan. 30. Arrival of Miss C. Jones.

Feb. Mrs. Wong baptized. (The first girl in Miss Jones' School.)

Church of Our Saviour, Shanghai, built during this year.

Sept. Tai-pings infest Shanghai.

1854.

April 4. Arrival of Miss Conover.

April 27. Marriage of Mr. Keith and Miss Tenney.

1855.

Aug. 3. Arrival of Dr. Fish.

1856.

Jan. 1. Dr. Fish resigns.

June 28. Arrival of Rev. C. M. Williams and Rev. John Liggins.

Mr. Points retires.

1857.

Station opened in Sinza, District of Shanghai.

A school for blind established in Shanghai.

June. Soochow visited.

1858.

Feb. Station opened in Zang-zok.

1859.

Zang-zok abandoned.

Mr. Liggins and Mr. Williams appointed to Japan.

Dec. 21. Arrival of large party of missionaries among them Rev. Elliot H. Thomson and Rev. Samuel I. J. Schereschewsky.

Dec. 28. Death of Mrs. Syle.

152 American Episcopal Church in China

Dates

During this year a riot in Shanghai. Mission church damaged.

Agreement concerning Episcopal jurisdiction with the English Church.

1860.

Renewed rebellions in China.

1861.

Jan. Mr. Syle withdraws. Miss Emma Jones retires.

April. Chefoo opened by Mr. and Mrs. Parker, Mr. and Mrs. Smith.

Boys' school, Shanghai, closed.

Oct. Mr. Parker murdered by rebels in Chefoo.

1862.

July 10. Death of Mrs. Keith in San Francisco.

July 14. Death of Mrs. Smith at Chefoo.

July 27. Mr. Keith lost in the burning of S. S. *Golden Gate*.

July. Mr. Schereschewsky at Peking.

1863.

April. Mr. Smith retires.

Chefoo abandoned.

Nov. 8. Rev. Wong Kong-chai advanced to priesthood.

Nov. 24. Death of Miss C. Jones.

1864.

Jan. 20. Death of Mrs. Boone at Suez.

July 17. Death of Bishop Boone.

1866.

Oct. 3. Bishop Williams consecrated.

Hospital work begun in Shanghai.

Dates

1868.

Jan. 14. Bishop Williams arrives Shanghai.

May 17. Yen Yung-kiung ordained deacon.
Station at Kiang-wan opened.

June 22. Wuchang opened.

1869.

March 10. Bishop Williams fixes his residence in
Osaka, Japan.

1870.

Jan. 7. Rev. W. J. Boone joins the mission.

Oct. 28. Rev. W. J. Boone and Rev. Yen Yung-kiung
advanced to the priesthood.

Dec. 25. Chapel of the Nativity opened in Wuchang.

1871.

Sept. Boone School, Wuchang, opened.

1872.

Sept. Bridgman School taken over by the mission.

1873.

May 1. H. N. Woo ordained deacon.

1874.

St. Paul's Chapel, Hankow, opened.

Oct. Bishop Williams assigned to Japan.

Rev. W. P. Orrick elected Bishop of China.
Declines.

Dec. 3. Dr. A. C. Bunn arrives at Wuchang.

1875.

Oct. Rev. S. I. J. Schereschewsky elected bishop.
Declines.

Nov. 16. Death of Mrs. Boone.

154 American Episcopal Church in China

Dates

1876.

- July. First railroad in China opened between Shanghai and Kongwan.
- Oct. Mr. Schereschewsky again elected bishop. Accepts.
- Nov. 8. Duane Hall and Divinity School, Shanghai, opened.
Emma Jones School, Shanghai, reopened.

1877.

- June 14. Marriage of Rev. W. J. Boone and Miss Harris.
- Oct. 31. Bishop Schereschewsky consecrated.

1878.

- Jan. 28. Death of Mrs. Bunn.
- Oct. 5. Death of Miss Fay.
- Dec. Elizabeth Bunn Hospital opened in a hired house in Wuchang.

1879.

- Property at Jessfield, near Shanghai, purchased.
- April 14. Corner-stone of St. John's College, Shanghai, laid.
- Aug. St. John's College opened.
- Dec. 19. St. Stephen's, San-tiang-Keu, consecrated.

1880.

- June 25. Miss Roberts arrives at Shanghai.
- Dec. St. Luke's Hospital, Shanghai, opened.

1881.

- Jan. Rev. and Mrs. Robert Nelson and Miss Nelson retire.
- March 1. Dr. Deas arrives at Wuchang.
- June. St. Mary's Hall, Shanghai, opened.

Dates

Aug. 13. Bishop Schereschewsky prostrated by sun-stroke.

Dec. 25. New Church of the Nativity in Wuchang opened.

1882.

Station at Kia-ding opened.

1883.

Sanitariums opened at Chefoo and Kiukiang.

Oct. 24. Bishop Schereschewsky resigns his jurisdiction.

Rev. George Worthington elected bishop.
Declines.

1884.

April 24. Rev. W. J. Boone elected bishop. Accepts.

June 3. Corner-stone of St. John's Church, Shanghai, laid.

Oct. 28. Bishop Boone consecrated.
Chinkiang opened.

Nov. 1. St. John's Church, Shanghai, consecrated.

Dec. 18. Rev. E. H. Thomson appointed archdeacon.

1885.

Oct. 1. St. Mary's Orphanage opened at Shanghai.

1886.

March. Station removed from Chinkiang to Wuhu.
Station at Shasi opened.

Nov. 12. Death of Rev. Wong Kong-chai.

1888.

Jan. 6. First ordination in Hankow.

May 11. Dr. Marie Haslep reaches Wuchang.

Dec. 25. The new St. Mary's Hall, Shanghai, opened.

156 American Episcopal Church in China

Dates

1889.

Station at Ichang opened.

Sept. 19. Death of Mrs. Thomson.

Oct. 28. New Church of the Nativity at Wuchang consecrated.

1890.

Sept. 9. Ward for women opened at St. Luke's Hospital, Shanghai.

Oct. Dr. Deas retires.

1891.

Riots.

Sept. 2. Ichang property destroyed.

Oct. 5. Death of Bishop Boone.

1892.

Jan. 24. First service held in new St. Paul's Church, Hankow.

Bishop Hare visits China.

1893.

June 14. Rev. F. R. Graves consecrated bishop.

Woman's Auxiliary established in Shanghai by Mrs. Twing.

1894.

Feb. First mission conference.

New building at St. John's College, Shanghai.

May 19. St. Peter's Hospital, Wuchang, opened.

1896.

Training School for Bible-women opened at Shanghai.

Feb. 24-28. Second mission conference at Shanghai.
Hospital work begun in Nganking (now Anking).

Dates

1897.

April 1-3. First conference of Anglican bishops at
St. John's, Shanghai.

Ichang house rebuilt.

Revision of Prayer-book completed.

1898.

June 20. Death of Rev. Yen Yung-kiung.

Sept. 29. St. Paul's Divinity School, Wuchang, opened.

1899.

Feb. 11. Third mission conference at Wuchang.

July 19. Science Hall, St. John's College, opened.

Oct. 22. Grace Church, Shanghai, opened.

Oct. 28. St. Peter's Church, Shanghai, consecrated.

Dec. 7. St. Hilda's School, Wuchang, opened.

1900.

Boxer year.

1901.

Station at Wusih opened. Kiukiang occupied.

St. James's Hospital, Anking, opened.

District divided into the Districts of Shanghai and Hankow.

1902.

Feb. 24. Bishop Ingle consecrated at Hankow.

May. First conference of the Shanghai district.

Oct. Station at Soochow opened.

Death of Rev. Y. T. Chu.

1903.

March 17. St. Elizabeth's Hospital, Shanghai, opened.

Dec. 7. Death of Bishop Ingle.

158 American Episcopal Church in China

Dates

1904.

- Feb. 10-12. Second conference of the Shanghai district.
- Jan. 23. New building for St. Mary's Orphanage opened.
- Nov. 13. Bishop Roots consecrated.

1905.

- May 3. St. James's Church, Wuhu, consecrated.
- St. John's College, Shanghai, incorporated as a university.
- Boone School, Wuchang, becomes Boone College.

INDEX

INDEX

- American Bible Society, 2
 Amoy, 8
 Ancell, Rev. Benjamin L., 106, 146
 Anhui, 113
 Anking, 102, 113; St. James's Hosiptal, 131
 Appleton, William, 21
- Baptism of first convert, 17
 Batavia, 3, 6, 7
 Bates, Rev. D. M., 71, 75, 143
 Beginning of mission, due to A. F. Lyde, 1; Board's resolution, 1
 Bible, translation, 17, 46, 48, 59, 62, 105, 136
 Bible-women, 72, 104, 128, 129, 135.
 Bishop, first, appointed, 13
 Bishop Boone Memorial School, *see* Boone College
 Blind, 31, 40
 Board of Missions, appoints its first missionaries to China, 2; Japan, 33; resolutions concerning Chinese Exclusion Act, 94
 Boone, Henry W., M. D., 72, 73, 74, 90, 143
 Boone, Right Rev. W. J., M. D., 141; appointed, begins work in Batavia, 5-7; removes to Macao, then Amoy, 8; consecrated, 13; selects Shanghai as center, 14; his work, 16-18; temporarily leaves China, 22, 48; dies, 49; quoted, 5, 6, 8, 16, 21, 28, 40, 43, 46
 Boone, Mrs. W. J. (first), 6, 8, 141
 Boone, Mrs. W. J. (second), 13, 47, 48, 49, 141
 Boone, Right Rev. W. J., Jr., 143; appointed, begins at Wuchang, 59; transferred to St. John's College, Shanghai, 71; elected Bishop, 79; consecrated, 83; moves to Hankow, 86; dies, 93; quoted, 64-65, 83-84.
 Boone, Mrs. W. J., Jr. (Miss Harris), 143; has charge of Jane Bohlen School, 77; St. Mary's Hall, 75
 Boone College, Wuchang, opened, 60; Mr. Partridge in charge, 90; addition, 102; present state, 129
 Borland, Robert, M. D., 145, arrives, begins work in Wuchang, 106
 Boxer rising, described by Bishop Graves, 111-112
 Boyd, Miss Elizabeth K., 78, 144
 Boys' schools, Batavia, 6, 7; Shanghai, 15-16, 18, 21, 22, 41, 53, 57, 69-70; *see also* Boone College, St. John's College

- Boys sent by government to America for education, 60
- Bridgman, Dr., 16
- Bridgman, Mrs. (Miss Gillett), 141; appointed, 9; arrives, 13; marries Dr. Bridgman, leaves the mission, 16; returns to Shanghai, 61
- Bridgman Memorial School for Girls, Shanghai, 61
- Bruce, Miss Martha, 78, 144
- Bunn, A. C., M. D., 143; arrives, begins work in Wuchang, 62-64; trains students, 75; opens Elizabeth Bunn Hospital, 75-76; resigns, 76
- Bunn, Mrs. A. C., 76, 143
- Buttles, Mr. Edwin K., 78, 144
- Canton, undesirable for mission center, 2, 3; anti-foreign, 34
- Catechetical School, Hankow, 129
- Chang, Viceroy, friendly during Boxer rising, 114
- Chefoo, 42-44, 56
- Children, medical work, 118, 130, 131; *see also* girls' schools
- China, diocese, separated from Japan, 69
- Chinese Exclusion Act, action of Board of Missions, 94
- Chingkiang, station opened, 84; removed to Wuhu, 85
- Christ Church, Shanghai, 21, 34, 47
- Church of Our Saviour, Shanghai, 29
- Church of the Nativity, Wuchang, chapel opened, 60; church opened, 78; cornerstone of new church laid, 86
- Clarkson, Miss Lavinia gives St. John's Church, 83
- Colleges, Boone College, 60, 90, 102, 129; St. John's College, 71, 72, 78, 89, 101, 107, 127
- Collins, Rev. Henry C., M. D., 145; arrives in Hankow, 100; reopens station at Ichang, 102
- Conferences, Anglican bishops, 105; staff, 102, 117
- Conover, Miss Jeannette, *see* Thomson, Mrs. E. H.
- Cooper, Mr. Frederick C., 145; arrives, teaches in St. John's College, 103
- Cooper, Mrs. Frederick C., 145; arrives in Shanghai, 103
- Crummer, Miss Lillis, 145; arrives in Shanghai, 103; opens school for Bible-women, 104
- Davis, Sir John, intervenes concerning toleration, 14
- Deas, William A., M. D., 76, 91, 144
- Division of diocese, 116
- Dodson, Miss Steva L., 87, 144
- Domestic and Foreign Missionary Society, *see* Board of Missions
- Duane Hall and Divinity School, Shanghai, opened, 70

- Edicts, concerning Christianity, 14, 86, 92; concerning worship in temples, 55
- Elizabeth Bunn Memorial Hospital, Wuchang, opened, 76; under Dr. Haslep, 86; closes, 91; under Miss McRae, 100; present state, 131
- England, war with, 31
- Evangelistic work, 132-136
- Faithfulness of Chinese Christians, 115
- Fay, Miss Lydia, 141; arrives in Shanghai, 21; transferred to Church Missionary Society, 41; returns, 53; translates, 135; work prospers, 57, 69; dies, 70; quoted, 70-71
- Female Bible Society, 2
- First American Church missionary to China appointed, 2; first work, 8
- First convert baptized, 17
- First single woman worker appointed to China, 9
- Fish, M. W., M. D., 30, 142
- Fryer, Mr., 54
- Gates, Mary J., M. D., 145; arrives, takes charge of woman's ward of St. Luke's Hospital, 103
- Gillett, Miss Eliza, *see* Bridgman, Mrs.
- Girls' schools, 21-22, 47-48, 50, 61, 70; St. Hilda's School, 106, 107, 129; *see also* Jane Bohlen School, St. Mary's Hall, St. Mary's Orphanage
- Glenton, Mary V., M. D., 146; arrives, begins work in Wuchang, 106
- Government sends boys to America for education, 60
- Graham, Rev. Richardson, 13, 18, 141
- Graves, Right Rev. F. R., arrives in Wuchang, 78; has charge, 86, 90; elected Bishop of China, consecrated, 99-100; moves to Shanghai, 103; takes Shanghai District at division of diocese, 116; preface, xi; quoted, 89, 90, 100, 102, 103, 105, 106, 111, 112, 113, 118; reports, 104, 113, 115, 116
- Graves, Mrs. F. R. (Miss Roberts), 143; arrives, takes charge of Jane Bohlen School, 77; transferred to Shanghai, marries Mr. Graves, 78
- Griffiths, Edgar M., M. D., 84, 144
- Hankow (city), visited by Bishop Williams, 56; work begun, 59; St. Paul's Chapel built, 64; work prospers, 75; first ordination, 86; Mr. Ingle's transfer, St. Paul's Church opened, 93-94; Mr. Ingle in charge, 100; work continues during Boxer rising, 114; Catechetical School, 129; Training School for Women, 130
- Hankow, Missionary District of, formed, under

- Bishop Ingle, 116-117; under Bishop Roots, 119; educational work, 129-130; evangelistic work, 133-134; medical work, 131; scope, 125
 Hanson, Rev. Francis R., 141, 2-6; quoted, 4
 Hare, Right Rev. W. H., visits China, 94
 Harris, Miss Henrietta F., *see* Boone, Mrs. W. J., Jr.
 Haslep, Marie, M. D., 144; arrives in Wuchang, begins work in Elizabeth Bunn Hospital, 86; transferred to St. Luke's, Shanghai, 91; retires, 103
 Höhing, Rev. Augustus, 143; arrives in Peking, 54; in Wuchang, 57; mobbed, 58
 Höhing, Mrs. A., 54, 143
 Holmes, Mr. and Mrs., 42
 Hongkew, *see* Shanghai
 Hospitals, 57, 61-62, 69, 91, 130-131; Elizabeth Bunn Memorial, 76, 86, 91, 100, 131; St. Elizabeth's, 118, 130, 131; St. James's, 131; St. Luke's, 73, 79, 90, 91, 101, 103, 118, 130; St. Peter's, 102, 131
 Hoyt, Rev. S. R. J., 59, 77, 143
 Hung Hsiu-ch'uan, 27
 Huntington, Rev. D. T., 103, 114, 145
 Huntington, Miss, 130
 Hupeh, 113
 Hymnal, 136
 Ichang, station opened, 87; riot, mission house burned, 92; re-opened by Dr. Collins, 102; Normal School, 129; beggar boys' school, 130
 Industrial schools, beggar boys, 130; blind, 31, 40
 Ingle, Right Rev. J. A., 145; arrives in Shanghai, 93; transferred to Hankow, 93-94; takes charge, 100; consecrated as Bishop of Hankow District, 116; dies, 118-119; report, 118
 Jane Bohlen School, Wuchang, 60; Mrs. Sayres takes charge, 76-77; Miss Roberts, 77; Miss Ward; replaced by St. Hilda's, 106
 Japan, Nagasaki, center of first work, 33; Rt. Rev. C. M. Williams, bishop of China and Japan, 53; Osaka, bishop's residence, 59; separation from China, 69
 Java, 3, 6, 7
 Jessfield estate, purchased, 71
 Jones, Miss Catherine, 142; works in girls' school, Shanghai, 29, 47; dies, 47-48
 Jones, Miss Emma, 141; arrives in Hongkong, 13; works in boys' school, Shanghai, 15, 18, 19; opens girls' school, 21-22; withdraws, 30-31, 41
 Keith, Rev. Cleveland, 142; arrives in Shanghai, 21;

- member of committee during bishop's absence, 22; translates, 45, 136; leaves Shanghai, 44; lost at sea, 45
- Keith, Mrs. Cleveland (Miss Tenney), 141; arrives in Shanghai, 21; marries Mr. Keith, 45; translates, 46, 136; leaves Shanghai, 44; dies, 45.
- Kiading, station opened, 78; chapel, etc., built, 101
- Kiangwan, 58
- Kiukiang, 56
- Lawson, Miss Sara, 144; arrives in Shanghai, 78
- Li, Mr., helps St. Luke's Hospital, 73-74
- Liggins, Rev. John, 142; arrives in Shanghai, 30; works in Zangzok, 32; mobbed, appointed to Japan, 33
- Lincoln, C. S. F., M. D., 146; arrives, begins work in Shanghai, 106
- Lindstrom, Rev. C. F., 146; arrives, begins work in Anking, 106
- Literary work, 136, 138; Bible translation, 17, 46, 48, 50, 59, 62, 105, 136; Prayer-book translation, 17, 48, 104, 136
- Littell, Rev. S. H., 145; arrives, begins work in Wuchang, 106
- Liu, Viceroy, friendly during Boxer rising, 114
- Locke, Rev. A. H., 144; arrives in Wuchang, 79; has furlough, 86
- Locke, Mrs. A. H., 144; arrives in Wuchang, 79
- Lockwood, Rev. Henry, 141 first American Church missionary appointed to China, arrives in Canton, 2; goes to Singapore, 3; Batavia, 3-4; retires, 7; quoted, 7, 120
- London Missionary Society, 3
- Low, Augustus, gives St. Peter's Hospital, Wuchang, with Dr. Seth Low, 102
- Low, Dr. Seth, gives St. Peter's Hospital, Wuchang, with Mr. Augustus, 102
- Ludlow, W. L., M. D., 145; arrives in Shanghai, 103; transferred to Wuchang, 104
- Lund, Rev. F. E., 146; arrives, begins work in Wuhu, 106
- Lyde, A. F., influenced Church towards China, 1
- Macao, mission removed to, 8
- McCook, Miss E. L., 146; arrives, begins evangelistic work among women in Hankow, 106
- McRae, Rev. C. F., 146; arrives, begins work in Shanghai, 106
- McRae, Miss Florence, 145; arrives, begins work in the Elizabeth Bunn Hospital, 100
- Malays, 4

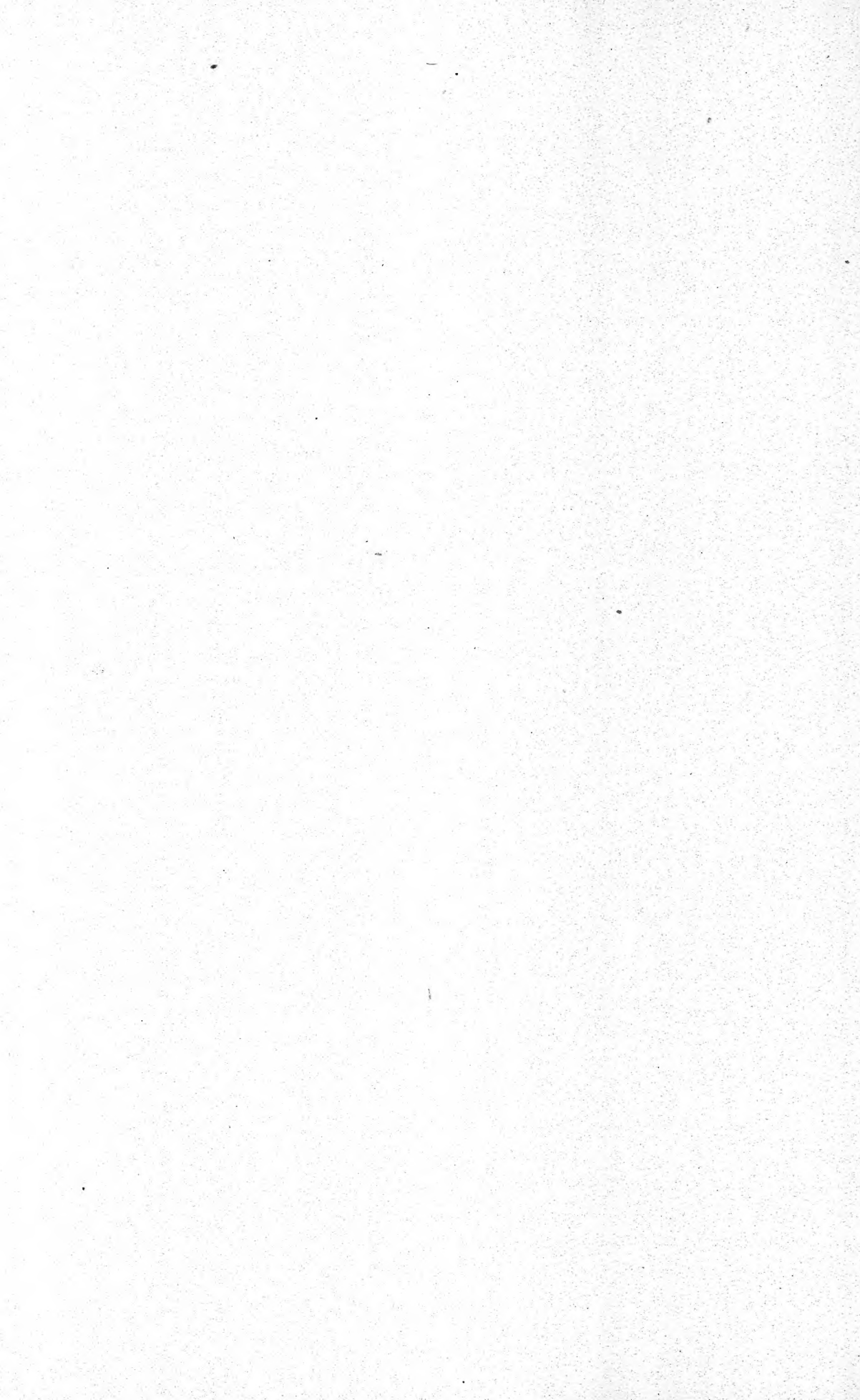
- Mandarin language, 46, 48, 50, 59, 62, 104, 136
 Massie, Rev. R. K., 145; arrives in Shanghai, 93
 Mathews, Percy, M. D., 144; arrives in Shanghai, 87; works there, 90
 Mathews, Mrs. Percy, 144; arrives in Shanghai, 87
 Medical work, 130-131; Batavia, 6; Shanghai, 30, under Dr. Boone, 72-74; prospers, 90; Wuchang, under Dr. Bunn, 62-64; *see also* Hospitals
 Merrins, Edward, M. D., 145; arrives in Wuchang, reopens hospital, 93-94; opens hospital work in Anking, 104
 Morse, Miss M. J., 141; arrives in Hong Kong, 13; boys' school in Shanghai, 15; withdraws temporarily, 20-21; finally, 22
 Mosher, Rev. G. F., 145; arrives in Shanghai, 103
 Nagasaki, Japanese work begun, 33
 Native ministry, 64-65
 Nelson, Miss M. C., 143; takes charge of girls' school, 70; resigns, 75
 Nelson, Rev. Robert, 142; arrives in Shanghai, 21; on committee during bishop's absence, 22; visits Soochow, 31; United States, 41; returns, 55; makes tour with Bishop Williams, 56; withdraws, 75
 Nelson, Mrs. Robert, 55, 75, 142
 New Testament, *see* Bible
 Newton, E. A., resolution to establish mission, 1
 Nganking, *see* Anking
 Normal School, Ichang, 129
 Orphanages, St. Mary's, Shanghai, opened, 85; under Mrs. Pott, 90; closed temporarily, 113; present state, 128
 Orrick, Rev. W. P., declines election as Bishop of China, 69
 Osaka, residence of Bishop Williams, 59
 Osgood, Miss P. A., 146; arrives, teaches in Wuchang, 106; takes charge of St. Hilda's School, 106
 Parker, Rev. H. M., 142; arrives, opens work in Chefoo, 42; killed by rebels, 44
 Parker, Mrs. H. M., 142; arrives, opens work in Chefoo, 42; returns after husband's murder, 44
 Partridge, Right Rev. S. C., 144; arrives, 84; has charge of Boone School, 90; change in work, 100
 Peking, center of Bishop Schereschewsky's work, 46, 48, 59; visited by Bishop Williams, 56
 Persecutions, 34, 91, 92; Boxer rising, 111-112
 Points, John, 21, 31, 142
 Pott, Rev. F. L. H., 144; arrives in Shanghai, joins faculty of St. John's Col-

- lege, 87; has charge of the college, 89
- Pott, Mrs. F. L. H. (Miss Wong), begins orphanage work, 84, 88; marries Mr. Pott, 88; has charge of St. Mary's Orphanage, 90
- Prayer-book, translation, 17, 48, 104, 136
- Printing office, in Shanghai, 40
- Progress in civilization, 8, 14, 32, 59-61, 65
- Railroad, first, 65
- Rebellions, 27-29, 39-40, 44, 46, III-III2
- Reed, Hon. W. B., 33
- Rees, Rev. James L., 145; arrives in Shanghai, 103; takes charge of St. Peter's Church, 107
- Rees, Mrs. James L., 145; arrives in Shanghai, 103
- Resolution to establish mission, I
- Retrenchments, 41
- Richmond, Miss A. B., 146; arrives, teaches in Shanghai, 106
- Ridgely, Rev. L. B., 145; arrives, begins work in Wuchang, 106
- Riot year, 91-93
- Roberts, Miss Josephine, *see* Graves, Mrs. F. R.
- Roots, Right Rev. L. H., 145; arrives in Wuchang, 104; remains at work during Boxer rising, 114; consecrated Bishop of Hankow, 119; quoted, 135
- St. Elizabeth's Hospital, Shanghai, 118, 130, 131
- St. Hilda's School, Wuchang, replaces the Jane Bohlen School, 106, 107; prospers, 129
- St. James's Hospital, Anking, 131
- St. John's Church, Shanghai, consecrated, 83
- St. John's College, Shanghai, opened, 71; English classes, 78; faculty, 78; Memorial Church, consecrated, 83; under Mr. Pott, 89; new building, 101; Science Hall opened, 107; present state, 72, 127
- St. John's Pro-Cathedral, Shanghai, 72
- St. Luke's Hospital, Shanghai, opened, 73; grows, 79; closed temporarily, 90; opens women's ward under Dr. Haslep, 91; transferred from trustees to mission, 101; Miss Wong, Dr. Gates, succeed Dr. Haslep, 103; present state, 130, 131
- St. Mary's Hall for Girls, Shanghai, formed, 74-75; orphanage work, 84; new building, 87; under Miss Dodson, 90; first school in Shanghai to re-open after Boxer rising, 114
- St. Mary's Orphanage, Shanghai, opened, 85; under Mrs. Pott, 90; closed temporarily, 113; present state, 128
- St. Paul's Church, Hankow, chapel built, 64; daily services during Boxer rising, 114

- St. Paul's Divinity School, Wuchang, built, 107
- St. Peter's Church, Shanghai, opened, 107
- St. Peter's Hospital, Wuchang, given by Dr. Seth Low and Augustus Low, 102, 131
- San-ting-keu, 64
- Sayers, Mrs. K. J., 144; arrives, begins work at Elizabeth Bunn Memorial Hospital, 79
- Sayres, Rev. W. S., 143; appointed, takes charge of Wuchang station, 76; transferred to Shanghai, 78; opens station at Ching-kiang, 84
- Sayres, Mrs. W. S. (first), 143; appointed, takes charge of Jane Bohlen School, 76; dies, 77
- Sayres, Mrs. W. S. (second), (Miss Stevens), 144; arrives, takes charge of St. Mary's Hall, 75, 78; marries Mr. Sayres, 78
- Schereschewsky, Right Rev. S. I. J., 142; arrives, 33; studies Mandarin language and works in Peking, 46; translates, 48, 50, 59, 62, 136; consecrated, 69; arrives in Shanghai, 70-71; paralyzed, 77; resigns as bishop, 79; died, 142
- Schereschewsky, Mrs. S. I. J. (Miss Waring), 143; arrives in Shanghai, 55; marries Mr. Schereschewsky, 59
- Schools, 59, 61, 69, 75, 116-117, 126-129; Bible-women, 72, 104, 128, 129; blind, 31, 40; boys, 6, 7, 15-16, 18, 21, 22, 41, 53, 57, 60, 69-70; Catechetical School, 129; Duane Hall, 70; girls, 21-22, 47-48, 50, 61, 70; Normal School, 129; St. Hilda's School, 106, 107, 129; St. Paul's Divinity School, 107; *see also* Boone College, Jane Bohlen School, St. John's College, St. Mary's Hall
- Shanghai (city), described, 14; beginnings of work under Bishop Boone, 14-22; capture and siege, 29; trials, 29-31, 39-42, 43, 46-50; encouragements, 55; report, 61-62; work prospers, 87-89, 90, 100, 101, 103, 104, 105; refuge during Boxer rising, 114; Bridgman Memorial School for Girls, 61; Church of Our Saviour, 29; Duane Hall and Divinity School, 70; St. Elizabeth's Hospital, 118, 130, 131; St. John's Church, 83; St. John's Pro-Cathedral, 72; St. Peter's Church, 107; *see also* Christ Church, St. John's College, St. Luke's Hospital, St. Mary's Hall, St. Mary's Orphanage
- Shanghai, Missionary District of; formed under Bishop Graves, 116, 117-118; educational work, 126-129; evangelistic work, 132-133; medical

- work, 130, 131; scope, 125
 Shasi, 85-86
 Sherman, Rev. A. M., 146;
 arrives, begins work in
 Wuchang, 106
 Singapore, chosen for mis-
 sion and abandoned, 3
 Sinza, *see* Shanghai
 Smalley, Mr. and Mrs. S.
 E., 145; arrive in Shang-
 hai, 87
 Smith, Rev. and Mrs. D. D.,
 42, 44, 47, 142
 Soochow, 31, 39, 56, 117
 Sowerby, Rev. Herbert,
 144; joins Wuchang staff,
 79; opens station at Sha-
 si, 85; Ichang, 87; mob-
 bed, 92; special charges,
 100
 Sowerby, Mrs. Herbert,
 144; joins Wuchang staff,
 79; takes charge of Jane
 Bohlen School, 100
 Spalding, Rev. P. D., 18, 20,
 141
 Spencer, Miss E. A., 144;
 arrives, takes charge of
 English department in St.
 John's College, 78; dies,
 91
Spirit of Missions, refer-
 ences, 9, 23, 35, 50, 65-66,
 80, 95-96, 121-122
 Statistics, 57, 62, 84, 118
 Stevens, Miss Anna, *see*
 Sayres, Mrs. W. S. (sec-
 ond)
 Syle, Rev. E. W., 141; ar-
 rives in Shanghai, 16;
 preaches, 18; has Christ
 Church, 21; on commit-
 tee during bishop's ab-
 sence, 22; goes to Cali-
 fornia, returns, 30; indus-
 trial school for blind, 31,
 40; printing office, 40;
 withdraws, 41; quoted,
 19-20
 Ta-tsong, 56
 Tai-ping rebellion, 27-29
 Tenney, Miss Caroline, *see*
 Keith, Mrs. Cleveland
 Theological School, *see* Du-
 ane Hall and Divinity
 School
 Thomson, Ven. E. H., 142;
 arrives in Shanghai, 33;
 in charge after Bishop
 Boone's death, 50; itiner-
 ates, 53-54; hospital work,
 57; appointed as archdea-
 con, 84; quoted, 54-55
 Thomson, Mrs. E. H. (Miss
 Conover), 142; arrives in
 Shanghai, 29; visits Mrs.
 Tong, 41; leaves tempor-
 arily, 41; marries Mr.
 Thomson, 50; has charge
 of Bridgman Memorial
 School, 61; dies, 88-89
 Tientsin, 56
 Tokyo, work among Chi-
 nese students, 134
 Toleration of Christianity,
 32, 56, 59, 86, 92
 Tong-Tsu-kyung, 41
 Training School for Wo-
 men, Hankow, 130
 Translation of Bible, *see*
 Bible
 Translation of Prayer-book,
 see Prayer-book
 Treaties of peace, 32
 Treaty-ports, 8, 14, 32
 Tsang-ka-bang, 31
 Tsing-poo, 117

- Tungchow, 56
- Twing, Mrs., organizes branch of Woman's Auxiliary among Chinese women, 101
- Victoria, Bishop of, quoted, 32
- War with England, 31
- Ward, Miss L. F., 145; arrives, takes charge of Jane Bohlen School, 103; dies, 104
- Waring, Miss Susan, *see* Schereschewsky, Mrs. S. I. J.
- Warnock, Miss Charley, 146; arrives, begins evangelistic work among women in Shanghai, 106
- Williams, Right Rev. C. M., 142; arrives in Shanghai, 30; visits Soochow, 31; Zang-zok, 32; appointed to Japan, 33; elected Bishop of China and Japan, 53; tours of inspection, 56; hopeful, 61; retains Japan at division of diocese, 69; quoted, 57, 62
- Women, work among, educational, 127-128, 129, 130; evangelistic, 135; interest in increased by Mrs. Twing, 101; medical, 118, 130, 131
- Wong Kong-chai, Rev., first convert baptized, 17; deacon, 22, 41; mobbed, 33; priest, 47; assists Mr. Thomson, 50; accompanies Bishop Williams on tour, 56; attends consecrations of both Bishops Boone, 83; dies, 87-88
- Wong, Mrs., baptized, 22; speech on wedding day, 88
- Wong, Miss, *see* Pott, Mrs. F. L. H.
- Woo Hoong-nyok, Rev., 53, 57, 58, 73, 78-79
- Wood, Rev. Robert E., 145; arrives, begins work in Wuchang, 106
- Wood, Rev. H. W., 13, 16, 141
- Woodward, E. L., M. D., 146; arrives, begins work in Anking, 106
- Worthington, Right Rev. George, declines bishopric of China, 79
- Wray, Miss Emma, 29, 142
- Wuchang, visited by Bishop Williams, 56; opened, 57-60; work prospers, 62-64, 75-78, 79, 100, 102, 103, 104, 106, 107; Mr. Graves in charge, 86, 90; medical work stops, 91; re-opens, 93; work abandoned, 113; resumed, 115; St. Paul's Divinity School, 107; St. Peter's Hospital, 102, 131; *see also* Boone College, Church of the Nativity, Elizabeth Bunn Memorial School, Jane Bohlen School, St. Hilda's School
- Wuhu, removal of station from Chingkiang, 85
- Wusih, 117
- Yen Yung-kyung, Rev., 20, 57, 58, 59, 71, 105
- Zang-zok, 32, 33, 56, 117



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